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SOCIETY for the DIFFUSION of USEFUL KNOWLEDGE.

ATKYNs, SIR ROBERT, a judge and an eminent political character in the latter part of the seventeenth century, was descended from a family of wealth and influence in Gloucestershire. His father and grandfather were both distinguished members of the profession of the law. His father, Sir Edward Atkins, was one of the serjeants-at-law named by the Long Parliament to Charles I. as proper persons to be made judges, in the proposals sent to the king in January, 1642—43. (Clarendon's *Rebellion*, vol. iii. p. 407.) He was made a baron of the Exchequer in 1645; and although he refused at first a renewal of his commission from Cromwell, he afterwards became a judge of the Court of Common Pleas during the Commonwealth. Upon the restoration of Charles II. he was appointed a baron of the Exchequer, and was named in the commission for the trial of the regicides. He died in 1669, at the age of eighty-two.

Sir Robert Atkins was born in 1621, and after receiving the early part of his education in his father's house in Gloucestershire, was entered at Balliol College, Oxford. He spent several years at the university, and in November, 1645, was called to the bar by the Society of Lincoln's Inn, to which his father and grandfather had belonged. During the Commonwealth he attained to high reputation as an advocate, confining his practice to the Court of Exchequer, which at that particular time seems to have disposed of as much business as either of the Superior Courts. (Hardes's *Reports*.) Although he had taken the engagement to be true to the Commonwealth, and was a member of the popular party, he had acted no personal part in the more obnoxious and violent proceedings against Charles I., and being possessed of talents, wealth, and influence, he was one of those whom at the restoration it was the policy of the government to

conciliate. At the coronation of Charles II., therefore, he was one of the sixty-eight "persons of distinction" who were created knights of the Bath. In 1661 he was chosen recorder of Bristol; and upon the marriage of the king to Catherine of Portugal, he was appointed solicitor-general to the queen. In the ensuing term he was called to the bench of the Society of Lincoln's Inn. He was not a member of the Convention Parliament assembled immediately upon the restoration, but he was returned to the House of Commons for the borough of East Looe in the Parliament which met in May, 1661. He continued to hold his seat in the House of Commons until he was raised to the bench; and although he retained his practice in the Court of Exchequer, the frequent mention of his name in the journals proves his assiduous attention to parliamentary duties. In April, 1672, he was appointed a judge of the Court of Common Pleas. No facts are recorded which mark his judicial character, and at such a period it was, perhaps, a proof of merit not to be conspicuous. He is mentioned, however, as presiding, with other judges, on the trials of several persons charged with being concerned in the Popish Plot; and although his language and demeanour on those occasions were decorous and moderate, it is evident that he fully participated in the delusion which pervaded all classes of society respecting that transaction.

In the early part of 1680, Sir Robert Atkins quitted the bench—whether by dismissal, or by his voluntary resignation, is uncertain. Possibly his disagreement with Chief Justice North may have led to his retirement. Roger North relates that he incited the other judges to dispute the right of the chief justice to the exclusive appointment of one of the officers of the court; and adds, that "Judge Atkins took all opportunities to cross his lordship."

(*Life of Lord Keeper North*, p. 184, 4to. edit.) He was, however, too consistent in his principles, as well as too independent in character and circumstances, to submit to the abject subserviency which the court at that time required from the judges; and soon after he left the Bench, a committee of the House of Commons, appointed to inquire into certain judicial misdemeanours of Sir William Scroggs, notice "an ill representation which had been made by the Lord Chief Justice to the King of some expressions Atkins had used in favour of the right of petitioning." (*Commons' Journals*, December 23, 1680.)

In the year 1682 Sir Robert Atkins resigned his office of recorder of Bristol, in consequence of his being involved in an alleged irregular civic election in that city, which led to his being indicted and found guilty of a riot and conspiracy. The whole proceeding obviously originated in the violent party-spirit of the time, inflamed by a recent parliamentary election for Bristol, at which Sir Robert Atkins had been proposed (apparently against his will) as a candidate. He succeeded in arresting the judgment in the Court of King's Bench, where he argued his own case with great moderation and skill; but by the advice of Chief Justice Pemberton, and his brother, Sir Edward Atkins, who was a baron of the Exchequer, he resigned his recordership—which was, in fact, the object of the prosecution. (*Modern Reports*, vol. iii. p. 3.)

Upon quitting the bench, in 1680, Sir Robert Atkins withdrew from all public occupation to his seat in Gloucestershire, where he lived for several years in great seclusion; and "keeping no correspondence" (as he himself says in one of his letters) about public affairs. There is no doubt, however, that at this time he was privy to the consultations and designs of the popular party; and, in 1683, he was applied to for his opinion respecting the management of the defence of Lord Russell. He readily gave his advice on this occasion; and, in the letter which contained it, censures in strong terms the doctrine of constructive treason, and expresses his sympathy for the unfortunate gentlemen who were then under prosecution. After the Revolution he published two tracts, entitled a "Defence of Lord Russell's Innocency," in which he argues against the sufficiency of the evidence for the prosecution, and the validity of the indictment. Both these tracts, and also his letter of advice respecting Lord Russell's defence, are published among his "Parliamentary and Political Tracts."

Upon the occasion of the prosecution of Sir William Williams, in 1684, for having, as Speaker of the House of Commons, and by order of the House, directed Dangerfield's "Narrative" to be printed, Sir Robert Atkins composed an elaborate argument for the defence. In the account of this case in Howell's

"State Trials," vol. xiii. p. 1380, it is stated that Sir Robert Atkins openly appeared and argued for the defendant as counsel, "although he was at that time resident in the country, and had so entirely retired from the profession, that he was obliged to borrow a gown to appear in court." In the contemporary reports of the proceedings, however, Pollexfen and Jones are mentioned as the defendant's counsel, and Sir Robert Atkins is not named. It is improbable, therefore, that he actually delivered his argument, although he formally composed it for the occasion, and afterwards published it. The argument is a laborious piece of legal reasoning, clearly arranged, and displaying great historical research, and a careful and acute examination of the various authorities on the subject. It was published by himself in 1689, under the title of "The Power, Jurisdiction, and Privilege of Parliament, and the Antiquity of the House of Commons, asserted;" and was republished after his death among his "Parliamentary and Political Tracts."

In the reign of James II. Atkins composed another legal argument, which was suggested by the case of Sir Edward Hales, and was directed against the king's prerogative of dispensing with penal statutes, which had been asserted in that case.

It is not recorded in any of the histories of the Revolution in 1688 that Sir Robert Atkins took any prominent part in the promotion of that event. Nevertheless, his character and opinions, as well as his political associations and the marks of distinction afterwards bestowed upon him by the new government, afford a strong presumption that he was not an inactive spectator of the change. In April, 1689, he was appointed chief baron of the Exchequer, Sir John Holt being at the same time made lord chief justice, and Sir Henry Pollexfen chief justice of the Common Pleas. In the same year he was chosen speaker of the House of Lords, and continued to hold that office until the great seal was given to Lord Somers in 1693. In the course of the following year he signified his intention of retiring from public life; the immediate cause of this determination being disappointment in his desire to obtain the office of master of the rolls, which was given to Sir Thomas Trevor. Attempts were made to induce him to continue in his office of lord chief baron until certain difficulties respecting the choice of his successor were removed; but he persisted in his determination, and retired to his seat at Sapperton, near Cirencester, where he spent the remainder of his life. He died in the year 1709, at the age of eighty-eight years.

Early in life Sir Robert Atkins married the daughter of Sir George Clerk of Walford, in Northamptonshire, by whom he had no issue. By his second wife, who was a daughter of Sir Thomas Dacres of Cheshunt, in Hert-

fordshire, he had an only son (the subject of the next article) to whom his large estates in Gloucestershire descended. (*Biographia Britannica*; *Penny Cyclopædia*, art. "Atkyns, Sir Robert;" *Lincoln's Inn Registers*; *Parliamentary History*.) D. J.

ATKYNs, SIR ROBERT, Knight, was the only son of the subject of the last article. He was born in 1646; and was knighted by Charles II. when he visited Bristol a few years after the Restoration. He was returned to the House of Commons as member for Cirencester in the Oxford Parliament, in March, 1680-1; and afterwards, in 1685, represented the county of Gloucester in the only parliament holden by James II. He died in 1711, two years after the death of his father. Sir Robert Atkyns, the younger, was not a prominent public character; and he is only distinguished as the author of a History of Gloucestershire, which he compiled with much labour and care, but which was not published until the year after his death. A second edition of this work was published in 1769. (*Biographia Britannica*; Wood, *Athene Oxonienses*.) D. J.

ATOSSA. [DARIUS.]

ATROCIA'NUS, JOANNES, a Latin poet, philologist, and botanist, was a native of Germany, and born towards the end of the fifteenth century. Weiss (art. Atrocianus, *Biographie Universelle*) asserts that Herzog (*Athene Rauraca*) has confounded Atrocianus with J. Aconius or Acon, professor of medicine and mathematics at Basle, making them one person. Herzog has been followed in his account by Adelung and modern medical biographers, all of whom may have been misled by the skill of Atrocianus as a botanist, and his intimate connection with the most celebrated physicians of his day. He was well versed in the learned languages, and was engaged for some time as a schoolmaster at Fribourg. From Fribourg he went to Basle, which city he quitted on the establishment there of the reformed religion; and, in 1530, he was at Colmar. Beyond this nothing appears to be known respecting him. His works are:—1. "Æmilii Macer de herbarum virtutibus, jam primum emaculatione, tersiorque in lucem editus. Præterea Strabi Galli, poetæ et theologi clarissimi, Hortulus vernatissimus; uterque scholiis Joannis Atrociani illustratus." Basil, 1527, 8vo. 2. "Æmilii Macer de herbarum virtutibus, cum Joannis Atrociani cōmentariis longe utilissimis et nūquam antea impressis. Ad hæc: Strabi Galli Hortulus vernatissimus." Fribourg, 1530, 8vo. This commentary must not be confounded with the Scholia published in 1527; the commentary is confined to the Æmilii Macer: and is fuller and altogether different from the Scholia. 3. "Elegia de bello rustico, ann. 1525, in Germania exorto; præterea ejusdem Epigrammata aliquot selectiora; præmissa

etiam est Epistola ad bonas litteras hortatoria." Basil, 1528, 8vo. and Hanau, 1611, 8vo. This poem has passed through many other editions, and is inserted in Frocher's "Germanicarum rerum Scriptores," Frankfurt, 1624, iii. 232, and Strassburg, 1717, iii. 278. 4. "Nemo Evangelicus; Epicedion de obitu Frobenii, typographorum principis—*Morapia*, hoc est, superbia," Basil, 1528, 8vo. The Nemo Evangelicus is a poem against the Reformers. It was reprinted the same year with the "Nemo" of Ulrich Hutten. 5. "Querela Missæ—Liber Epigrammatum," Basil, 1529, 8vo. (*Athene Rauraca*, 334; *Biographie Universelle*, edit. 1843; Saxius, *Onomasticon Literarium*, iv. 606; Hendreich, *Pandectæ Brandenburgicæ*.) J. W. J.

ATROMETUS. [ÆSCHINES.]

ATROMETUS. [AMOMETUS.]

ATROPATES (*Ἀτροπατῆς*), a Persian satrap, probably of Media, commanded a large division of the Persian forces at the battle of Gaugamela, or, as it is generally called, of Arbela, B.C. 331. On the death of King Darius, Alexander appointed him to the satrapy of Media, and his daughter afterwards married Perdiccas, at the famous nuptials of Susa, B.C. 324. [ALEXANDER III. of MACEDONIA.] After Alexander's death, Perdiccas continued Atropates in the satrapy of Media, or, as Justin (xiii. 5) says, gave him the satrapy of the Greater Media. The northern part of this country was called Media Atropatene, in consequence of Atropates having formed an independent kingdom there, which existed till the time of Strabo (xi. p. 523). There was a story that Atropates once presented Alexander with a hundred Amazons, but Arrian asserts his disbelief of the tale, which, as he says, is not mentioned by the most trustworthy writers of the life of Alexander. (Diodorus Siculus, xviii. 4; Arrian, *Anabasis*, iii. 8, iv. 18. vii. 4, 13.) R. W.—n.

ATSYLL, RICHARD, an English artist of whom Vertue found a record, as graver, or seal engraver to Henry VIII., for which office he received a salary of twenty pounds per annum. (Walpole, *Anecdotes of Painting*, &c.) R. N. W.

ATTA, TITUS QU'INTIUS, a Roman dramatic poet, is said by Eusebius to have died in the third year of the 174th Olympiad, that is in the year B.C. 82, and to have been buried on the Prænestine Way, two miles from the city. He was a writer of "Comediæ Togatæ," or Comedies representing Roman characters and manners; and his name is frequently mentioned by the Latin writers. Horace refers to his works in that tone of dissatisfaction with which his courtly taste taught him to regard most of the early monuments of Roman letters. Gellius, Isidorus, and others, furnish the names of the following comedies, as written by Atta:—"Matertera," "Satyri,"

"Conciliator," "Ædiles," "Tiro Proficiens." The very insignificant fragments of his works which can be collected are given by Bothe, "Poetæ Scenici Latini." Festus says that his name of Atta was derived from a lameness in his feet, to which Horace likewise has been wrongly thought to make allusion. (Eusebius, *Chronicorum Liber Posterior*; Horace, *Epistolarum*, lib. ii. 1, v. 79; Gellius, lib. ii. cap. 9; Festus, *Atta*; Vossius, *De Poetis Latinis*; Crinitus, *De Poetis Latinis*, lib. ii. cap. 23.)

W. S.

ATTAGINUS (*Ἀτταγινός*), a Theban who, with his fellow-citizen Timegenides, took a leading part in inducing the Thebans to join Xerxes when he invaded Greece, B.C. 480. A short time before the battle of Plataea, when the Persians under Mardonius were encamped in Boeotia, Attaginus invited Mardonius and fifty Persians of the highest rank to a grand entertainment at Thebes; and he invited fifty Thebans to meet them. Among the guests there was also one Thersander of Orchomenus, from whom Herodotus had an account of a conversation which Thersander had with one of the Persians who could speak Greek. This is an instance in which the historian has, apparently without design, informed us of one of the direct sources of his information about the events of this great campaign. Thersander was an eye-witness of that which Herodotus reports. After the defeat of the Persians at Plataea (B.C. 479), Pausanias, at the head of the confederate Greeks, besieged Thebes, with the view of compelling the Thebans to surrender Attaginus and Timegenides, with the rest who had favoured the Persians. After twenty days' siege, Timegenides, with other Thebans, and the children of Attaginus, were surrendered to the combined forces. Attaginus made his escape. Pausanias set his children at liberty, saying that they were not to be blamed for their father's fault. The rest of the prisoners expected to save their lives by a judicious distribution of bribes, but Pausanias, suspecting their design, disbanded the confederate army, and, taking the Thebans to Corinth, put them all to death. Athenæus mentions the feast of Attaginus, but the name is written Autamnus in the last edition of Athenæus. The addition of the choice things which were served up on the occasion is an excusable invention of Athenæus. (Herodotus, ix. 15, 86, &c.; Pausanias, vii. 10; Athenæus, iv. p. 148.)

G. L.

ATTAIGNANT, GABRIEL CHARLES DE L., or LATTIGNANT, a canon of Reims, was born at Paris in the year 1697. To his post of canon he united the office of "Conseiller Clerc" to the parliament of Paris. He was endowed by nature with a lively imagination; was passionately fond of pleasure, and had a great taste for literature.

He appears to have possessed considerable facility in extempore composition, and he did not hesitate to devote much of his time to the unclerical pursuit of a song writer. His compositions were generally sprightly, and always pleasing, excepting in one or two instances when he indulged a satirical mood at the expense of the Count de Clermont-Tonnère and others, and narrowly escaped severe chastisement for his ill-timed witticisms. After living a life of pleasure, he withdrew, towards the end of his days, among the Fathers of the Doctrine Chrétienne, where he died on the 10th of January, 1779. His conversion was brought about by the Abbé Gauthier, who had been sent for to Voltaire on his deathbed, and was chaplain to the Incurables. This circumstance gave rise to the following epigram:—

"Voltaire et Lattignant, par avis de famille,
Au même confesseur ont fait le même aveu.
En tel cas il importe peu
Que ce soit à Gauthier, que ce soit à Garguille;
Mais Gauthier cependant me parût mieux trouvé;
L'honneur de deux cures semblables
A bon droit étoit réservé
Au chapelain des Incurables."

L'Attaignant's works are, 1. "Bertholde à la Ville, Opéra Comique, en un acte; tout en Vaudevilles." Paris, 1754, 8vo. This was written in conjunction with two other authors. It was reprinted at the Hague in 1760, 12mo., and at Amsterdam in 1770, 12mo. 2. "Le Bouquet du Roi, Opéra Comique, en un acte; en Vaudevilles." Paris, 1752 and 1753, 8vo., and at the Hague in 1753, 8vo., written in conjunction with Vadé and Fleury. 3. "Cantiques Spirituels." Paris, 1762, 12mo. 4. "Correspondance Poétique et Morale entre l'Abbé Lattignant et R." 1788, 8vo. 5. "Épître à M. L. P. sur ma Retraite." Paris, 1769, 8vo. 6. "Pièces dérobées à un Ami, ou Poésies." 2 vols. Paris, 1750, 12mo. 7. "Poésies, contenant tout ce qui a paru sous le titre de 'Pièces Dérobées,' avec des Augmentations, Annotations, &c." 4 vols., collected and published by the Abbé de la Porte. London and Paris, 1757, 12mo. 8. Chansons et autres Poésies Posthumes, suivies de particularités singulières de la vie de Madame de C * *. Paris, 1779, 12mo. 9. "Réflexions Nocturnes, par M. L. D. L. T." Paris, 1769, 8vo. 10. "Le Rossignol, Opéra Comique, en un acte, en Vaudevilles," 1753, 8vo., and Paris, 1766, 8vo. 11. "Thémiréides; ou Recueil d'Airs" 8vo. 12. "Choix de ses Poésies, précédé d'une Notice." Paris, 1810, 18mo. (Sabatier de Castres, *Les trois siècles de la Littérature Française*, "Lattignant;" *Dictionnaire Universel*, 9th edition; Quérard, *La France Littéraire*.) J. W. J.

ATTAIGNANT, PIERRE, a printer at Paris, in the sixteenth century, appears to have been the first Frenchman who used musical types. His earliest musical publication was a set of motets by various authors, for four or five voices, which appeared in

1527. Nineteen similar works were produced by Attaignant between this year and 1536, forming altogether the largest existing collection of the compositions of the early French masters. He also published eleven books of French songs for four voices, and a further collection of motets. He was living in 1543, as his name appears to a "Livres de Danceries à six parties," but in 1556 he must have been dead, as his widow in this year published several books. He writes his name Attaignant, Attaignant, and Atteignant. Some of the works which he printed are in the Bibliothèque du Roi, but they are now very rare. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

ATTA'JI' or ATHA'JI' NEWA'LI-ZA'DE, the son of Atthillah Newālī, the instructor of Sultan Mohammed III., was a Turkish poet, and the contemporary of Attāji Newī-zāde, with whom he is often confounded, although he is far inferior to the celebrated son of Newī. Attāji Newālī-zāde was born at Constantinople in the middle of the tenth century A.H. (the sixteenth of our era), and died in A.H. 1027 (A.D. 1617), after having discharged the offices of secretary to the Mufti, and judge, during a period of thirty years. His best poem is an elegy on the death of Sultan Mohammed III. His "diwān" is not printed. (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. iii. pp. 162—164.) W. P.

ATTA'JI' or ATHA'JI' NEWI-ZA'DE, the son of Newī, who was the chief instructor of Sultan Mürād III., was born at Constantinople in A.H. 991 (A.D. 1583), and studied divinity and law at first under his father, and afterwards under other distinguished professors. In his twenty-fifth year he was appointed Professor of Law at the college called Jānbāziye, and soon afterwards he became judge at Lōfje. He subsequently held the same office in several considerable towns on the Danube and in Thessaly. He died at Constantinople in A.H. 1045 (A.D. 1635), with the reputation of being the most distinguished writer and poet of his time. His principal works are:—1. "Shakāikū-n'īmāniyet" ("Collection of Anemones"). This is a Turkish continuation of the Arabic work composed by Tūsh-kō'pri-zāde, which is a collection of biographies of the most distinguished divines and lawyers from the beginning of the Turkish empire down to the beginning of the reign of Sultan Selīm II.; it was translated into Turkish by Mejdī. Attāji continued this work in Turkish till the end of the reign of Sultan Mürād IV. A beautiful MS. of this work (one volume of 434 pages in folio) is in the imperial library at Vienna. 2. "Sōhbetu-l-ēbkyār" ("Conversations of Virgins"), a poem on the principal moral, social, and religious duties of men and women of all ranks, finished in A.H. 1035 (A.D. 1625). The author severely blames

the propensities of his countrymen to unnatural pleasures, and from this poem, compared with so many others on similar subjects, we may conclude that the moral corruption of the higher classes in Turkey has not been effected without a long struggle against purer principles. 3. "Heft Khūān" ("The Sevenfold Dish"). This is a didactic poem, in which seven divine men speak in seven sections on divine love, and its influence on men manifested by inspiration. The author adopted the Persian title, in allusion to the ancient Persian custom of eating twice a year, on holy days, a dish composed of seven different things: this dish is now called 'Ashurā, and the people eat it on the 10th of Moharram. The "Heft Khūān" is of no great value. 4. "Nefhata-l-ēzhār" ("The Breath of Flowers"), a poem on the ascent to heaven and other miraculous acts of Mohammed. 5. "Sāki-nāme" ("The Cupbearer's Book"), a poem on the art of drinking, of eating opium, of love, and other sensual pleasures. 6. "Diwān," a collection of lyric poems, among which there is a beautiful poem on the night, which is the first in a series of "Mirājiyeler," or poems on the ascent of Mohammed. The works of Attāji have never been printed. German translations of many passages, and of whole poems, are given in the sources cited below. (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. iii. pp. 244—283; Chabert, *Litjifi, Lebensbeschreibungen Türkischer Dichter.*) W. P.

A'TTALA, SAINT, second abbot of the monastery of Bobbio, in Italy, on the Trebbia, an affluent of the Po. The monastery was founded by St. Columban, or Columbanus, on whose death (A.D. 614) Attala was chosen abbot. He was a Burgundian of noble family, and embraced the monastic life at Lirins, or Lerins, on the coast of Provence; but being dissatisfied with the lax discipline of the monastery there, he removed to the Abbey of Luxeuil, in Franche Comté, where St. Columban was then abbot. St. Columban received Attala among his immediate followers, and probably took him with him to Bobbio. After Attala's elevation to the abbacy at Bobbio, discontents broke out among the monks, and some withdrew; but the death of three or four of the malcontents, soon after their secession, being regarded as a divine judgment, the rest returned and submitted. Jonas, the disciple and biographer of Attala, has recorded several miracles as wrought by him. He received what he conceived to be a divine, though somewhat ambiguous, warning of his death fifty days before it occurred; and he occupied the interval in strengthening the walls and renewing the roof of the abbey, and repairing its furniture. He died of fever, apparently about the time anticipated by him, on the 10th March, but in what year is not known. (*Life of St. Attala*, by Jonas, in the

Acta Sanctorum, by Bollandus and others, 10th March.) J. C. M.

ATTALIATES, MICHAEL (Μιχαήλ δ' Ἀτταλειάτης) was pro-consul and judge (ἀνθύπατος καὶ κριτής) under the Emperor Michael Ducas, who reigned at Constantinople from 1071 to 1078. Of the personal history of Attaliates nothing is known beyond the facts of his having filled these offices, and compiled, at the command of the emperor, a popular compendium of law. This treatise is contained in the second volume of the "Juris Græco-Romani Libri Duo" of Leunclavius, published by Freher. Its title is: Μιχαήλ Ἀνθυπάτου καὶ Κριτοῦ, τοῦ Ἀτταλειάτου, ποίημα νομικὸν ἥτοι πραγματικὴ ποιηθεῖσα κατὰ κέλυσιν τοῦ βασιλέως Μιχαήλ τοῦ Δουκά ("A Legal Work, or Pragmatical Treatise, of Michael Attaliates, the Pro-Consul and Judge, compiled by order of the Emperor Michael the Duke"). It consists of a preface (which contains a brief outline of the history of the Roman law), ninety-five titles, and six Novellæ of the Emperor Leo. There is little to remark on the arrangement, except the insertion of a title "On the Supreme Trinity; the Catholic Faith; and the Prohibition to dispute publicly on these Mysteries and Heresies" (vii. 3), between the title "On Things" (i. 2) and that "On Obligations and Actions" (vii. 4). In the dedication to the emperor (πρὸς τὸν αὐτοκράτορα Μιχαήλ), Attaliates professes to have aimed at brevity and perspicuity, and the use of popular phraseology (κοινολογία). (Leunclavius, *Juris Græco-Romani tam Canonici quam Civilis Tomi Duo*; Jöcher, *Allgemeines Gelehrten-Lexicon*.) W. W.

ATTALUS (Ἀτταλος), one of the officers of Alexander the Great. He commanded the Agrianians, and distinguished himself at the battles of Issus and Gaugamela, and in the pursuit of Bessus and his confederates, when they carried off Darius, the Persian king, as a prisoner. (Arrian, *Anabasis*, ii. 9, iii. 12, 21.) J. C. M.

ATTALUS, a mathematician, who edited the "Phænomena" of Aratus, and subjoined to it a commentary, in which he professed to reconcile the statements of the poem with the facts, or supposed facts, of the sciences of which it treats. Hipparchus, who frequently quotes him, charges him with having, with one or two exceptions, followed Aratus in his errors; but elsewhere, in a passage supposed to refer to Attalus, he describes him as the most careful of the expounders of the poem. If this passage refers to Attalus, he was a contemporary of Hipparchus, who was living between B.C. 162 and 128. Vossius and Fabricius, with other moderns, call Attalus a Rhodian; but we have not been able to trace any mention of his country in Hipparchus, who is, as far as we know, the chief or only ancient authority respecting him. (Hipparchus, *Commentary on the Phænomena* of

Aratus; Vossius, *De Scientiis Mathematicis*, cap. xxxiii. § 21; Fabricius, *Biblioth. Græc.* v. p. 93, ed. Harles.) J. C. M.

ATTALUS, a stoic philosopher in the time of the Roman emperors, Augustus and Tiberius. The year and place of his birth are not known; but his name indicates that he was of Greek origin; perhaps the same thing is indicated by an expression of Lucius Annaeus Seneca the philosopher, that "he joined the subtle acuteness of a Greek to the learning of the Etruscans." He is mentioned by Marcus Annaeus Seneca, the father of Lucius, as the most acute and eloquent of the philosophers of his day. He was introduced as one of the speakers in the second of the "Suasorie" of Marcus Seneca, but the passage is lost, and the fact of his being introduced is known only from the critique of Seneca at the close of the piece. Lucius Seneca was a pupil of Attalus, and tells us that his master was not only willing but desirous to impart instruction; indeed Attalus appears to have exercised considerable influence over the mind of his pupil. "We were the first," says Seneca, "to enter the lecture-room, and the last to leave it. We also drew him into discussion in his walks." . . . "Certainly I, when I heard Attalus discoursing on the vices, the mistakes, the evils of life, have often pitied the human race, and considered him as raised aloft, far above the highest eminence of humanity. He himself said that he was a king; but it seemed to me that he was more than a king, since it was his prerogative to pass judgment on those who were kings. When, too, he began to recommend poverty, and to point out how everything which exceeded the limits of necessity was an unnecessary burden and heavy to be borne, I often wished I could have quitted his lecture-room a poor man," &c. (*Epistola* 108.)

Seneca has quoted in his epistles many of the sayings of Attalus. They are commonly sensible and just, and in almost every case illustrated by a comparison. In fact, judging from the quotations of Seneca, liveliness of illustration was one of the most marked characteristics of Attalus. This may serve as a specimen. "There is a pleasure in the memory of departed friends, which may be compared to apples that have an agreeable roughness, or to wine of too great age, the very bitterness of which has a charm; but in which, after a time, all that was unpleasant is lost, and unmingled sweetness remains." (*Epistola* 63.)

Attalus wrote or discoursed on thunder, regarded as ominous; and laid down a number of rules by which its ominous character might be discriminated: a summary of these rules is given by Lucius Seneca in his "Naturales Quæstiones." Attalus was banished by the influence of Sejanus. Nothing is known of him subsequently. Fabricius thinks it

probable that he is the Attalus cited by Hesychius, in his Lexicon (under the word *Κορίνθουσι*) as the author of a book *Περὶ Παροιμιῶν*, "On Proverbs." (Fabricius, *Bibliotheca Græca*, iii. p. 544, v. p. 106, ed. Harles; L. Annaeus Seneca, *Epistolæ* 9, 63, 67, 72, 81, 108, 110, *Naturales Quaestiones*, lib. ii. c. 48 and 50; M. Annaeus Seneca, *Suasoria*, 2.) J. C. M.

ATTALUS ("Ἀτταλος), a physician, who was a contemporary of Galen at Rome, in the second century after Christ. He was a pupil of Soranus, and belonged to the medical sect of the Methodici. Galen gives an account of his attending the Stoic philosopher Theagenes in his last illness, and accuses him of having been the cause of his death by his faulty treatment. Theagenes appears to have been suffering from an attack of acute hepatitis, which Attalus undertook to cure in three days, by means of a poultice of bread and honey, by fomenting the part with warm oil, and by restricting the patient to a drink probably answering to our water-gruel, which three remedies, Galen says, were considered by Thessalus and his followers to be sufficient to cure acute diseases. Galen warned Attalus of his error (though his own proposed plan of treatment does not appear altogether satisfactory), but without effect, and in three days' time, when Attalus brought some of his friends to enjoy his triumph, he found the patient dead. This case is examined and explained at some length (though, of course, in the style of the sixteenth century) by Zacutus Lusitanus, *De Medicor. Princip. Histor.* lib. ii. hist. 102, p. 363, Lyon, 1642. (Galen, *De Meth. Medendi*, lib. x. cap. 15, tom. x. p. 909, ed. Kühn.) W. A. G.

ATTALUS, a presbyter of the Christian church in the fourth century, condemned at the Council of Aquileia, A.D. 381, for having embraced Arianism. (*Epistola Synodalis Concilii Aquileiensis ad Augustos*, quoted by Baronius, *Annales*, A.D. 381, c. 93.) J.C.M.

ATTALUS ("Ἀτταλος), son of ANDROMENES, an officer of eminence in the army of Alexander the Great. He is first noticed on occasion of the conspiracy of Diimnus, when, after the execution of Philotas, Attalus and three of his brothers, Amyntas, Polemon, and Simmias, were charged with being implicated in the treason, on account of their intimacy with Philotas. Polemon fled, and this was held to be a corroboration of his own and his brothers' guilt. The other three, however, defended themselves so well as not only to secure an acquittal, but to obtain leave for Polemon to return [AMΥΝΤΑΣ].

Attalus served with distinction after his acquittal. During Alexander's operations against the Sogdian insurgents (B.C. 328), Attalus, with Polysperchon, Gorgias, and Meleager, was left in Bactria to secure that province; and early next year (B.C. 327) Attalus was sent, with others, under the

command of Craterus, to finish the subjugation of the district of Paratane. He also served with distinction in the Indian campaigns of Alexander (B.C. 327-325), and was, with his division, in the force sent homeward through Carmania, under the command of Craterus.

While Alexander was on his death-bed (B.C. 323), Attalus was one of the seven officers who passed a night in the temple of Serapis, to consult the oracle of the god as to whether Alexander should be brought to the temple. On the death of Alexander, when the infantry, discontented with the arrangements made by Perdiccas and others of the superior officers, rose in revolt, Attalus and Meleager were sent to quiet them. Instead of doing so, they took part with the revolvers, and Attalus sent men to put Perdiccas to death. The firmness of Perdiccas, however, prevented the execution of this purpose, and quelled the revolt. This account of the part taken by Attalus on this occasion rests on the sole authority of Justin. Some have thought that the Attalus mentioned by that writer was a different person from the son of Andromenes; but we are disposed to identify them. Attalus managed to reconcile himself to Perdiccas, and received the command of his fleet in the expedition against Ptolemy, the son of Lagus, in Egypt (B.C. 321); and (unless the marriage was of older date) received the hand of Atalante, sister of Perdiccas, in marriage.

When Perdiccas was assassinated by his own officers on the bank of the Nile (B.C. 321), Atalante was also put to death. Attalus, who was at Pelusium with the fleet, immediately sailed to Tyre, and took possession of the town, and of a considerable treasure which Perdiccas had deposited there, and afforded an asylum to such of the friends of Perdiccas as fled to him. When Eurydice attempted to raise a sedition against Antipater in Syria, the same year, Attalus supported her; but, on the failure of her efforts, appears to have returned to Tyre, or proceeded to Pisidia, where he united his forces with those of Aleetas, brother of Perdiccas. He attacked the Rhodians, but was beaten by them at sea (B.C. 320 or 321), and made an attack, apparently without success, upon Caunus and Cnidus. He and Aleetas defeated Asander, the satrap or governor of Caria, whom Antipater sent against them [ΑΡΑΝΔΕΡ]; but they were soon afterwards defeated by Antigonus in Pisidia, where they had collected sixteen thousand infantry and nine hundred horse: the army of Antigonus was much more numerous, and composed of better troops. Attalus, with Docimus and Polemon (the latter probably his brother) were taken, and confined in a strong fort situated on a rock. After a time the prisoners, only eight in number, by bribing some of the guard, obtained their own freedom and the

possession of the fort; but while deliberating whether to hold out there or attempt to escape, they were blocked up by troops from the different posts in the neighbourhood. They had just time to admit some persons from without, who favoured them, and though these did not make their number more than sixty, they held out for above a year, expecting to be relieved by Eumenes. At last they were obliged to surrender, and we hear no more of Attalus. (Arrian, *Anabasis*, iii. 27, iv. 16, 22, 27, v. 12, vi. 17, vii. 26, and *Fragmenta*, apud Phot. *Bibliotheca*, Cod. 92; Diodorus Siculus, xviii. 27, 45, xix. 16, 35; Justin, xiii. 3.) J. C. M.

ATTALUS (*Ἀτταλος*), an ATHENIAN sculptor, who executed the statue of the Lycian Apollo, which was in the temple of Apollo at Argos. The date of Attalus is unknown. (Pausanias, ii. 19.) R. W. jun.

ATTALUS (called on his coins FLAVIUS PRISCUS ATTALUS, the son of Priscus), one of the later Emperors of the Western Roman Empire. He is described as being an Ionian by descent (by which is probably meant that his family was from Ionia in Asia Minor), and a heathen by education; and it is probable that he continued a heathen until about the time of his accession to the empire. After the first siege of Rome by the Visigoths, under Alaric (A.D. 409), Attalus was sent by the Roman Senate, with Cerecianus and Maximianus, to the Emperor Honorius, at Ravenna, on a mission, the object of which is not clearly stated. They could only relate and lament the sufferings which Rome had endured, all useful measures for remedying these evils being obstructed by Olympius, then chief minister of Honorius. Attalus received from Olympius the appointment of chief of the treasury at Rome, and was sent back under the escort of Valens, and six thousand Dalmatian soldiers, destined to garrison Rome. The escort was attacked and destroyed by Alaric; but Attalus and Valens, and about a hundred men, escaped to Rome; where Attalus immediately superseded Heliodorus in charge of the treasury, and proceeded, by order of Olympius, to confiscate the property of those who had been friends of Stilicho. This employment was, however, disagreeable to him: according to Zosimus, "he thought it impious to insult the unfortunate;" and he made the search as inefficient as he could: he even privately admonished some of the proscribed parties to conceal their effects. His mildness offended his employer, and he was sent for to Ravenna to pay the penalty of his indulgence; and would have been put to death, if he had not taken sanctuary in a Christian church.

On the downfall and flight of Olympius, soon after, Attalus was sent back to Rome by the emperor, as prefect or governor of the city, his former office of treasurer being conferred on Demetrius. Attalus held the office

of prefect when hostilities were renewed, and Rome was a second time besieged by Alaric. The capture of the Port (Portus), at the mouth of the Tiber, a few miles distant from Rome, in which the corn for the supply of the citizens was stored up, obliged the city to submit to the Gothic king (A.D. 409), who directed the Romans to elect an emperor in place of Honorius. It was by the command of Alaric that Attalus was chosen. The choice was, however, a popular one, and the accession of the new emperor was hailed with great joy, to which the prospect of a resident sovereign, and the lenient character of Attalus, appear to have conduced. As he was baptised by Sigisarius, whom Sozomen describes as "the bishop of the Goths," and who was an Arian, it is probable that his baptism immediately preceded or accompanied his elevation. His accession gave hope to the Arians of greater indulgence than they had experienced from Theodosius and his sons. Those also who adhered to the ancient religion of the empire rejoiced at the accession of one who had been brought up a heathen.

Attalus immediately proceeded to appoint his officers. Alaric himself was made general of the army, conjointly with Valens, who however appears to have been at the time at Ravenna with Honorius; Ataulphus, or Adolphus, brother of Alaric's wife, and afterwards his successor in the Gothic kingdom, was made general of the household cavalry: the other offices were filled up with Romans. Attalus then assembled the senate, and made a long and elaborate speech, in which he promised to preserve their privileges, and to reduce Egypt and the provinces of the east under their ancient subjection to Italy. Perhaps by thus recalling the memory of their departed greatness, Attalus thought to revive the national spirit of Rome: he was also misled by some pretended prophecies; but whether these were of pagan or Christian origin is not said.

His first attempt was on the province of Africa of which Carthage was the capital, which was held for Honorius by Count Heraclian. Attalus rejected the advice of Alaric to send a small body of Gothic troops under Drumas, and sent Constans, one of his partisans, with scarcely any force, to supersede Heraclian in the government of the province. Sozomen and Zosimus attribute his conduct to his infatuated reliance on the above-mentioned prophecies; but possibly an unwillingness to deliver up the provinces of the empire to barbarian troops may have had its influence. Attalus, with Alaric, then advanced toward Ravenna at the head of a combined army of Romans and Goths. Honorius in alarm sent an embassy, consisting of his chief officers, offering to make Attalus his partner in the empire; but Attalus refused the offer, though he expressed his willingness to allow Honorius his choice of an island, or other place as a retreat, and to leave him the

state and retinue of an emperor. As the cause of Honorius seemed lost, Jovian, or as Sozomen calls him, John (*Ἰωάννης*), or according to Zosimus, Jovius (*Ἰόβιος*), one of his ambassadors, embraced the side of Attalus; and suggested to him to insist that Honorius should undergo the mutilation of one of his members: but Attalus immediately rejected the proposal, and rebuked Jovian; though he received him at the same time into his confidence, and confirmed him in his dignity of patrician. Honorius was preparing to quit Ravenna, and had vessels prepared for the purpose, when he received a reinforcement of four thousand men, or, according to Zosimus, forty thousand, from his nephew Theodosius II., Emperor of the East; and this assistance determined him to carry on the struggle to the last. The foregoing account of the transactions at Ravenna rests chiefly on the authority of Olympiodorus, whose narrative appears more accurate and particular than that of Zosimus.

The aspect of affairs soon began to change. Constans was slain in Africa by Heraclian, who not only secured that province for Honorius, but by laying an embargo on the cornships destined for Rome, produced in that city a dreadful famine, so that the inhabitants were reduced to feed upon chestnuts in place of wheat, and some were suspected of feeding on human flesh. Attalus in consequence returned to Rome to consult the senate. Jovian, seeing the turn of affairs, and being bribed by Honorius, turned traitor again, and sought to ruin Attalus by alienating Alaric from him. Attalus himself gave offence to his Gothic patron, by refusing, in opposition to the judgment of the senate, Alaric's renewed offer to send a body of Gothic soldiers to Africa; and contented himself with sending officers and money to support his adherents there. About this time Valens was put to death on suspicion of treason, but whether by Honorius or by Attalus is not clear. The account of Zosimus rather leads us to suppose it was by Attalus. Possibly Valens, like Jovian, had deserted Honorius when his cause seemed desperate, and now sought, by fresh treason, to be reconciled to him.

The siege of Ravenna meanwhile continued, but with little success: several towns were taken by Alaric for refusing to acknowledge Attalus, but Bononia (Bologna) successfully resisted his attacks. Alaric was, by this time, quite estranged from the cause of Attalus, disgusted, as is commonly said, by his inefficiency; perhaps also offended by his refusal to sacrifice the empire entirely to the Goths. However this may be, he resolved on his deposition: and, having made terms with Honorius, he brought Attalus to Ariminum (Rimini) and there publicly despoiled him of the insignia of the imperial dignity, which were sent to Honorius. All the officers of Attalus resigned their honours; which, how-

ever, Honorius restored to them. Attalus did not venture to trust the clemency of his late competitor, but preferred to remain with Alaric as a private individual. His son, Anpelins, also remained with him. The deposition of Attalus took place A.D. 410, about a year after his elevation.

At a subsequent time Alaric replaced Attalus in his imperial dignity, but almost immediately afterwards again, and finally, deposed him. We refer to this second and very brief reign of Attalus the account of Socrates, the ecclesiastical historian, who says that Alaric "one day ordered him to go forth surrounded with imperial state, and the next day made him appear in the dress of a slave," meaning probably of a subject. This second elevation of Attalus was probably at the time of the third siege of Rome (Aug. A.D. 410) when the city was pillaged by the Goths.

On the retirement of the Goths into Gaul (A.D. 412), and afterwards (A.D. 414) into Spain, under Ataulphus, Alaric's successor, Attalus accompanied them. While in Gaul he resumed the title of emperor for a short time: but does not seem to have attempted to obtain any actual power.

He appears to have had some influence with the Gothic prince, and it was at his suggestion that Ataulphus offered to assist with his forces the usurper Jovinus, whom he marched to join. Jovinus, however, feared or suspected the Gothic prince, and reproached Attalus with having brought him into connection with so unwelcome an ally. On occasion of the marriage of Ataulphus with Placidia, sister of Honorius (A.D. 414), Attalus composed or sung an epithalamium. He afterwards attempted to leave Spain, "on some unknown enterprise" (*incerta molitions*), says Orosius, but more probably from fear of being delivered up to Honorius, with whom the Visigoths maintained their alliance. His attempt to escape was not successful: he was captured at sea, and taken to Constantius, general of Honorius, and by him sent to Honorius at Ravenna, who took him to Rome, and having exhibited him publicly before his tribunal at Rome, and mutilated him by the amputation of two of the fingers of his right hand, sent him into banishment in the Lipari Isles. Philostorgius says he was delivered up by the Goths to Honorius after the death of Ataulphus, which took place at Barcelona A.D. 415. The date of his capture is variously given: it probably occurred in A.D. 416 or 417. Nothing further is known of his history.

Tillemont and Gibbon both speak of Attalus very unfavourably: Tillemont apparently from his want of orthodoxy, and Gibbon from his deficiency in what are termed the heroic virtues. Yet Attalus showed goodness of disposition in his unwillingness to persecute the friends of Stilicho, and his refusal (according to Olympiodorus) to require

the mutilation of Honorius. His disinclination to send Gothic troops into Africa, however much at variance with the dictates of self-interest, showed his regard for what he deemed the interest and honour of the empire; and his deposition was, in fact, caused by his unwillingness to subserve the purposes and ambition of Alaric. (Zosimus, vi. 6—12; Sozomen, *Eccles. Hist.* ix. 8, 9; Socrates, *Eccles. Hist.* vii. 10; Olympiodorus, apud Phot. *Biblioth. Cod.* 80; Philostorgius, *Eccles. Hist.* xii. 3, 4, 5, with Godefroy's Notes; Paulus Diaconus, xiv.; Orosius, vii. 42; Procopius, *Vandalic War*, i. 2; Gibbon, *Decline and Fall*, &c., c. xxxi; Tillemont, *Histoire des Empereurs*.) J. C. M.

ATTALUS (*Ἀττάλος*), a MACEDONIAN officer of rank, in the reign of Philip II., of Macedon, the father of Alexander the Great. Attalus married the daughter of Parmenion, one of Philip's best officers; and when Philip, toward the close of his life, repudiated Olympias, he married Cleopatra, niece of Attalus. On occasion of these nuptials Attalus, being drunk, insulted Alexander, by inviting the Macedonians, who were present at the marriage-feast, to ask of the gods a "legitimate" successor to the throne. Alexander kindled at the insinuation, and asking Attalus whether he thought him a bastard, threw his wine-cup at his head. Attalus threw his in return; and a brawl ensued, in which Alexander had nearly fallen by the hand of his own father. The retreat of Alexander and his mother into Illyricum and Epirus left Attalus predominant at the court of Philip, where his abuse of his influence led to the king's death. A quarrel between two persons of the name of Pausanias, one of whom was the friend of Attalus, led Attalus to commit a gross outrage on the other. The injured man complained to Philip, but, not being able to obtain justice from him, determined on his assassination, which he effected B.C. 336.

At the time of Philip's murder Attalus appears to have been in Asia Minor, whither he had been sent with Parmenion and Amyntas, to prepare for the campaign against the Persians, and where he had made himself, by acts of kindness and by his friendly deportment, acceptable to the army. The accession of Alexander led Attalus to engage in some intrigues with the Athenians, then influenced by Demosthenes; but changing his mind, he sought to recover the king's favour, and, to effect this, gave up to him a letter which he had received from Demosthenes. Alexander, however, sent Hecateus into Asia, with orders, if possible, to bring Attalus a prisoner; but if not, to put him privately to death. Hecateus preferred the latter course, and Attalus was put to death, apparently soon after Alexander's accession. It is doubtful whether Alexander, when he gave his commission to Hecateus, was influ-

enced by more than suspicion of what Attalus might do; nor is it clear that Attalus had involved himself so far in his communications with Demosthenes, as to be justly liable to punishment. His death was made the subject of reproach against Alexander, both by Cleitus and Hermolaus; and it is observable that Hermolaus, according to Quintus Curtius, speaks of Parmenion as the agent of Alexander in the affair; but Diodorus and others are silent as to Parmenion's participation in the death of his son-in-law. (Diodorus Siculus, xvi. 93, xvii. 2, 3, 5; Justin, ix. 5, 6, xii. 6; Quintus Curtius, vi. 9, viii. 1, 7, 8.) J. C. M.

ATTALUS, the MARTYR, one of those Christians who were put to death at Lyon during the reign of Marcus Aurelius, A.D. 177. He was a native of Pergamus in Asia, and a Roman citizen, well instructed in Christianity, and a man of eminence in the church of Lyon, of which he was regarded as "a pillar and foundation." He and Alexander, one of his fellow-martyrs, were exposed to wild beasts; but, as these did not destroy them, they were subjected to various tortures, and then put to death. Attalus, while under torture, was asked what was the name of God: to which he answered, "God has not a name like a man;" or, as Rufinus gives it, "Those who are many are distinguished by names: he who is one needs no name." (*Epistle of the Churches of Vienna and Lyon*, in Eusebius, *Ecclesiastical History*, v. 1; Rufinus, version of the above letter, in the *Acta Sanctorum*, June 2.) J. C. M.

ATTALUS (*Ἀττάλος*), the name of three kings of PERGAMUS, one of the kingdoms which were formed after the breaking up of the great Macedonian Empire. Previous to the time of the first Attalus, Pergamus had been governed by dynasts or tyrants, whose descendant Attalus I. assumed the title of king, and transmitted it to his successors.

ATTALUS I. succeeded his cousin Eumenes I., in B.C. 241. He was a son of Attalus, a younger brother of Phileterus, the founder of the principality of Pergamus, by Antiochis. At the time of his accession the Galatians, or Gauls, were overrunning Asia Minor, plundering and ravaging the country, and they served either as mercenaries in the armies of the princes of Asia Minor, or made war upon one another. Attalus I. was the first of the Asiatic princes who succeeded in defeating one of their hosts in Mysia in a great battle. This victory, which was gained by the aid of Gallic mercenaries, took place soon after the accession of Attalus, and on this occasion he assumed the title of king, and dedicated a sculptured representation of the defeat of the Gauls on the Acropolis of Athens. By this victory Attalus extended his kingdom, which was afterwards increased by his taking advantage of the disputes among the members of the royal family of

Syria. In B.C. 229 he gained several victories over Antiochus Hierax, and his kingdom gradually extended over all Asia Minor, west of Mount Taurus. Seleucus Ceraunus, who succeeded Seleucus Callinicus in B.C. 226, attempted to recover the possessions which Syria had lost in Asia Minor, but he was murdered during his campaign against Attalus in B.C. 224. His kinsman Acheus, however, carried out his plan, and succeeded so far as to confine Attalus to the town of Pergamus. But he was prevailed upon by the Byzantines, whom Attalus had assisted in their war against the Rhodians, to abstain from further hostilities. While Acheus was afterwards engaged in Pisidia in B.C. 218, Attalus recovered some of the towns which he had lost, by the aid of Galatian mercenaries, but as he was making progress in Æolis, an eclipse of the sun took place, which frightened the barbarians, and they refused to fight any longer. In B.C. 216, Antiochus III. rebelled against Acheus, who, after his victories, had revolted, and declared himself an independent king. Attalus now formed an alliance with Antiochus, though he does not appear to have taken any active part in the campaigns against Acheus, who was put to death in B.C. 214. In proportion as the kingdom of Antiochus now increased in importance by the defeat of Acheus and other events, that of Attalus sank in the scale, and as Attalus had also to fear the enterprise of Philip V. of Macedonia, his dominions became more unsafe. These circumstances induced him to join the league which was formed by the Romans and Ætolians against Philip and the Achæans, in B.C. 211. Two years afterwards Attalus and Pyrrhus were elected strategi of the Ætolians, and in order to support them against Philip, Attalus landed with a fleet on the coast of Ægina, where he was joined by the Roman proconsul P. Sulpicius and his fleet, and both spent the winter of B.C. 207 and 206 in Ægina. While petitions were sent to Philip from various parts of Greece to solicit his protection against Attalus and the Ætolians, Attalus sailed to the island of Lemnos, and thence to Peparethus, which he ravaged. After this he held a meeting of the Ætolians at Heraclæa. P. Sulpicius and Attalus now went to Nicæa in Locris, and thence they proceeded to Oreus in Eubœa, which the Romans besieged by sea, and Attalus by land. After a fearful struggle the Macedonian garrison was compelled to quit the place. While Sulpicius proceeded to Chalcis, Attalus took and destroyed the town of Opus. Ignorant of the approach of Philip, he lost his time in exacting money from the wealthy inhabitants of Locris, and had it not been for some Cretans, who discovered the enemy at a distance, Attalus would have fallen into the hands of the Macedonians. He had only time to escape to his ships, whither he was followed by Philip.

On arriving at Oreus, he was informed that Prusias, King of Bithynia, had invaded his kingdom, and he hastily returned to Asia. Respecting the events of his war with Prusias, and its termination, nothing is known.

In B.C. 205, Roman ambassadors appeared in Asia to fetch the symbol of the great mother of the gods from Pessinus, and Attalus assisted them in obtaining it. In the general pacification which was brought about at the close of B.C. 205, Attalus and Prusias were included, the former as the ally of the Romans, and the latter as the ally of Philip. This peace was broken by Philip in B.C. 203: by destroying the town of Cius, on the Propontis, he provoked the Rhodians, whom Attalus sided with. In B.C. 201 Philip took revenge upon Attalus by invading his kingdom and ravaging the neighbourhood of Pergamus in a most barbarous manner, though he was unable to take Pergamus itself. A sea-fight took place off Chios, between the united fleets of Attalus and the Rhodians on the one side, and the fleet of Philip of Macedonia on the other. Philip was defeated with considerable loss; but as Attalus, who had pursued one of the enemy's ships too far, was at last obliged to save himself by flight, Philip claimed the victory. Hereupon Philip went to Caria, and while he was still in Asia, Attalus, at the request of the Athenians, who were oppressed by a Macedonian garrison, sailed to Europe. He was received at Athens in the most flattering manner, B.C. 200, and a new tribe was formed and called after him, Attalis. At Athens he met embassies of the Romans and Rhodians, and war was again declared against Philip, who was then besieging Abydos on the Hellespont. Attalus immediately set out to relieve the place, but he did nothing. In the year following, B.C. 199, the combined fleets of Attalus and L. Apustius sailed from Piræus to Andros, which was surrendered to them after a short siege, and the place was given to Attalus; the Romans kept the booty. After attempting to take several other towns, Attalus and L. Apustius appeared before Oreus in Eubœa, which had again fallen into the hands of the Macedonians, but was now taken after a resolute defence of the Macedonian garrison. Oreus was given to Attalus, and the Romans took the prisoners. But before the war could be brought to a close, Attalus was obliged to return to Asia, for Antiochus III. had taken advantage of his absence, and invaded the kingdom of Pergamus. Attalus requested the interference of the Romans, and a Roman embassy was accordingly sent to Antiochus, which caused him to withdraw his troops from the dominions of the ally of Rome. Attalus, in his gratitude towards his deliverers, again joined the Romans in Greece in B.C. 198, and after spending the winter in Ægina, he went to Thebes in Bœotia, with the view of detaching the Bœotians from the cause of

Macedonia. He addressed the people in their public assembly, but in the midst of his speech he was seized with a fit of apoplexy. He was carried to Pergamus, and died there in B.C. 197, at the age of seventy-two, and after a reign of forty-four years. Attalus was one of the greatest kings of his dynasty. When he succeeded his cousin, Eumenes I., he had little except a well-stocked treasury, and this he employed in delivering the country from a formidable enemy, and in forming a kingdom. He was a great general, a liberal and faithful friend and ally. Polybius glories in the idea that Attalus died in defending the liberty of Greece. Attalus was a man of singular modesty, and a kind husband and father. By his wife, Apollonis, or Apollonias, a woman of no rank, to whom Attalus was sincerely attached, he had four sons, Eumenes, Attalus, Philotarus, and Athenæus. Eumenes succeeded him on the throne of Pergamus. Pergamus was at that time, like Alexandria, one of the great seats of art and learning, and Attalus, like most members of his family, loved and encouraged them. It has even been supposed that he wrote on subjects of natural history, but there is no satisfactory evidence for this. (Polybius, iv. 48, 49, v. 77, 78, x. 41, 42, xvi. 1, &c., xvii. 2, 8, 16, xviii. 24, xxii. 2, &c.; Livy, xxvi. 24, xxvii. 29, 30, 33, xxviii. 5, &c., xxix. 10, &c., xxxi. 14, &c. 44, &c., xxxii. 8, 27, 33, &c., xxxiii. 2, 21; Pausanias, i. 8, § 1, 5, § 5, 8, § 1, 25, § 2, x. 15, § 3; Strabo, xiii. p. 624; Eusebius, *Chronicon Armen.* p. 347; Diogenes Laertius, iv. 8; Pliny, *Hist. Nat.* viii. 74, xxxiv. 19, § 24, xxxv. 49; Athenæus, xv. p. 697.)

ATTALUS II., surnamed PHILADELPHUS, was the second son of Attalus I. After the accession of his elder brother, Eumenes II., he, as well as his other brothers, occupied a private station, although they, and more especially Attalus, were actively engaged in the armies of Eumenes. Thus we find Attalus, in B.C. 190, opposing Seleucus, the son of Antiochus III., who had invaded the kingdom of Pergamus, and even laid siege to Pergamus itself, while Eumenes was absent in Lycia. Afterwards, in the same year, he commanded the right wing in the battle near Mount Sipylus against Antiochus III. In the year following, while Eumenes was absent at Rome, Attalus was called upon by the Roman consul, Cn. Manlius Vulso, to join him in the war against the Galatians, and Attalus accordingly met the consul with a thousand foot and two hundred horse, and requested his brother Athenæus to follow with other troops. In B.C. 182, just after his return from an embassy to Rome, he served his brother Eumenes in a war against Pharnaces, and when Roman ambassadors arrived in Asia, to bring about a peace between the belligerents, Attalus was sent by his brother

Eumenes to meet and receive them. In B.C. 171 he accompanied Eumenes and Athenæus with a fleet to Chalcis, from whence Attalus proceeded with a detachment to the Roman consul P. Licinius Crassus, who was operating in Thessaly against the Macedonians. Attalus was also employed several times on embassies to Rome; and when he was sent thither for the fourth time, in B.C. 167, to congratulate the Romans on their late victory over Perseus of Macedonia, some senators suggested to him that as he had always been a sincere friend of the Romans, the kingdom of Pergamus ought to be divided, and that one half of it ought to be given to him as an independent kingdom. Attalus was not only disposed to enter into this scheme, but appears to have thought of usurping the whole kingdom. However, the remonstrances of a physician, named Stratius, whom Eumenes had sent after him to watch his conduct, prevailed upon him to abandon the plan, as it was evident that Eumenes could not live much longer.

Eumenes died in B.C. 159, and Attalus succeeded to the throne, according to Strabo, only as the guardian of Attalus, a son of Eumenes, who was yet a child; but Polybius mentions no such restriction. The first act after his accession was the restoration of Ariarathes V. Philopator to his kingdom of Cappadocia, from which he had been expelled. In B.C. 156 he was involved in a war with Prusias of Bithynia, who advanced as far as Pergamus, and after being defeated by Prusias, Attalus sent his brother Athenæus to Rome to inform the senate of what had happened. The report was looked upon at first with some suspicion, until P. Lentulus, on his return from Asia, confirmed it. Several embassies were now sent from Rome to prevent Prusias continuing his hostilities, but he persisted in spite of the threats of the Romans. Attalus then called in the aid of his Asiatic allies, Ariarathes of Cappadocia and Mithridates of Pontus. The Roman envoys advised Attalus to protect his frontiers, but to abstain from acting on the offensive, while they exerted themselves to induce the towns of Asia to abandon the cause of Prusias and join Attalus. At last, however, a fresh Roman embassy appeared in Asia, B.C. 154, which put an end to the war, and established peace between the two kings on the following terms: that Prusias should surrender to Attalus twenty ships, pay five hundred talents in the space of twenty years, and that each of the two kings should remain in the possession of what he had before the war. Prusias was also obliged to pay one hundred talents, as an indemnification for the injuries he had inflicted upon several towns. In B.C. 152 Attalus sent an auxiliary army to Alexander Balas, and assisted him in usurping the throne of Syria; and as he had probably

never forgiven the defeat he had suffered from Prusias, he assisted Nicomedes, the son of Prusias, at first secretly, and afterwards openly, against his father, and thus became the main instrument in bringing about the downfall of his old enemy, in B.C. 149. The part he had taken in this affair between father and son, drew upon him an attack from Diegylis, a Thracian prince, and son-in-law of Prusias, whom, however, he soon conquered. Shortly after he assisted the Romans in their wars against the impostor Philip of Macedonia, and against the Achæans, the latter of which terminated in the destruction of Corinth, B.C. 146. During the remaining years of his life he abandoned himself to indolence, and was completely guided by Philopemen, one of his friends. Like his predecessors, he encouraged the arts and learning in his dominions, and he founded the towns of Attalia in Pamphylia and Philadelphia in Lydia. He died in B.C. 138, according to Lucian, at the age of eighty-two, and was succeeded by Attalus, the son of his predecessor and brother. (Polybius, iii. 5, xxii. 22, xxv. 4, 6, xxx. 1, &c., xxxi. 9, xxxii. 3, 5, 25, &c., xxxiii. 1, 6, 10, &c.; Livy, xxxv. 23, xxxviii. 18, 43, xxxviii. 12, xlii. 16, 55, 58, 65, xlv. 19, 20; Strabo, xiii. p. 624, xiv. p. 667; Lucian, *Macrob.* 12; Diodorus Siculus, xxxi. *Excerpta*, p. 589, ed. Wesseling; xxxiii. *Excerpta*, p. 595, ed. Wesseling, &c.; Appian, *De Bello Mithrid.* 4, &c.; Justin, xxxv. 1; Plutarch, *An Seni sit gerenda Respubl.* 16; *De Fratrum Amore*, 18; Pliny, *Hist. Nat.* vii. 39, viii. 74, xxxv. 36, § 19; Athenæus, viii. 346, xiv. 634; Stephanus Byzant. under *Φιλαδέλφεια*; Pausanias, vii. 16, § 8.)

ATTALUS III., surnamed PHILOMÉTON, was a son of King Eumenes II. and Stratonice, the daughter of Ariarathes of Cappadocia. When yet a boy, he spent some time at Rome, and on the death of his uncle, Attalus II., in B.C. 138, he succeeded to the throne of Pergamus. No sooner was the government in his hands than he set about murdering his nearest relatives and friends. After the perpetration of these crimes, for which there was not the slightest excuse, he sunk into a state of remorse and gloomy melancholy; he allowed his hair and beard to grow, and withdrew from all society. Unconcerned about the affairs of his kingdom, he devoted himself to sculpture and gardening: one of his favourite occupations was to prepare poisons. He wrote a work on gardening, which is lost, but it is mentioned by Varro, Columella, and Pliny. He died in B.C. 133, in consequence of a fever which he took by exposing himself to the heat of the sun, in erecting a statue of his mother. He bequeathed, in his will, the kingdom of Pergamus to the Romans; but the suspicion is not without some probability that this bequest was not an act of his free will, and that

it was made on the advice of some friends of the Romans. The Romans, however, did not remain in the undisturbed possession of the bequest; for, soon after the death of Attalus, Aristonice claimed the kingdom. (Polybius, xxxiii. 16; Strabo, xiii. 624; Diodorus Siculus, xxxiv. *Excerpta*, p. 601, ed. Wesseling; Justin, xxxvi. 14; Livy, *Epit. lib.* 58; Plutarch, *Tib. Gracchus*, 14; Appian, *De Bello Mithrid.* 62, *De Bellis Civil.* v. 4; Velleius Paterculus, ii. 4; Varro, *De Re Rustica*, Preface; Columella, i. 1; Pliny, *Hist. Nat.* xviii. 5. On the family of the Attali, and their merits in regard to the arts and literature, see Manso, *Ueber die Attalen, ihr staatskluges Benehmen und ihre andern Verdienste*, Breslau, 1815, 4to.; Wegener, *De Aula Attalica literarum artiumque faultrice*, Copenhagen, 1836, 8vo.) L. S.

ATTALUS (*Ἀτταλος*), a sophist or rhetorician, son of POLEMON, also a sophist, lived in the reign of the Roman emperor Marcus Aurelius. His name occurs in a Greek inscription on the reverse of three different medals of that period, "Attalus, the sophist, to his own cities, Smyrna and Laodicea." It appears from this that he belonged to one of these places by birth, to the other by adoption. Which of the two was his birth-place is disputed; it was probably Laodicea. He appears to have settled at Smyrna. He had a daughter, Callisto, married to Rusinianus, a man high in municipal office in the city of Phocæa. Hermocrates, the sophist, was the son of Callisto, and grandson of Attalus. The Attalus, whose etymology of the word *μῆλα* (small cattle, as sheep or goats), is quoted in the "Etymologicum Magnum," is perhaps the sophist. (Fabricius, *Biblioth. Græc.* vi. p. 124, ed. Harles; Tristan de St. Amand, *Commentaires Historiques*, tom. i. p. 647; Ezechiel Spanheim, *De Præstantia et Usu Numismatum Antiquorum Dissertatio Undecima*, c. 35; Philostratus, *Lives of the Sophists*, book ii. c. 25, with the notes of Olearius.) J. C. M.

AT-TAMIMI, an Arabic physician, whose complete designation was Abū 'Abdullah Mohammed Ibn Ahmed Ibn Sa'id At-tamimī Al-makdesī. He was (as his name implies) a native of Jerusalem, where his grandfather Sa'id had been a physician before him. He was instructed in the art of medicine by a Christian, and seems to have given much attention to pharmacy and materia medica, especially to the discovery of a theriacal, or universal antidote, on which subject he wrote several works. He went to Egypt about A.H. 360 (A.D. 970—1) and entered the service of Ya'kūb Ibn Kalīs, who was vizir to Al-'azīz, the second of the Fatimide Khalīfs, A.H. 365—386 (A.D. 976—996). Here he continued to prosecute his studies, and wrote several other medical works: he was still alive in Egypt in A.H. 370 (A.D. 980—1). Abū'l-faraj mentions him among the most

eminent physicians of his time, and particularly praises his good breeding; saying, that "he never contradicted any one but for the sake of truth." The titles of seven of his works are mentioned by Wüstenfeld, "*Geschichte der Arabischen Aertzte und Naturforscher*," Göttingen, 8vo. 1840. (Abū-l-faraj, *Hist. Compend. Dynast.* p. 214; Ibn Abī Ossaybi'ah, *Fontes Relationum de Classicis Medicorum*, cap. xv. § 5.) W. A. G.

ATTAR, or, as he is more commonly called, Cogi or Khojah Attar, from a title attached to his name, was nominally the vizir, but in reality the sovereign, of Ormuz at the time when the Portuguese first appeared before that city, under the command of Afonso d'Albuquerque. The accounts of his early career, given by Joam de Barros and Lopes de Castanheda, differ in several particulars. According to Barros he was first known as a favourite eunuch of Torun-Shah, the king of Ormuz, great-grandson of that Gordun-Shah who first discerned the advantages of the position of Ormuz for the command of the Persian Gulf, and founded a city in that barren island, which rapidly became the most splendid centre of commerce in Western Asia. When discord broke out among the three sons of Torun-Shah, and the eldest was killed by some Abyssinian slaves, it was by the advice and influence of Attar that the youngest was raised to the throne. On the defeat of the new monarch in battle, by Sargol, the second of the brothers, who blinded his vanquished competitor, Attar was reduced to obscurity and exile during Sargol's long reign of thirty years; but on his death it was again by Attar's influence that Seif-ud-din, a boy of twelve, the son of his former defeated and blinded master, was made Shah of Ormuz. According to Castanheda, Attar, though a foreign eunuch, a native of Bengal, had, after destroying the Abyssinian slaves who murdered the eldest son of Torun-Shah, taken himself a more conspicuous share in the government than Barros assigns him; had first set up a blind king, then deposed and murdered him, and established another. There is no doubt that Attar had the chief authority in Ormuz at the time of Albuquerque's arrival, Sunday the 25th of September, 1507. The news of his ravages on the coast of Arabia had already reached Attar, who had requested the commanders of some vessels in the port to delay their departure, in expectation of the appearance of this dangerous visitor. A messenger was sent on board to request to know the object of the European's visit. Albuquerque replied, that he was a captain of the King Emmanuel of Portugal, sent by him to the coasts of Arabia to give peace to those who would become his tributaries, and totally to destroy all those who refused; adding that, as the Portuguese were brought up in constant contest with the Moors, they would rather have

war than peace. Attar endeavoured to gain time to meet these imperious demands; but Albuquerque refused to allow delay, and with his fleet of seven sail, manned with four hundred and seventy Portuguese, he attacked the immensely superior forces in the port and city of Ormuz, and gained a victory, in which the Portuguese lost ten men and the Asiatics sixteen hundred. Attar was compelled to yield; and at an interview between the boy-king and Albuquerque, the Shah of Ormuz acknowledged himself the vassal of the King of Portugal. Soon after, when envoys arrived from the Shah of Shiraz to claim a customary tribute from Ormuz, Attar sent them to Albuquerque, who gave them some lance-heads and cannon-balls, and told them that was the coin the King of Portugal paid tribute in. The Portuguese shortly after commenced building a fort, but, as if this was not humiliation enough, Albuquerque, upon missing five of his men, before knowing what had become of them, sent to Attar to demand that they should be found and sent back to him, with the threat that, unless this were done forthwith, he would destroy the city with fire and sword. His own captains in vain opposed his headlong fury. On his receiving a "round-robin," signed by many of them, as he was talking with the masons at the fort, he handed it to one of the masons, and contemptuously desired him to build it into the wall. On not receiving the five missing men, who some time afterwards turned out to have deserted to Attar, he declared war, in opposition to the opinion of his captains, blockaded the island of Ormuz, and cut off the noses, ears, and hands of the boatmen whom he intercepted in endeavouring to convey provisions from the mainland to the insulated town. His next attempt was to choke the wells from which the Ormuzians derived their scanty supply of water; but Attar, obtaining information of his purpose, hastened to the spot, and after a desperate conflict, in which Barros says that more blood was spilt than there was water in the wells, the Portuguese were defeated. Three of Albuquerque's captains, disgusted at his obstinacy, deserted him, and sailed to carry their complaints to Don Francisco d'Almeida, the Portuguese viceroy of India, which obliged Albuquerque to relinquish his enterprise, and go to winter at Socotra. Attar, in the mean time, opened a correspondence with the viceroy, and when Albuquerque appeared next year off Ormuz, with a repetition of his demands, the Asiatic met them by producing a letter from Almeida to himself, in which he disowned the proceedings of Albuquerque, and another from Almeida to Albuquerque, commanding him to desist. The Portuguese, after consulting with his captains, determined to go on. Another desperate conflict took place for the wells, at a place called Nahande, and the Europeans conquered. On the same

day the Portuguese suffered a defeat at another point, and again Albuquerque was compelled to retire, but with the resolution to let his beard grow till he had conquered Ormuz. This defeat was mainly owing to the skilful use which Attar made of his own fort, which he had completed during Albuquerque's absence. Attar expressed no reluctance to pay the tribute agreed on, but was steadfast in refusing to allow the Europeans to occupy this fort, the ultimate purpose of which it did not require much sagacity to foresee. He actually paid a large sum, but only three-fourths of the stipulated tribute, to Duarte de Lemos, a Portuguese admiral, who afterwards touched at Ormuz, and the Europeans were on that occasion much disgusted at what they called his ingratitude in not paying the whole. The contests between Albuquerque and Almeida for the vicerealty allowed him to remain for the rest of his life in peace, so far as the Portuguese were concerned. He appears to have died in 1513. Two years later, when Albuquerque for the third time assailed Ormuz, he found a new king and a new vizir, who, with scarcely any resistance, surrendered the island, and gave up the Portuguese deserters to be burned. (Barros, *Asia, dos feitos que os Portuguezes fizeram no descubrimento do Oriente*, decada ii. livro 2, cap. 3, 4, &c.; Lopes de Castanheda, *Historia do descobrimento da India*, &c., livro ii. cap. 61, &c.; Albuquerque, *Commentarios do grande Affonso d'Albuquerque*, parte i. cap. 29, 61, &c.) T. W.

'ATTAR FERID-UD-DIN', a Persian poet of great celebrity, but chiefly admired for his profound knowledge of the Sufi doctrines, with which his writings abound. He was born at the village of Karkan (or, according to some MSS., Karakdan), one of the suburbs of Nishapur, in Khorasan, about A.D. 1119. In his earlier years 'Attar received his instruction from Kutb-ud-din Haider, a distinguished Sufi of that period, who lived to an extremely advanced age, as he had been preceptor to the poet's father, Ibrahim 'Attar Karkani, and died, according to Danlatsih, in A.D. 1202. One of the poems attributed to 'Attar is called the "Haider Nama;" and, as it is inferior to his other compositions, it is supposed to be his earliest. 'Attar's father seems to have made a considerable fortune in the city of Nishapur as a dealer in perfumes, in which occupation he was assisted, and ultimately succeeded, by the poet. About A.D. 1148 the father and son removed to Shadyakh, one of the most select suburbs of the city, where the governor and the more distinguished families resided. During his father's life 'Attar seems to have been left to pursue his mystic studies at his own leisure. He was known to, and in correspondence with, numerous learned men and illustrious shaikhs of that period. He had also collected a library, consisting of a hundred

and fourteen volumes, the works of the most distinguished masters on spiritual matters. After his father's death 'Attar succeeded to his fortune, and, unlike most poets in such circumstances, seems for some time to have conducted his business of perfumer, or druggist, with great success. His shop was the admiration of the city, its "beauty and fragrance rivalling those of the garden of Irem." Here the rich found an inexhaustible source for the supply of their luxuries, and the poor never turned away disappointed. 'Attar now lived more in the style of a prince than that of a merchant of drugs and perfumes. His Sufi friends, according to whose doctrines this world is nothing, and spirituality everything, undertook to rouse him from his perilous condition. One of these, having assumed the garb of a darwesh mendicant, went to the gate of 'Attar's mansion, and, on being admitted, found the poet surrounded by his numerous attendants, busily engaged in his thriving occupation. He humbly sought alms, and his wants were liberally relieved. About an hour after, the same beggar returned, and readily received another donation. A third time he returned, and was amply supplied without a question asked. This time, however, the beggar seemed in no hurry to depart; he remained gazing mournfully on the wealth and splendour with which he saw himself surrounded. At length the poet said to him, "Friend, your wants have been supplied; why not betake yourself to the road?" The darwesh replied,—"Sir, I have been thinking how hard it will be for you to enter upon that road which all must tread. How can you convey these numberless packages of the rarest drugs, these odiferous perfumes, as well as your silver, gold, and jewels! As for me, I am at all times prepared for the road; this tattered cloak is all my burden. You, whose possessions are so great, have no time to lose in making your preparations." 'Attar was deeply affected at the words of the mendicant; the thick mist of worldly prosperity was dispelled from before his eyes, and the mirror of his mind became illumined with the rays of spiritual light. He renounced the world, and abandoned his possessions to be seized by any one who felt the inclination. He entered the monastery of Shaikh Rukn-ud-din Asaf, a distinguished master of the Sufi sect, said to have attained to the highest degree of spirituality. Here he passed some years, undergoing the severest mortification, secluded from the world, and perpetually occupied in divine contemplation. After a few years, when about the age of forty, 'Attar made the pilgrimage to Mecca; in the course of which he became acquainted with a great number of men distinguished for learning and sanctity. On his return to Nishapur he devoted the remainder of his long life to the

practice of piety, and the composition of his numerous works in prose and verse. Of the former kind is his "Tazkirat-ul-awliā," or Lives of the Saints—that is, those of his own sect. His writings in verse are numerous and extensive, amounting in all to upwards of a hundred thousand couplets, forming forty different pieces, or works, of which the following twelve were favourites in the time of Daulatshāh:—1. "The Asrār-nāma." 2. "The Ilāhī-nāma." 3. "The Masfat-nāma." 4. "The Ushtur-nāma." 5. "The Wasiyat-i Mukhtār-nāma." 6. "Jawāhir-ul-jazzāt." 7. "Mantik ul-tair." 8. "Bulbul-nāma." 9. "Gul o Hornuz." 10. "Pand-nāma." 11. "Haidar-nāma." 12. "Siyāh-nāma." Of these the text of the "Pand-nāma," or "Book of Counsels," was printed at Paris, 1819, with a French translation, and valuable notes, by the eminent Orientalist M. Silvestre de Sacy. Prefixed to the work is a Life of the poet, apparently from an incorrect copy of Daulatshāh. In that memoir we have *Shadbakh*, instead of *Shādyākh*, which is the correct reading, as we know from numberless other sources, among which the "Geography of Abū-l-feda," lately printed at Paris, in the original Arabic, is sufficient authority. Again, in M. de Sacy's memoir, we are told that the poet "had collected a library of Sūfi works amounting to fourteen hundred," instead of a hundred and fourteen. Our MSS., and several others we have seen, read the latter number; and, time, place, and subject considered, fourteen hundred volumes savour strongly of exaggeration. Lastly, our fifth work in the above list forms two in De Sacy's memoir, and the "Pand-nāma" is not at all mentioned, which the translator very justly considers as a remarkable omission on the part of the biographer. It would be difficult now to ascertain how many of 'Attār's forty poems are extant. In comparing two MSS., said to contain the "Kulliyāt," or whole works of 'Attār, each contains several works not in the other, so as to exceed twenty in number. But the fact is that 'Attār's writings in general have little attraction for European scholars; for, as De Sacy remarks, "none but a thorough Sūfi could have the patience to read such an enormous mass of mystic compositions, where the theme is ever the same." In the Baron von Hammer's valuable work "Geschichte der Schoenen Redekinste Persiens," there is a copious Life of 'Attār, with numerous translations from his works, occupying seventeen quarto pages. In that work, however, the birth and death of the poet are said to have happened more than a century later than we read of in all other works, but on what authority we know not. Daulatshāh himself is uncertain as to the period of 'Attār's death, though he mentions a fact from which we can easily ascertain the exact year. 'Attār was murdered in A.D. 1221, in the hundred

and second year of his age, by one of the ruthless horde of barbarians who, under Chingiz Khān, desolated the city of Nishapur, at that time the capital of Khorāsān. The blood of this venerable and innocent man would of itself be sufficient to tarnish the arms of a conqueror; but humanity shudders when we are told by all contemporary and subsequent historians, that in the city of Nishapur and its environs not fewer than one million seven hundred and forty thousand people were massacred in cold blood during that invasion. The leader of this glorious feat was Tuli Khān, the son of Chingiz; and, as if he were determined to ascertain the full amount of his notable deeds, he employed his troops twelve days—not in burying—but in counting the dead, that he might have something to boast of to his worthy father. The city was levelled with the ground, in such a manner that horses might run over it without stumbling, and a few years afterwards its very ruins were obliterated by an earthquake: its name and shadow only remain. (Daulatshāh, *Lives of the Persian Poets*; *Majālis ul-Mūninin*, *Atash Kadah*, and *Habīb-us Siyar*, Persian MSS.) D. F.

ATTARDI, BUONAVENTURA, was a native of the Sicilian town of San Filippo d'Agira. He became an Augustine monk, and lectured on ecclesiastical history in the University of Catania, and was appointed, in 1738, to be Provincial of his order in Sicily and Malta. The following works of Attardi are enumerated by Mazzuchelli:—1. "Bilancia della Verità," &c. Palermo, 1738, 4to.; a polemical treatise in a controversy then going on as to the place of Saint Paul's shipwreck, which Attardi maintained to have been the island of Malta. 2. "Lettera Scritta ad un Amico," &c. Palermo, 1738, 4to.; in which the author undertakes to prove that Saint Philip of Agira, sent by Saint Peter, was the first preacher of Christianity in Sicily. 3. "La Risposta senza Maschera al Signore Lodovico Antonio Muratori," Palermo, 1742; a controversial treatise on the Virgin Mary's exemption from original sin. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

ATTAVANTE FIORENTINO, a very clever Italian illuminator, of the latter part of the fifteenth century, much less known, says Lanzi, than he deserves to be. He worked chiefly at Venice. He is noticed by Vasari in the "Life of Fra Giovanni da Fiesole," with whom he was contemporary, and he is also mentioned in the lives of Don Bartolomeo, and Gherardo of Florence. Vasari notices an illuminated manuscript, by Attavante, of Silius Italicus, which in his time was in the library of Santi Giovanni e Paolo at Venice, but it is now in that of St. Mark. It contains many historical figures, and friezes containing numbers of birds and children: there are portraits, or in-

tended as such, of Silius Italicus, Scipio Africanus, Hannibal, Pope Nicholas V., Hanno, Hasdrubal, Caelius, Massinissa, L. Salinator, Nero, Semppronius, M. Marcellus, Q. Fabius, the younger Scipio, Vibius, Mars, Neptune, &c. Vasari attributed this work to Attavante, upon the authority of Cosimo Bartoli, a Florentine nobleman; but Morelli, in the "Notizie d' Opere di Disegno," maintains that Bartoli misled Vasari, and that Attavante was not the illuminator of this manuscript. There is in the same library a manuscript of Marcianus Capella, with illuminations by Attavante; it is signed "Attavantes Florentinus, pinxit." These, according to the Cav. Puccini, are very inferior to the illuminations of the Silius Italicus; he says their greatest value is in their laborious execution, and the brightness of the gold; but Lanzi, who also examined the work, gives a different opinion: he praises the conceptions throughout as most applicable, and well illustrating the works, and admires both the colouring and the design: the design, he says, is like the most studied of Botticelli, the colouring gay, lively, and lucid. Tiraboschi also praises Attavante's illuminations in some works in the Este library, which belonged to Matthias Corvinus king of Hungary, for whom they were probably executed. There is in the Royal library at Brussels a splendid folio missal on parchment, which Attavante also illuminated for Matthias Corvinus; the former regents of Belgium used to take their official oath upon it; the archduke Albert and Isabella were the first to do so in 1599, and the prince of Saxen-Teschen, in the name of Joseph II., was the last in 1781. Every page is ornamented with arabesques, flowers, and figures: the miniatures of the first two pages, and those at the beginning of the canon-mass, are said to be of extraordinary beauty. On the first page is the following inscription "Actavantes de Actavantibus de Florentia hoc opus illuminavit, A.D. MCCCCLXXXV.," and on another miniature is written, "Actum Florentia, A.D. MCCCCLXXXVII." The Hungarian arms are often repeated in the book, but those of Austria and Spain have been glued over them; towards the end there are, as gold medals, the portraits of Matthias and his queen,—"Matthias Corvinus Rex Hungariae," and "Beatrix de Aragon Regina." This missal was probably brought to Brussels by Maria, the sister of Charles V., who obtained the government of the Netherlands after the death of her husband Ludwig II., of Hungary; it is described by Chevalier, in the fourth volume of the "Mémoires" of the Academy of Brussels. This painter is sometimes called Vante Fiorentino. Vasari calls him an imitator of Don Bartolomeo, in the life of that painter, where, through the omission of a few words, he is, in the Giunti edition, confounded with Gherardo of Florence.

In the third volume of the "Lettere Pittoriche," there are two letters from Attavante to the Cav. Niccolò Gaddi, both of the date 1484. (Lanzi, *Storia Pittorica*, &c.; Vasari, *Vite de' Pittori*, &c., in the life of Fra Giovanni da Fiesole, and the note in Schorn's German translation.) R. N. W.

ATTAVANTI, PA'OLO, an Italian ecclesiastic of the fifteenth century, was born at Florence, of a noble family, in the year 1419. He entered at an early age the order of the Servites, which he afterwards quitted for that of the "Knights Regular" of Santo Spirito in Rome. He enjoyed, in his own time, distinguished celebrity as a preacher: Marsilius Ficinus, hearing him preach in Florence, called him a second Orpheus, saying, hyperbolically, that his eloquence animated the very stones of the church. His extant sermons, however, are pronounced by Tiraboschi to display no superiority, either in matter or in style, over the current oratory of his times. He attended likewise to classical literature and to philosophy, cultivating the society of Leonardo Aretino, and frequenting the famous Platonic Academy held in the palace of Lorenzo de' Medici. Attavanti died at Florence in 1499. Mazzuchelli gives a full catalogue of his works, printed and unprinted. In the former class the most

markable are his two volumes of sermons for Lent: "Quadragesimale De Reditu Peccatoris ad Deum," Milan, 1479, 4to.; "Quadragesimale De Tempore," 4to., printed without note of place or date. Among his unpublished works was a History of Mantua, or of the house of Gonzaga, of which an account is given by Bettinelli. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 1787-94, 4to. vi. 319, 770, 1148.)

W. S.

ATTEIUS CAPITO. [CAPITO.]

ATTEIUS, a grammarian, surnamed PRÆTEXTATUS, afterwards assumed the name of PHILOLOGUS. He was a native of Athens, and a freedman. His name Atteius is Roman. According to his own statement, he was well versed in Greek literature, and moderately conversant with Roman literature: he had been a hearer of Antonius Gniphio, and had taught many noble Roman youths, among whom were the brothers Claudii, Appius and Pulcher. He is supposed to have adopted the name Philologus, in imitation of Eratosthenes, in respect of his extensive and varied learning. He states that he had made a digest of all kinds of subjects in eight hundred books; this compilation was entitled "Hyle;" very little of his labours was extant in the time of Suetonius. He was very intimate with C. Sallustius Crispus, the historian, for whose use he compiled a compendium or Breviarium of Roman history, out of which Sallust selected for his Roman history what suited his purpose. After the death of Sallust, Atteius became intimate with C.

Asinius Pollio, who was also engaged on an historical work. Pollio received from Atteius instruction in the principles of composition. Suetonius expresses his surprise that Pollio should have supposed that Atteius collected for Sallust antiquated words and expressions, when Pollio must have known that Atteius recommended him to adopt the language which was in ordinary use, and particularly to avoid Sallust's obscurity and abrupt transitions.

The age of Atteius is fixed by that of his contemporaries who have been mentioned: he lived in the latter part of the first century B.C. (Suetonius, *De Illustribus Grammaticis*, c. 10; Madrig, *Opuscula*, p. 97.) G. L.

ATTENDOLI, DARIO, a native of Bagnacavallo, between Faenza and Ferrara, published a treatise "On the Duel," and "A Discourse on the Point of Honour." In the preface to the latter work he tells us that he studied at Bologna with Corso, secretary to the Cardinal Coreggio. We know that Corso received the degree of Doctor in 1546, and soon after left Bologna, on account of ill health, and are thus enabled to fix approximately the time when Attendoli studied there. In the collection of letters addressed by various persons to Pietro Aretino, published in 1552, there is one from Roncchegallo Gioldi, professor of law at Ferrara, dated in February, 1550, recommending to the good offices of Pietro the bearer Dario Crespoli da Bagnacavallo, Doctor of Laws, formerly a pupil of Gioldi. Mazzuchelli has assumed that this Crespoli was Attendoli, apparently on the ground of Attendoli's having mentioned in the dedication of his book "On the Duel" that his great-great-grandfather's name was Crespolo. In 1552 Attendoli served under the Prince of Salerno, who commanded the infantry in the imperial army in Piedmont. It is mentioned in the sixth chapter of the first book of his treatise "On the Duel" that Attendoli was appointed by the Prince of Salerno to act with another officer as arbiter in an affair of honour between the prince's chamberlain and Count Amurata Torello. The first edition of the treatise "On the Duel" was published at Venice in 1560, and it would appear from a preface prefixed to a later edition that Attendoli had by that time abandoned the profession of arms for literature. The reason assigned for the change is, that private enemies and public feuds had tamed his spirit, and made him desirous of embracing a profession in which several eminent prelates, his friends, could be of more service to him. The "Discourse on the Point of Honour" was published in 1563: and on the title-page of a small volume containing both treatises printed at Venice in 1565, it is stated that they had been revised and corrected by the author. Nothing further is known of Attendoli. The professed object of both

treatises is to facilitate the amicable settlement of quarrels on the point of honour. Their titles are:—1. "Il Duello di M. Dario Attendoli. Con le autorità delle leggi de' Dottori, poste nel margine." 2. "Discorso di M. Dario Attendoli intorno all' honore, e al Modo di indurre le Querele per ogni sorte d' Inquiritia alla Pace." Some sonnets in the collection entitled "Rime scelte de' Poeti Ferraresi" are attributed to Dario Crespolo Attendoli, and this name may perhaps be thought to strengthen Mazzuchelli's conjecture, that the Crespoli of Gioldi is the same person as Attendoli. There is, however, this difficulty, that Gioldi calls Crespoli Doctor of Laws, and that Attendoli nowhere lays claim to that title. (Mazzuchelli, *Scrittori d'Italia*; Prefaces and Dedications of Attendoli's two Treatises, ed. 1565.) W. W.

ATTENDOLO, GIOVANNI BATTISTA, a native of Capua, was a respectable scholar and critic, and a small poet, in the latter half of the sixteenth century. He became a secular priest, but spent a part of his life in retirement at the famous convent of Monte Vergine, in the Neapolitan Terra di Lavoro. Attendolo took part, on the side of Torquato Tasso, in the literary controversy which arose about that poet's "Gierusalemme Liberata." He died, from the effects of an accident, in the winter of 1592—93. Mazzuchelli enumerates, besides sermons, the following publications by Attendolo:—1. "Rime," a considerable number of poems, with those of Benedetto dell' Uva and Camillo Peregrino, Florence, 1584, 8vo.; the same poems, with twenty-two additional sonnets, Naples, 1588, 4to. 2. "Bozzo di Dodici Lezioni sopra la Canzone di Messer Francesco Petrarca, *Virgine Bella*," Naples, 1604, 4to. 3. "L' Unità della Materia Poetica," Naples, 1724, 8vo., perhaps published previously. Attendolo likewise edited (Vico, 1585, 8vo.) the poem of Luigi Tansillo, called the "Lagrine di San Pietro." Tansillo, who was now dead, had made himself obnoxious by the looseness of his works; and Attendolo, with the professed view of qualifying the new poem to obtain a licence from the Congregation of the Index, made on it mutilations and other changes, which subsequent editors censured and endeavoured to amend. (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Storia della Volgar Poesia*, ii. 436, iv. 124, v. 138.) W. S.

ATTENDOLO. [SFORZA.]

ATTERBURY, FRANCIS, Bishop of Rochester, a younger son of Dr. Lewis Atterbury, was born March 6, 1662; and admitted a king's scholar at Westminster in 1676. Of his schoolboy days no record has been preserved. Dr. Busby was then at the head of the school.

In 1680 Atterbury was elected from Westminster to Christ Church, Oxford. He continued to reside at the University

from the time of his admission till 1691. The author of "Brief Memoirs of Bishop Atterbury," in the fifth volume of Nichols's edition of Atterbury's miscellaneous works, states that his application to study was intense, and that to the cultivation of polite literature he added mathematical and theological studies. Atterbury's publications during his college life afford a surer index of his favourite pursuits at that time. They are,—1. A Latin version of Dryden's "Absalom and Achitophel," published in 1682. 2. "Ἀνθολογία, seu Selecta quædam Poematum Italorum qui Latine scripserunt," published in 1684. Of this collection Dr. Johnson remarked, without knowing who was the author,—“A small selection from the Italians who wrote Latin had been published at London about the latter end of the last century, by a man who concealed his name, but whom his preface shows to have been qualified for his undertaking.” 3. “An Answer to some Considerations on the spirit of Martin Luther, and the Original of the Reformation,” published in 1687. The “Considerations” to which this pamphlet was a reply were published under the name of Abraham Woodhead, a distinguished Roman Catholic controversialist of the day; but the real author is understood to have been Obadiah Walker, master of University College. Atterbury's vindication of Luther is eloquent and just; his protest that, “let the spirit of Martin Luther be as evil as 'tis supposed to be, yet the proof of this would not blast one single truth of that religion he professed,” is judicious. It may serve to throw some light on the views of the political and ecclesiastical party to which Atterbury and Swift belonged, to direct attention to Atterbury's early vindication of Luther, in combination with the favourable manner in which brother Martin is handled in the “Tale of a Tub.” The bold and active spirit of Atterbury himself breaks out in his sketch of Luther:—“His life was holy, and when he had leisure for retirements, severe: his virtues active chiefly, and homiletical, not those lazy sullen ones of the cloister.” 4. A number of epitaphs and epigrams, English and Latin; and Imitations of Horace and Theocritus in English verse.

Atterbury took the degree of bachelor of arts, June 13th, 1684; and that of master, April 20th, 1687. In 1690 he was moderator of his College, and sub-lecturer. In 1691 he filled the office of censor (peculiar to Christ Church), who presides over the classical exercises, and held the catechetical lecture founded by Dr. Busby. The Hon. Charles Boyle, afterwards Earl of Orrery, was placed under his tuition in 1690. Some letters from this young nobleman to Atterbury, written in the years 1691—93, after the latter had left Oxford, and containing an account of his pursuits and studies (appa-

rently the same as had been prescribed by Atterbury), leave a favourable impression of the manner in which the tutor discharged his duties.

The aspiring spirit of Atterbury was not, however, framed for the patient discharge of the routine duties of a college. In a fragment of a letter (dated Oxford, October 24th, 1690, and addressed to his father), which was published by Budgell, he says:—“My pupil (Mr. Boyle) I never wished to part with till I left Oxford. I wish I could part with him to-morrow on that score: for I am perfectly wearied with this nauseous circle of small affairs, that can now neither divert nor instruct me. I was made, I am sure, for another scene, and another sort of conversation; though it has been my hard luck to be pinned down to this, I have thought and thought again, Sir, and for some years; nor I have never been able to think otherwise, than that I am losing time every minute I stay here.” The old gentleman, in reply, reminds him of the object with which he was first sent to college,—which appears to have been that he should succeed in time to the rectory of Kington, which was held by Lewis Atterbury. He draws a picture of the state of his son's mind, which, in a manner, shadows out his subsequent career:—“I know not what to think of your uneasiness. It shows unlike a Christian, and savours neither of temper nor consideration. I am troubled to remember it is habitual. You used to say, ‘When you had your degrees, you should be able to swim without bladders.’ You seemed to rejoice at your being moderator, and of your *quantum*, and sub-lecturer,—but neither of these pleased you; nor was you willing to take those pupils the house afforded you, when master; nor doth your lectures please, nor noblemen satisfy you. But you make yourselves and friends uneasy: cannot trust Providence.”

This letter concludes with a strange mixture of pious invocation and counsel of a sufficiently worldly character:—“For matching, there is no way of preferment like marrying into some family of interest, either bishop or archbishop's, or some courtier, which may be done with accomplishments, and a portion too; but I may write what I will, you consider little, and disquiet yourself much. That God may direct and season you with his fear is the earnest prayer of your loving father.” Dr. Lewis Atterbury did his son injustice: he did “consider.” He had taken orders about this time, and he not long after married Miss Catharine Osborn, a near relative to the first Duke of Leeds, “a great beauty, and possessed of a fortune” of seven thousand pounds. In October, 1691, he was elected lecturer of the parish of St. Bride's within the walls, on the particular recommendation of Dr. Compton,

Bishop of London. With this appointment commences the public life of Atterbury, which lasted till his exile in 1723.

During the first eight or nine years of his residence in London, Atterbury was undergoing the probation which all men who have raised themselves to eminence have had to pass through—seeking for an opportunity of distinguishing himself. On the 29th of May, 1692, he was appointed to preach before Queen Mary at Whitehall. The sermon ("On the Duty of Praise and Thanksgiving") was afterwards printed by her Majesty's special command, and Atterbury designated himself on the title-page simply "student of Christchurch." On the 4th of October, 1693, he was elected minister and preacher of Bridewell; and a sermon which he preached before the governor of the House ("On the Power of Charity to cover Sins"), involved him in a controversy with Hoadley. He was soon after appointed chaplain in ordinary to their Majesties, and preached a sermon before the queen on the 21st of October, 1694, which was published under the title "The Scorners incapable of true Wisdom." A real or supposed attack on the orthodoxy of Tension and Tillotson in this discourse drew down several warm attacks upon it and the author. In November, 1698, he was appointed preacher at the Rolls.

Thus far Atterbury won his way, partly by his pleasing eloquence as a preacher, partly by the impression he created of his skill as a controversialist, and partly by the arts of the courtier. His pulpit eloquence is thus described in the sixty-sixth number of "The Tatler," at a later period of his life:—"He has so particular a regard to his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. This, it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to the propriety of speech (which might pass the criticism of Longinus) an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience, who could not be intelligent hearers of his discourse, were there no explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions, till he has convinced your reason. All the objections which you can form are laid open and dispersed, before he uses the least vehemence in his sermon; but when he thinks he has your head, he soon wins your heart, and never pretends to show the beauty of holiness till he has convinced you of the truth of it." The reputation Atterbury had won by his defence of Luther—of which even the low-churchman Burnet ex-

pressed the highest approbation—contributed to fix upon him the eyes of those who were capable of promoting his views. And that he knew how to turn to account the arts of the courtier is strikingly illustrated by the sermon he preached on the death of Lady Cutts, in 1698, at the desire of her husband. This discourse, although evincing a sound judgment, and (except in the forced manner in which he introduces Queen Mary) good taste, is, after all, no better than a piece of skilful and delicate flattery to a living patron. His continued connection with his pupil, Mr. Boyle, is another exemplification of the way in which he made and preserved powerful friends—though that connection appears, by a letter from Atterbury to Boyle, written in 1698, to have ended in dissatisfaction. The passage alluded to is curious, not only for the light it throws upon the services which Atterbury privately rendered to Boyle, but also for the light it throws upon his share in the controversy on the authenticity of the letters of Phalaris:—"I have sent you back the papers.* . . . Sir, you might have sent these papers to anybody better than me, whose opinion all along in this controversy you have not seemed very willing to take, and whose pains in it, I find, have not pleased you. Some time and trouble this matter has cost me. In laying the design of the Look, in writing above half of it, in reviewing a good part of the rest, in transcribing the whole, and attending the press, half a year of my life went away. . . . Since you came to England no one expression, that I know of, has dropped from you that could give reason to believe you had any opinion of what I had done, or even took it kindly from me. Hitherto, Sir, I have endeavoured to serve your reputation, without your thanks, and against your will; but it does not become me always to do it. You will easily, therefore, excuse me if I meddle no further in a matter where my management has had the ill-luck to displease you, and a good friend of yours." This magnanimous remonstrance, taken in connection with Atterbury's improving prospects, reads rather like a discharge given to a patron who was no longer needed; or a quarrel with his pupil for discovering the indifferent character (for scholarship) of the work he had been induced to father.

The next period of Atterbury's life comprehends his struggles on a wider theatre, while he was fighting his way up to the bench of bishops. It extends from 1699 to 1713.

The first controversy of public interest in which Atterbury engaged related to the Convocation of the Anglican church. In the latter end of 1699, or beginning of 1700,

* Dr. Bentley's Dissertation on the Epistles of Phalaris and the Fables of Æsop, examined by the Hon. C. Boyle.

he published "The Rights, Powers, and Privileges of an English Convocation, stated and vindicated, in answer to a late book of Dr. Wake's, intituled 'The authority of Christian Princes over their Ecclesiastical Synods asserted.'" This work appears, from the preface, to have been the result of the studies of three or four years, and to have been published with a view to prevent the annual assembling of the Convocation at the same time with Parliament from falling into disuse:—"It has so happened that, upon the calling of a new Parliament, the writ for the province of York has been dropped; through forgetfulness, no doubt; however, for the same reason, it may so happen again, when another Parliament is called, that the province of Canterbury may be forgotten too." The object of the argument, however, is to assert the Convocation's independence of the civil legislature. Wake, whose opinions were assailed in it, wrote to a friend in Oxford, in March, 1700,—"The world is as full of Mr. Atterbury's book as I left it at Oxford. I find men's judgments follow their affections; and some look upon it to be a complete conquest, others to have no such formidable appearance in it: but in this all agree, that it was writ with a hearty good will, and may be a pattern for charity and good breeding." Others did not judge of it so leniently. Burnet attacked it in print, in June, 1700; and, in November, the judges had a serious consultation on it, as being supposed to trench on the royal prerogative. Holt, then Lord Chief Justice, it is said, was of that opinion, and encouraged in it by Archbishop Tennison. Attempts were made, without effect, to induce the king to allow the work to be censured. This work procured for the author the patronage of Sir Jonathan Trelawney, then Bishop of Exeter, and, through his recommendation, of the Earl of Rochester and Bishop Sprat. A second edition appeared in December, 1700, with Atterbury's name in the title-page, and a dedication to Archbishops Tennison and Sharp. The press now teemed with "Answers;" by Dean Kennett, in a bulky octavo; by Dr. Hody, in two large octavo volumes; and by Dr. Wake himself in a folio. Another controversy, in which Atterbury was at this time engaged, arose out of the former, and had also in view the obtaining an efficient security that the Convocation should not be silently suppressed. It related to the execution of the *Præmunientes*—a right claimed by the bishops of issuing writs to summon the inferior clergy to Convocation. In asserting this right Atterbury was warmly supported by Bishops Compton, Sprat, and Trelawney; the last-mentioned of whom rewarded his exertions by promoting him to the archdeaconry of Totness, in which he was stalled January 29th, 1701. On the 16th of August Atterbury published a pamphlet, ad-

vocating another means of ensuring the existence of the Convocation, "The power of the Lower House of Convocation to adjourn itself, vindicated from the misrepresentations of a late Paper, intituled 'A Letter to a Friend in the Country concerning the proceedings in the present Convocation.'" This piece contains an analysis of what had been written on all these controverted points.

Whilst Atterbury's pen was thus busy in support of the Convocation, he was at the same time an active member of that body. In particular he exerted himself to secure the election of Dr. Hooper to the prolocutor's chair, as successor of Dr. Jane; in examining irreligious books; in the conduct of the controversy between the Upper and Lower Houses in "considering the means of promoting the propagation of religion in foreign parts;" and in preparing an address to the king.

Atterbury's party in the church was not ungrateful. He received the thanks of the Lower House of Convocation, "for his learned pains in asserting and vindicating their rights," on the 7th of April, 1701; and, in consequence of a request from that body, the degree of Doctor in Divinity was conferred upon him by the University of Oxford, in the same year. Nor had the controversy excited at that time so much interest among secular politicians as to render the dominant party unfriendly to him. He retained the favour of the king; and he was selected to preach before the House of Commons on the 29th of May, 1701.

On the accession of Queen Anne (March, 1702), Atterbury was continued in his appointment of court chaplain. His rise in the church was not however very rapid. In May, 1704, he became one of the four canon-residentiaries of Exeter. On the 15th of July, in the same year, he was appointed by the queen Dean of Carlisle. The appointment was objected to by Dr. Nicholson, bishop of the diocese, on the ground that the letter of presentation bore an earlier date than that of the resignation of Dr. Grahame, the preceding dean. This was explained, on the part of Atterbury, to have been occasioned by a mistaken opinion that Dr. Grahame's promotion to the deanery of Wells had, *ipso facto*, vacated the deanery of Carlisle. The explanation is scarcely satisfactory; but, after some demur on the part of the bishop, Atterbury was instituted on the 12th of October, upon the original letter of presentation. On the 28th of August, 1711, Atterbury was appointed dean of Christchurch, notwithstanding a strenuous opposition, which kept the office vacant for more than eight months. At last, in the beginning of June, 1713, the queen, at the recommendation of Lord Chancellor Harcourt, advanced him to the bishopric of Rochester, with the deanery of Westminster *in commendam*. A glance at the part taken by Atterbury in public affairs during this

period will sufficiently account for his tardy promotion.

Early in October, 1702, he published "The Parliamentary Origin and Rights of the Lower House of Convocation cleared, and the Evidences of its Separation from the Upper House produced, on several heads, particularly on the point of making separate applications (as a distinct body of men) to other bodies of persons, in pursuance of an argument for the power of the Lower House to adjourn itself." About the same time he warmly urged in Convocation the remission of the first-fruits. He thus continued to retain the post of foremost champion of the high church party. Opposition in church politics, quite as much as any other reason, appears to have led to the incidental controversies between him and Hoadley on doctrinal points. These controversies widened the breach between him and the ruling churchmen and their patrons. In a pamphlet published by Atterbury in 1705, under the title "Some Proceedings in Convocation," he charges "the modest and moderate Mr. Hoadley" with "treating the whole body of the established clergy with language more disdainful and reviling than it would have become him to have used towards his Presbyterian antagonist, upon any provocation, charging them with rebellion in the church, whilst he himself was preaching it up in the state." This is very different language from that used in the preface to "The Rights, Powers, and Privileges of an English Convocation stated and vindicated." There the Dissenters were spoken of as "our brethren of the separation," and the warmest attachment professed to Revolution principles of government. The continuous growth of this spirit of bitterness was marked in 1708 by the publication of Atterbury's "Reflections on a late Scandalous Report about the Repeal of the Test Act." In 1709 a Latin sermon which he preached before the clergy of London on the 17th of May, was attacked by Hoadley as advocating "passive obedience." In 1709—10 came on the trial of Sacheverell, whose speech was generally believed to have been drawn up by Atterbury, in conjunction with Dr. Smalridge and Dr. Friend. This of course broke all terms between him and the politicians of the ministerial party; but enough has been stated of his previous career to show that his church politics had by degrees engaged him in a course of political opposition to the party then in the ascendant.

The same cause which prevented his promotion under the Whigs accelerated it under their successors. The High Church party was a main stay of the new ministers, and Atterbury was the most powerful member of the Lower House of Convocation. He had indeed for some years held the chief management of affairs in that house. In March, 1711, he was appointed one of the committee

for comparing Whiston's doctrines with those of the Church of England. In June he had the chief hand in drawing up the draft of a "Representation of the Present State of Religion," which was adopted by the Lower House, and, though laid aside by the bishops, printed for distribution. Burnet says of it: "Atterbury procured that the drawing of this might be left to him, and he drew up a most virulent declamation, defaming all the administrations from the time of the Revolution." In 1712 and 1713 he maintained the validity of lay baptism in the Lower House; but openly expressed his regret that the controversy should have been raised, asserting that it "will be looked upon by wise and good men as a stroke levelled at the present constitution of the church of England, and as a cordial intended to keep up the Dissenters' spirits under their late mortification." On the 9th of April, 1713, he was unanimously elected prolocutor of the Lower House. Occupying this position, won by the indefatigable services of fourteen years, it is not surprising that the ministry should seek to confirm their hold upon him by advancing him to a bishopric.

The death of Queen Anne (August 1, 1714) precluded all prospect of further advancement. According to a story repeated by Stackhouse, George I. evinced a personal dislike to Atterbury. "He received a sensible mortification presently after the coronation of King George I., when, upon offering to present his majesty (with a view, no doubt, of standing better in his favour) with the chair of state and royal canopy, his perquisites as Dean of Westminster, the offer was rejected, and not, as it is said, without some evident marks of personal dislike." If Bishop Pearce's statement that Atterbury had offered to proclaim the Pretender be true, it may easily be conceived that the king should be hostile to him. But whether the bishop's hostility to the Hanoverian succession originated in a personal slight, or was of older date, it was early and perseveringly displayed. Towards the end of 1714 a pamphlet appeared under the title "English Advice to the Freeholders of England." It was not published through the medium of a bookseller, but privately, though extensively distributed. It was denounced as "a malicious and traitorous libel" in a royal proclamation, offering a reward of one thousand pounds for the discovery of the author, and five hundred pounds for the printer. It was generally attributed to Atterbury, and those who have perused this rare tract state that the style affords strong internal evidence of its being his composition. Many of the most violent protests of the House of Lords, during the early part of the reign of George I., were drawn up by him. A declaration of the Archbishop of Canterbury, and the bishops residing in or near London, was

issued in 1715, professing their abhorrence of the rebellion: Atterbury refused to sign it, on the ground that unbecoming reflections were cast upon the party in the church to which he belonged. In 1721 and 1722 he drew up the protests against the Quakers' bill.

Atterbury was arrested on the 24th of August, 1722, on suspicion of being engaged in a treasonable plot, and committed to the Tower. A committee of the House of Commons appointed to inquire into his case, reported that he had been engaged in "carrying on a traitorous correspondence, in order to raise an insurrection in the kingdom, and produce foreign forces to invade it." Upon this report a bill was brought in on the 23rd of March, 1723, "For inflicting certain Pains and Penalties on Francis, Lord Bishop of Rochester," a copy of which was sent to him with notice that he had liberty to appoint counsel and solicitors for his defence. He desired the opinion of the House of Lords as to his conduct in this conjuncture, and appears to have been dissatisfied when a majority of the peers decided that he might, without diminution of the honour of that house, appear and make his defence in the House of Commons. Notwithstanding this decision, Atterbury informed the Speaker, by a letter, that he had determined to give the house no trouble, but should be ready to defend himself when it came to be argued in another house, of which he had the honour to be a member.

His refusal to appear in the House of Commons proves nothing against him, for his political opponents had a majority there, and were animated by personal hostility. The strongest evidence against him consisted of letters in cipher to General Dillon, Lord Mar, and the Pretender, the addresses of which were sworn by the clerks of the post-office to be in the hand-writing of the bishop's confidential amanuensis. Atterbury's attempt to prove that these letters could not have been written or dictated by him is not convincing, and indeed the whole of the eloquent and ingenious speech in which he defended himself in the House of Lords, on the 11th of May, is far from satisfactory. The bill passed, after warm and protracted debates, on the 16th, by a majority of eighty-three to forty-three. The king gave his assent in person on the 27th. It is said that George I. gave his assent to the bill with reluctance. By it Atterbury was deprived of all his offices and emoluments, declared incapable of holding any for the future, and sentenced to perpetual exile.

Atterbury left the Tower, to embark for France, on the 18th of June, 1723. On landing at Calais, he was informed that Bolingbroke, having received a pardon, had just reached that town on his return to England.

Atterbury resided for some time at Brussels, but experiencing annoyance there, in consequence of the suspicions of the English ministers, he went to Paris. To avoid, it is said, the solicitations of the agents of the Pretender, he left that capital, in 1728, for Montpellier, where he resided two years. He then returned to Paris, and died there on the 15th of February, 1732. His body was brought to England, with his MSS., which underwent a strict examination. He was buried in Westminster Abbey, in a vault prepared by his directions in the year 1722, the year of his wife's death. The funeral was strictly private, and no memorial was erected over his grave.

Atterbury was more a churchman and politician than a man of letters. He cultivated dialectics, history, the belles-lettres, and even theology, far more as instruments to promote his views than for themselves. He had from nature a rich vein of humour, great delicacy of taste, and a vigorous strain of eloquence. He displays extensive, though not profound learning; is dexterous, though not always fair, as a disputant; and he cultivated with success the graces of style, as we know, from the testimony of Steele, he had cultivated the graces of elocution. But the literary merits of his writings are always subordinate to the promotion of some end which he had in view. To understand aright the character of Atterbury, we must never lose sight of the fact that he was a clergyman. The lessons of a worthy but not very intellectual and somewhat worldly-minded father could inspire no very clear or elevated principles of morality into his mind when young; but this defect was in part counteracted by an energetic and generous disposition. His ambition was great, but it was high-minded. He threw himself upon the world as an adventurer; and looking to the church as his only means of advancement, he devoted himself to assert the interests of the clerical body to which he belonged. His pleasing manner and elocution were turned to account to obtain a position in the church. His support of the Convocation, and his active participation in its business, had in view to keep in existence a means of rendering the clergy powerful, and himself of consequence as a member of it. That he was disposed to use well the power acquired by such means, his discharge of his official duties in the pulpit, at visitations, and in promoting general literature and the literature of his order, satisfactorily show. He was one of those churchmen who seek influence over the public mind, in order to purify and refine it. He seems to have taken Luther, with his high notions of the authority of theologians, and his impetuosity, as a model. Some of Atterbury's admirers have sought to vindicate him from the "charge" of aspiring to be archbishop of Canterbury: we believe that he did aspire

to that office, and believed that he could do good in it. Atterbury's politics were a mere supplement of his zeal for the church. He flattered Mary and William as long as the church stood well at court; he threw himself into the arms of the Tories because the Whigs patronised the dissenters; and he appears to have embraced the party of the Pretender when the settlement of the succession in the Hanoverian line broke the hopes of the Tories. He had no definite political opinions, and took up with any political party that promised to promote his views. He did not evince the same tact and judgment in his secular as in his ecclesiastical politics; he was a churchman, not (with all his familiarity with the court) a man of the world. His writings are voluminous, but for the most part of an ephemeral interest: occasional sermons, polemical pamphlets, and contributions to the publications of others. The works best calculated to convey a just estimate of his powers are:—

1. "An Answer to some Considerations on the spirit of Martin Luther, and the original of the Reformation," Oxford, 1687, London, 1723. 2. "The Rights, Powers, and Privileges of an English Convocation stated and vindicated," London, 1700. 3. "Sermons on various Occasions, by the Right Reverend Father in God, Francis Atterbury, D.D., late Bishop of Rochester, published from the Originals by Thomas Moore, D.D., his Lordship's Chaplain," London, 1734. 4. "The Epistolary Correspondence, Visitation Charges, Speeches, and Miscellanies of the Right Reverend Francis Atterbury, D.D., Lord Bishop of Rochester. Edited and published by J. Nichols," London, 1783.

Atterbury's wife died in 1722. He had by her—Francis, who died an infant; Osborn, who entered the church and survived his father; Elizabeth, who died in 1716, aged seventeen; and Mary, who married Mr. Morrice, accompanied her father in his exile, and died in 1729. (Thomas Stackhouse, *Memoirs of the Life and Writings of Francis Atterbury, D.D.; The Epistolary Correspondence, Visitation Charges, Speeches, and Miscellanies of the Right Reverend Francis Atterbury, D.D., Lord Bishop of Rochester, with Historical Notes*, edited by J. Nichols; *Journals of the Houses of Lords and Commons*: Kippis, *Biographia Britannica*.) W. W.

ATTERBURY, LEWIS, D.D., called, by way of distinction, Lewis Atterbury the elder, was born about the year 1631, and was the son of Francis Atterbury, rector of Middleton-Malsor, in the county of Northampton, where, according to Yardley, the family of Atterbury had long been settled. The father of Lewis Atterbury is said to have been an eloquent, judicious, and useful preacher, and one who subscribed, in 1648, to the Solemn League and Covenant. Lewis was entered a student of Christ Church, Oxford, in 1647; he submitted to the authority of the visitors ap-

pointed* by parliament; took the degree of A.B. February 23, 1649; and was created A.M. March 1, 1651, by dispensation from Oliver Cromwell, who held the office of chancellor of the university of Oxford. In 1654 he was made rector of Great or Broad Risington, in Gloucestershire; and, after the Restoration, he renewed or confirmed his title to that benefice by taking a presentation under the great seal. In 1657 he became also rector of Middleton-Keynes, or Milton-Keynes, near Newport Pagnell, in Buckinghamshire, and he took the same means to corroborate his title to that living on the return of Charles II. On the 25th of July, 1660, he was appointed chaplain extraordinary to Henry, Duke of Gloucester, an office which he held until the death of that prince, before the end of the same year; and, on the 1st of December following, he received the degree of D.D. He subsequently appears to have become involved in several lawsuits; and, on the 7th of December, 1693, on his return from London, whither his legal business had led him, he was accidentally drowned, near his own residence at Middleton-Keynes, where, according to Wood, he was buried. Atterbury married, and left two sons, the subjects, respectively, of the following and the preceding articles. He published the following single sermons:—1. "A Good Subject; or the Right Test of Religion and Loyalty;" a Sermon on Proverbs xxiv. 21, 22, preached at Buckingham assizes, July 17, 1684. 2. "The Grand Charter of Christian Feasts, with the right way of keeping them;" on 1 Corinthians v. 8, preached at St. Mary-le-Bow, London, before an assembly of the natives of Buckinghamshire. 3. "Babylon's Downfall, or England's Happy Deliverance from Popery and Slavery;" a sermon on Revelation xviii. 2, preached at Guildhall chapel on the 28th of June, 1691 (and previously at Milton), and published by desire of the Court of Aldermen. Watt, in his "Bibliotheca Britannica," gives an erroneous account of the first of the above sermons, and also assigns to this Lewis Atterbury a volume of sermons by his son, the subject of the next article. (Yardley, *Brief Account of the Author*, &c., prefixed to the Sermons of Lewis Atterbury the younger, vol. i. p. 4; Wood, *Athena Ozonienses*, ed. Bliss, iv. 395: *Works*, as above.) J. T. S.

ATTERBURY, LEWIS, LL.D., the eldest son of Lewis Atterbury the elder, and brother of Francis Atterbury, Bishop of Rochester, was born at Caldecot, in the parish of Newport-Pagnell, in Buckinghamshire, on the 2nd of May, 1656, and was educated first at Westminster school, under Dr. Richard Busby, and subsequently at Christ Church college, Oxford, where he matriculated April 10, 1674. On the 21st of September, 1679, at which time he had taken the degree of A.B., he was ordained deacon. In the fol-

lowing year he became A.M., on the 5th of July; and on the 25th of September, 1681, he was admitted to priests' orders. In 1683 he was chaplain to Sir William Pritchard, lord mayor of London; and in the following year he obtained the living of Sywell, in Northamptonshire, which he subsequently resigned on receiving other preferments. On the 8th of July, 1687, he took by accumulation the degrees of bachelor and doctor of law. We find no notice of his taking other degrees, but on his title-pages he is styled LL.D. In 1691 Dr. Atterbury was lecturer of St. Mary Hill, London; and on the 16th of June, 1695, he was elected preacher at Highgate chapel, where he had, for some time before, officiated for the Rev. Daniel Latham, whose infirmity and blindness incapacitated him from preaching before his death. Before that time he had been appointed one of the six chaplains to the Princess Anne, at Whitehall and St. James's, an office which he continued to hold after she came to the throne, and also during part of the reign of her successor, George I. During his residence at Highgate he practised physic for the benefit of his poorer neighbours, and is said to have acquired considerable skill. In 1707 he was presented by Queen Anne to the rectory of Shepperton, in Middlesex, which had lapsed in consequence of the incumbent having neglected to take the oaths within the prescribed time; and in 1719 the Bishop of London collated him to the rectory of Horsey, the parish in which Highgate chapel was situated; but he nevertheless held the office of preacher at Highgate until his death. He never rose to any dignity in the church; but, as may be seen from a correspondence published by Archdeacon Yardley, he was very pressing in his requests to his brother for the archdeaconry of Rochester, when that preferment became vacant by the death of Dr. Sprat, in 1720. His first application was made before the death of Sprat, on occasion of a false report to that effect; but this was resisted by the bishop on the ground of the impropriety of placing so near a relative in such a position with respect to himself. "I cannot help thinking it," observes the bishop in one of his letters, "the most unseemly indecent thing in the world; and I am very sure the generality of those whose opinions I regard would be of that opinion." Notwithstanding their disagreement upon this point, Dr. Atterbury appears to have lived subsequently in the strictest friendship with his brother. He enjoyed tolerably good health until about the age of seventy; but after that period the infirmities of age, and a slight stroke of the palsy, prevented him from preaching much, and led him frequently to visit Bath, where he died on the 20th (and not, as in some authorities, on the 17th or 24th) of October, 1731, in his seventy-sixth year, after being thirty-six years minister of Highgate chapel, where he was buried.

He left a few books to the libraries at Bedford and Newport-Pagnell, and a valuable collection of pamphlets, extending to more than two hundred volumes, to the library of Christ Church, Oxford. He likewise bequeathed ten pounds a year towards the support of a school-mistress at Newport-Pagnell; one hundred pounds to his brother, "in token of his true esteem and affection;" and the remainder of his property first to his grand-daughter, and after her death, which happened shortly after his own, to his nephew Osborn, the son of the bishop. He had married on the 27th of December, 1688, and had two sons who died in infancy; a third, named, from the maiden name of his mother, Bedingfield Atterbury, who was educated at Oxford, and gave promise of future eminence, but died at an early age, in 1718; and a daughter, who married and died before him, and who was the mother of his heiress. Mrs. Atterbury died in 1723.

The published works of Dr. Atterbury were as follow:—1. "The Penitent Lady, or Reflections on the Mercy of God," translated from the French of Madame de la Vallière, 12mo. 1684. 2. "A Sermon on the Funeral of Lady Compton," 1687. 3. A volume of "Ten Sermons preached before Her Royal Highness the Princess Anne of Denmark, at the chapel at St. James's," 8vo. 1699. 4. A second volume of Sermons, 8vo. 1703. 5. "Some Letters relating to the History of the Council of Trent," a quarto pamphlet published in 1705. 6. A Sermon preached at Whitehall, August 23, 1705, on occasion of the public Thanksgiving for the successes of the Duke of Marlborough, 4to. 1705. 7. "A Vindication of Archbishop Tillotson's Sermons; being an Answer to a Popish book, entitled 'A True and Modest Account of the Chief Points in controversy between the Roman Catholics and the Protestants.'" The work to which this was an answer was avowedly by N. Colson; but Kippis says that the real name of the writer was Cornelius Nary, whom he styles an Irish priest, and author of a church history, from the creation to the birth of Christ, some controversial tracts against Archbishop Syngue, and an English version of the New Testament. Atterbury's answer was published in 1709 (according to the copy in the British Museum, but 1706 according to Yardley), in a small 8vo. volume. 8. "The Re-union of Christians: or the means to reunite all Christians in one confession of Faith." Translated from the French, 8vo. 1708. 9. A sermon, entitled "The perfect and upright Man's Character and Encouragement," preached at Highgate, March 22, 1712-13, on occasion of the death of Lady Gould, 4to. 1713. 10. A Sermon on Romans xiii. 1, preached at Whitehall on Thursday, June 7, 1716, the day of public Thanksgiving for the suppression of the Rebellion, 8vo. 716. 11. Two octavo volumes of "Sermons

on Select Subjects," published from the original manuscripts in 1743, under the editorial care of Edward Yardley, B.D., archdeacon of Cardigan, who prefixed to the first volume a memoir of Dr. Atterbury, and an account of his writings. A portrait of Atterbury, engraved by Vertue, is also prefixed to this work. (Yardley, *Brief Account of the Author*, prefixed to *Atterbury's Sermons*; Kippis, *Biographia Britannica*.) J. T. S.

ATTERBURY, LUFFMAN, was a gleewriter of some eminence towards the close of the eighteenth century. His name appears as a member of the Madrigal Society in 1765, and in that of the Catch Club in 1779. His compositions, which were not numerous, will be found in "Warren's Collection," in Bland's "Ladies' Amusement," and the best of them, his beautiful round "Sweet Enslaver," in almost every collection of glees and catches in existence. (Records of the Madrigal Society and of the Catch Club.) E. T.

ATTEY, JOHN, a "practitioner in musick," was the author of a work entitled "The First Booke of Ayres, of four parts, with Tablature for the Lute; so made that all the parts may be played together with the Lute, or one Voice with the Lute and Bass Viol," London, 1622. E. T.

ATTIA GENS. [ATIA GENS.]

ATTIANUS, CÆLIUS. [HADRIANUS.]

ATTICA. [ATTICUS, TITUS POMPONIUS.]

ATTICUS (Ἀττικός), rhetorician. The critical historians of ancient literature have not yet been able to adjust satisfactorily the appropriation of this name among several obscure claimants. The only one of these about whom anything is positively known is Dionysius Atticus. This person, as we are informed by Strabo, was a native of Pergamum, and a disciple of Apollodorus (who taught Augustus Cæsar at Apollonia); and he himself became a sophist, or teacher of rhetoric, and a writer of orations and historical compilations. This was in all likelihood the same person to whom Quintilian refers by the name of Atticus, without any prænomén; and of whom he says that his careful account of his master's opinions was for Greek readers, as that of Caius Valgius for those who read Latin, the best authority for teaching the differences between the contending rhetorical schools of Apollodorus and Theodorus. Thus far there is neither difficulty nor contradiction. But a doubt arises when we turn to the elder Seneca, by whom there are mentioned two rhetoricians, both bearing the name of Atticus. The one of these, being described as the pupil of Apollodorus, might be set down as the person referred to by Strabo, if Seneca gave him no prænomén at all, or that of Dionysius. However, he calls him Atticus Vipsianus; and from these names it has been inferred, not only that this Atticus was a different person from Dionysius, but that he belonged to the family, and was perhaps

even the son, of Marcus Vipsianus Agrippa, who was the friend and minister of Augustus, and son-in-law of Titus Pomponius Atticus. Both points, however, are extremely questionable. Nowhere else do we read of any such member of Agrippa's family. Nor, again, does it necessarily follow from the difference of the two appellations in Strabo and Seneca, that Vipsianus Atticus was a different person from Dionysius of Pergamum. It has been proposed to consider the word Vipsianus as an incorrect reading; but, perhaps, this is unnecessary. Dionysius Atticus, whose position as a disciple of Apollodorus might naturally have brought him into connection with Augustus, was likely enough to have become a client of the emperor's friend Agrippa, and to have adopted, according to a practice usual among his countrymen, the gentle name of his Roman patron. No light is thrown upon the difficulties as to the rhetorical Attici by the second passage, in which Seneca mentions a person of the name. He there merely refers to a declamation written by one Antonius Atticus: the name, however, is read Æticius by one or two critics. (Strabo, lib. xiii. p. 625; Quintilian, lib. iii. cap. i. sec. 18, with Spalding's note; Seneca, *Controversia* iii., *Senecoria* ii., with the note of Faber; Schottus, *De Claris apud Senecam Rhetoribus*, in Morrell's *Seneca*.) W. S.

ATTICUS (Ἀττικός), a philosopher of the Platonic school, lived in the reign of Marcus Aurelius, that is, in the latter half of the second century of our æra. His place in the history of philosophy is not indeed very conspicuous; but it derives some importance from the fact that we know rather more in regard to his opinions than in regard to those held by most of his contemporaries. Our knowledge is gained through six extracts from his works, preserved by Eusebius. These fragments, occupied in expounding essential differences between the philosophy of Plato and that of Aristotle, show him to have zealously opposed that system of syncretism, by which the recent revivers of the Platonic school had endeavoured to make its doctrines acceptable to the Aristotelians. In the subsequent ages of the ancient philosophy, the works of Atticus were highly authoritative. Plotinus used to explain them to his pupils, as forming excellent manuals of the Platonic system. This approval, however, pronounced in times of philosophical as well as literary decline, has not been confirmed by modern critics. Ritter pronounces his exposition of the doctrines of the two schools to be distinguished neither by accuracy nor by ingenuity. The only remains of Atticus are the fragments in Eusebius. (Brucker, *Historia Critica Philosophia*, ii. 175; Ritter, *Geschichte der Philosophie*, ed. 1834, iv. 248; Eusebius, *Præparatio Evangelica*, lib. xv. cap. 4—9.) W. S.

ATTICUS (Ἀττικός), patriarch of CONSTANTINOPE in the fifth century, was born

at Sebaste in Armenia. Educated in a monastery attached to the Macedonian heresy, he joined the orthodox communion on attaining manhood, and was ordained a priest in the church of Constantinople. He took part against St. John Chrysostom in the quarrels which issued in the removal of that prelate from his see; and, on the death of Arsacius, who had been appointed Chrysostom's successor, Atticus was irregularly made patriarch of Constantinople in his stead. His election took place in March, A.D. 406. Pope Innocent I. refused to recognise the appointment: the legates whom he despatched to reinstate Chrysostom were maltreated; and the quarrel was further embittered when, on Chrysostom's death, Atticus refused to insert his name in the "Diptycha," or rolls of the Constantinopolitan patriarchs, which it was the custom to read publicly at the altar, as containing the names of persons who had died in the true faith. The bishops of the Western Church solemnly separated Atticus from communion with them; but he was afterwards restored, and acknowledged by Innocent, on making submissions, and consenting to replace Chrysostom's name in the rolls. Atticus died in the year 425.

The testimonies as to the extent of his learning are somewhat contradictory; but he is unanimously commended for his charity to the poor, for his activity and skill in business, and for the prudence of his dealings with the Nestorians, Pelagians, and those other heretical opponents with whom, like the rest of the orthodox churchmen of his time, he was incessantly engaged. He preached frequently, but was not a popular orator. He is named as the author of a lost treatise in two books, "*De Fide et Virginitate*," composed for the daughters of the emperor Arcadius. Cave enumerates the following as the only extant remains of his writings:—1. A long letter to Cyril of Alexandria, as to the admission of Chrysostom's name on the patriarchal rolls, which, with Cyril's angry answer, is preserved by Nicephorus, lib. xiv. cap. 26. 2. A short letter to Calliopius, a presbyter of Nice, in Sozomen, lib. vii. cap. 25. 3. A fragment cited three times by the Council of Ephesus. 4. A fragment from a letter to Eupsychius, in Theodoret, Dialog. ii. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, Seculo 5; Moreri, *Dictionnaire Historique*; Nicephorus, *Historia Ecclesiastica*, lib. xiv.; Sozomen, *Historia Ecclesiastica*, lib. vi. vii.; Sozomen, *Historia Ecclesiastica*, lib. viii.; Suidas, *Ἀττικός*.) W. S.

ATTICUS HERODES (*Ἀττικός Ἡρώδης*). The full name of this person was Tiberius Claudius Atticus Herodes. He was descended of a noble Athenian family, which professed to trace its pedigree to the *Ἐακίδæ*. The estates of his grandfather Hipparchus were confiscated for treason against the Ro-

man empire; but the fortunes of the family were restored in the course of the next two generations. Atticus, the father of Herodes, discovered in one of his houses an immense treasure, which the emperor Nerva left entirely at his disposal, returning to his prudent expression of scruples on account of its magnitude the well-known epigrammatic answer:—"If you cannot use this wealth in a manner befitting your station, use it as if your station were higher." Herodes himself increased his wealth by his marriage. The huge fortune which he thus possessed was administered with a discerning and tasteful liberality, which doubtless contributed somewhat to the great literary reputation enjoyed by him in his lifetime; although, in his unwearied devotion to letters, there was reason enough why even a poorer man should have received literary honours.

Herodes was born in the Attic demus of Marathon, after the commencement of Trajan's reign, and probably in A.D. 104. His education, both in childhood and after he had become his own master, was extensive and careful. Eloquence was his favourite study; and in it he received instruction from all the most famous masters of the day, such as Scopelianus, Favorinus, Secundus, and Polemon. He studied the Platonic philosophy likewise under Taurus Tyrius. The acquisition of fame as an orator and teacher of oratory was the favourite object of his life: and he was acutely sensitive to failure in this pursuit. Having, while yet young, delivered before the emperor in Pannonia an oration which was ill received, he was with difficulty prevented from drowning himself in the Danube. With the Antonines, especially Marcus Aurelius, he stood in high favour: he was made successively prefect of the free Asiatic towns, archon of Athens, and Roman consul. But the result of the imperial patronage which was most pleasing to him, was the influence it gave him over the school of Athens, planned by Antoninus Pius, and organized by Marcus Aurelius. To Herodes was committed the duty of selecting the persons who were to teach philosophy in the institution; and, though he himself never accepted a place in it, his relations to the school became closer when, disgusted with public life and endangered by political suspicions, he withdrew to his Cephisian villa near Athens, and there devoted himself to the study, practice, and teaching of eloquence. The celebrity attained by his own oratory, both prepared and extemporaneous, was very great: as to its real merit, in the absence of all remains certainly genuine, we are left in doubt; although his biographer, Philostratus, commends him both for graceful ease in expression and for originality in thought. Severe purity in taste, or high vigour and originality in argument or persuasion, could not have been expected at a time when Grecian

freedom had been long extinct, and when Grecian literature had reached its second stage of decay. But an argument, not altogether unequivocal indeed, in favour of Herodes, is furnished by his recorded admiration and study of the oratory of the tyrant Critias. The fact, though it raises a suspicion of caprice or of affected singularity, shows at the same time a disposition to go back towards the purer monuments of antiquity. As a teacher of eloquence Herodes, a man of wealth as well as of taste and talent, was popular to the highest degree. In Rome he had instructed Marcus Aurelius and Lucius Verus; at Athens he numbered among his pupils Hadrian of Tyre, Chrestus of Byzantium, Pausanias of Ctesarea, and many others, who became the most famous rhetoricians or sophists of the next generation.

The memory of Herodes, however, has been most effectually preserved by the judicious and generous use which he made of his wealth. His benefactions to communities for public purposes were munificent and continual. The theatre of Corinth, the stadium of Delphi, the baths at Thermopylae, and the aqueduct for the Italian town of Canusium, were not the greatest of the works which he executed or projected. He had devised a plan for cutting a canal through the isthmus of Corinth, for which, however, he did not venture to ask the imperial permission. But Athens received the greatest share of his liberality; and two of those interesting monuments whose ruins still remain owed their existence to his tasteful philanthropy. These are the Panathenaic stadium which bears his name, and the Odeum, or musical theatre, named after his wife Regilla. Yet with his fellow-citizens Atticus had disagreements, and fell at last into confirmed disfavour. The chief cause is said to have been a misunderstanding as to the testament of his father Atticus, who had directed his heir to pay annually one mina to every Athenian citizen. Herodes having compounded by a payment of five minae to each claimant in satisfaction of all demands, the arrangement was afterwards loudly complained of; for this among other reasons, that he had refused to make the payment to any of those many citizens who were debtors of his father. It was bitingly said that his stadium was called "Panathenaic," because it was built with money of which he had defrauded "all the Athenians."

The domestic relations of Herodes Atticus were not altogether satisfactory. It does not directly appear that he lived uncomfortably with his rich wife, Annia Regilla; but after her death he had a violent quarrel with her brother, who added to the annoyance he then suffered from political accusations, by charging him with having caused her death by personal maltreatment. Atticus, the only son who survived Herodes, was a source of

yet more lively distress. As a boy he was stupid to such a degree that his father, as the only way of tempting him to learn his alphabet, is said to have procured for him twenty-four playfellows, each of whom was to be called by the name of one of the letters. The boy grew up a drunkard and a debauchee; and his father, allowing him to inherit his mother's fortune, bequeathed his own paternal inheritance to strangers. Herodes Atticus died a natural death, about the seventy-sixth year of his age, and was buried in or beside his own Athenian stadium. If it is rightly conjectured that he was born A.D. 104, his death must have happened about A.D. 180.

Among works of Herodes which are certainly lost, the following are enumerated:—1. Epistles. 2. Dissertations (*διαλέξεις*). 3. Diaries (*ἡμερησίδες*). 4. "Manuals for convenient use" (*ἐγχειρίδια καλάρια*), which are probably the same with the *σύγγραμμα πολυμαθές*, attributed to him by Suidas. They are vaguely described by Philostratus as containing the flowers of ancient erudition digested into a narrow compass. 5. Orations, both prepared and extemporaneous, which gained for him, in the hyperbolic phraseology of the time, such titles as those of "a new orator added to the ten," "the king of eloquence," "the tongue of the Greeks." 6. Iambic verses, or rather choliambics, have been assigned to him; but these, as Fiorillo has shown, belong to a more ancient writer, named Atticus, but otherwise unknown.

The following compositions still existing pass by his name:—1. An Oration, *πρὸς πολεμίας*, urging the Thebans to contract an alliance with the Peloponnesians and Lacedaemonians against Archelaus King of Macedonia. It was first published in the Aldine Greek Orators, Venice, 1513, folio; again, in the collection of Henry Stephens, Paris, 1575, folio; again, by Canter, with a Latin translation, at the end of his Aristides, Basle, 1566, folio; and, with the Orations of Dinarchus, Lycurgus, Laëbonax, and Demades, by Gruter, Greek and Latin, Hanover, 1619, 8vo. It is also in the collection of the "Oratores Attici," by Reiske, Dobson, and Bekker. It is a question admitting of some doubt whether Herodes is really the author of this wordy and poor oration. It is probably, according to some critics, the work of an unknown sophist, living at a time considerably later in the period of Grecian decay. 2. The famous Triopian Inscriptions in Greek, four in number, found on the site of Triopium, a villa of Herodes, situated on the Appian way, three miles from Rome. No. I. is a prose inscription on two columns, found in the beginning of the seventeenth century; and No. II. is a prose inscription in barbarous language, describing the estate as belonging to Regilla. These two are short and unimportant. The other two are compositions in hexameter verse, much longer

and more curious. The marbles on which they are cut now stand in a small temple built for the purpose in the gardens of the Roman villa Borghese. No. III., a consecration of the Triopium to Pallas and Nemesis, discovered in 1607, consists of thirty-nine hexameter verses. No. IV., a dedication of the statue of Regilla, discovered in 1627, contains fifty-nine hexameters. These four inscriptions, but especially the latter two, have been repeatedly discussed incidentally, and also in the following treatises devoted expressly to them:—by Salmasius, in his *Explicatio Dnarium Inscriptionum Veterum Herodis Attici Rhetoris*, Paris, 1619, 4to., reprinted in Pohlen's *Supplementa utriusque Thesauri*, ii. 609—684, Venice, 1737, fol.; and by Ennio Quirino Visconti, *Inscriptioni Græcæ Triopæe ora Borghesiane, con versioni ed osservazioni*, Rome, 1794, fol. Besides other editions, in collections of Greek inscriptions, and elsewhere, the two versified inscriptions will be found in the Greek Anthology (Brunek, ii. 300; Jacobs, iii. 14). The authorship of all the four is uncertain; but Visconti, whose opinion is acquiesced in by Fiorillo, attributes the verses, not to Herodes, but to Marcellus Sidetes, who was his contemporary, and is known as the author of some didactic fragments.

Particulars of the life of Herodes are chiefly derived from the long memoir by Philostratus, *Vite Sophistarum*, lib. ii. cap. 1. Among the modern works treating of his history, the most elaborate are those of Salmasius and Visconti, cited above; Buirign's *"Mémoire sur la Vie d'Herode Atticus,"* in the *Mémoires des Inscriptions et Belles Lettres*, xxx. 1—28, 4to. ed.; Eichstädt, in Fabricius, *"Bibliotheca Græca,"* vi. 4—11, ed. Hærlas; Westermann, *"Geschichte der Beredsamkeit,"* i. 199, 202—206; and (the best and most useful of all) Fiorillo's *"Herodis Attici quæ supersunt, cum Annotationibus,"* Leipzig, 1801, 8vo. W. S.

ATTICUS, TITUS POMPONIUS, is a personage equally interesting on account of his own character, and on account of his relations to the leading men of the disturbed times in which he lived.

Atticus was born at Rome, in the year B.C. 109. His family was of the equestrian order, and was evidently wealthy: it is asserted by Cornelius Nepos to have been also very ancient; but his pedigree is involved in considerable obscurity. His surname of Atticus was derived, in one way or another, from his connection with the city of Athens. Educated liberally and carefully, he was the schoolfellow of the younger Marius, and of Marcus Cicero, who was three years his junior. His father, Titus Pomponius, died while he was a mere youth; and the first use he made of the independence thus acquired was characteristic at once of the extreme caution and of the attachment to literary pursuits, which were the most

prominent features in his subsequent history. One of his female cousins was married to a brother of the tribune Publius Sulpicius Rufus, who was slain about the beginning of the civil wars; and the young Pomponius, whom this affinity and his school-friendship with the son of Marius might naturally have enlisted among the enemies of Sulla, prudently withdrew to Athens, transferring thither at the same time the larger part of his fortune. In that city a great part of his life was spent; and the events of it which we learn from Nepos, and from the correspondence of Cicero, show him to have always behaved with the same prudence which he had exhibited at so early an age.

His good temper displayed itself in his relations to his family. His maternal uncle Quintus Cæcilius, a rich eque, whose humours were insupportable to every one else, was treated by him with a respectful deference, which made the old man adopt him, and bequeath to him three-fourths of his large fortune. On this occasion Atticus, in conformity to the Roman practice, assumed the name of Q. Cæcilius Pomponianus Atticus. (Cicero, *Ad Atticum*, iii. 20.) The mother of Atticus having died when he himself was sixty-seven years old, he declared, on the day of her funeral, that neither with her nor with his sister (who was still alive) had he ever had the slightest disagreement. The sister, Pomponia, became the wife of Cicero's brother Quintus; and the quarrels of this pair, which gave incessant trouble to their friends, make it probable that Atticus had no inconsiderable merit in always maintaining a good understanding with this member of his family. Of his good agreement with his wife he did not, as Bayle remarks, make any boast on that occasion; but, as the critical historian allows, there is no reason for supposing that he lived otherwise than happily with her. A passage in the last book of Cicero's letters to him, which has been foolishly interpreted as intimating that his wife wished for a divorce, really means that she was sickly and laboured under an attack of paralysis. Another letter of Cicero describes her as manifesting much affection for her husband. Atticus, however, cautions in all points, did not marry till he was fifty-three years old. Of his wife we know only that her name was Pilia; and, since his eulogist Nepos says nothing of her, it may be fairly inferred that the alliance was not brilliant. The only offspring of the marriage was a daughter, who was married to Marcus Vipsanius Agrippa, the friend of Octavianus Cæsar, and afterwards his minister in the empire. The marriage, as Nepos with a show of reluctance admits, was planned by Marcus Antonius; but we cannot doubt that the bride's father was well pleased with an alliance which was so consonant to his whole plan of conduct. Vipsania, or, as she is

sometimes called, Agrippina, the daughter of this marriage, was contracted by Augustus, in infancy, to Tiberius, who afterwards became emperor, and by whom she was the mother of Drusus. [ASINIA GENS.]

The rule of Atticus's public conduct was that of enrolling himself in no faction, but of maintaining friendly relations with the chiefs of all. When Sulla, having contracted an intimacy with him at Athens, pressed him to join in his expedition against the Marian party in Italy, Atticus jocularly expressed his surprise that Sulla should expect him to act with him against a party, in whose ranks (had he not left Italy to avoid such a step) he must have fought against Sulla. They parted on the most cordial terms. Afterwards, while Cicero was one of his most cherished and confidential friends, he was intimate with Hortensius, the orator's professional rival, and familiarly acquainted with Clodius, his implacable enemy. The overtures and carresses of Julius Cæsar and of Pompey were received by Atticus with equal cordiality, and were alike unsuccessful in tempting him to act for either party. After having enjoyed the favour of the dictator Julius, he continued, as long as his safety allowed him, to extend to the dictator's assassins, Marcus Brutus and Cassius, the same sort of patronizing friendship which he, an old man, had been accustomed to extend to them his juniors. Towards Marcus Antonius and Octavianus Cæsar his position was maintained with not less caution. But, while thus cautious, Atticus was not unfriendly. He was particularly willing to furnish the chiefs of defeated factions with assistance in escaping from their enemies; and his character stood so high, and his tactics were so skilful, that he contrived to pass with safety through all these delicate adventures. He made a large loan to the younger Marius in his exile without offending Sulla, and to the fugitive Brutus without incurring the vengeance of the triumvirate. Whenever there occurred an emergency in which a declaration of opinions became unavoidable, Atticus, if in Italy, retired to Athens, or to an estate which he had purchased in Epirus. This kindly but time-serving policy, however, could not always be practised, in times so convulsed, without offence or misconstruction. Accordingly we learn from Cicero's letters, that the vain-glorious Pompey, hurt by the coolness of Atticus, had determined to chastise him if he should be successful in his war with Julius Cæsar; and that Cicero himself, especially during the exile into which Clodius had driven him, believed himself to have reason to complain of his old friend and schoolfellow for a lukewarmness unworthy of the relations which subsisted between them.

As Atticus steadfastly declined all public honours and offices, so his Latin biographer

claims for him the credit of having abstained from all those methods of making money which were systematically practised by the Romans belonging to his order. In short, according to this friendly testimony, the liberality which Atticus displayed, not only towards private persons, but towards communities with which (as with the Athenians) he had become connected, was practised by one who, while thus always ready to give away, took no pains to acquire anything beyond the wealth which had fallen to him by inheritance. It appears, indeed, to be quite true that he was not openly engaged in any of the speculations for farming the public revenues; for the old reading of a passage in one of Cicero's epistles to him (ii. 15), which was once cited to prove that he was himself a farmer of the revenues, has been long since corrected, on sufficient grounds. But there is evidence of his having been indirectly interested in associations of that sort, as well as of his having profitably used his rich inheritance in investments of other kinds. His large establishment of slaves was made to contribute to his gains. Among other occupations he made them copy books, which, as we may collect from passages in Cicero's letters to Atticus, were sold. His personal expenses, likewise, were extremely moderate; and, as his panegyrist remarks, his increase of wealth caused no change in his habits. Instead of laying out gardens and building sumptuous villas, he contented himself with his house in Rome, having indeed in Italy no other landed property, except two or three small estates at a considerable distance from the city. The entertainments which he gave were rendered attractive, not by pomp, but by the select society which frequented them, and by the literary and philosophical turn which was given to everything that occurred under his roof. Some of his highly educated slaves read aloud at intervals during the repast. Literature, indeed, was the favourite recreation of his whole life. He had studied philosophy both at Athens and Rome, and attached himself, characteristically enough, to the Epicurean sect. But his favourite studies lay in Roman history and antiquities, and in these departments he was really more than a mere amateur. He wrote fluently both in Latin and in Greek; and we hear of his having composed not only a large number of letters, but historical works of an elaborate kind. Two of these are particularly named: a "History of Cicero's Consulship," written in Greek; and a Latin book of "Roman Annals." Plainness in style and minute accuracy in particulars are represented to have been the distinctive qualities of those works. The "Annals" were especially praised for their exact chronological arrangement of laws, treaties, and other important facts; and also for the fulness of their researches into the genealogies of the Roman families. So

highly, indeed, was Atticus esteemed for his knowledge of pedigrees, that he was requested by the heads of several distinguished houses to draw up memoirs of their ancestry; and he thus framed accounts of the Junii, Marcelli, Fabii, and Æmilii. He dabbled likewise in verse-making; but his only effusions of this sort that are named were short inscriptions, none of them exceeding four or five lines, for the pedestals of statues representing illustrious Romans.

Having completed his seventy-seventh year, without having ever had any serious illness, he was attacked by a distemper which, after an interval of comparative ease, produced violent internal pains, and resisted all the efforts of the physicians. Upon this, calling together his son-in-law Agrippa and two other friends, he announced to them that he had given up all hopes of cure, and that, esteeming it foolish to protract a life of torment, he had determined to starve himself to death. To this resolution he firmly adhered, although, after two days' abstinence, the violence of the disease had abated: On the fifth day he expired. His death happened in the year B.C. 32.

The character of Atticus has been viewed in very different lights, according to the tendency of the observers to respect prudent kindness and elegant accomplishments, or to despise a course of conduct open to the charge of selfish timidity and time-serving. He is panegyricized beyond all reasonable bounds by Cornelius Nepos, from whose biography of Atticus, and from the sixteen books of letters addressed to Atticus by Cicero, we derive almost all the direct knowledge that has reached us in regard to the facts of his life. The letters from Cicero to Atticus commence in the year B.C. 68, before Cicero's consulship, and continue at least to B.C. 44, the year of Julius Caesar's death: several of the letters were written after that event. They form, as Nepos observes, almost a continuous history of the busy period during which they were written. The life of Atticus by Nepos, as far as the nineteenth chapter, was written in the lifetime of Atticus. The Abbé Saint-Real, in the "Troisième Journée" of his dialogue called "Césarion" (*Œuvres*, ii. 217—257), has brought out, with manifest exaggeration, all the weak points in his character, and all the unfavourable features in the picture of it presented by Nepos. Bayle (*Dictionnaire*, "Atticus") has weighed the evidence very acutely and (on the whole) fairly; though with a leaning towards Atticus, caused in some measure, as he himself candidly hints, by the sceptical philosophy of the subject of the memoir. More recent writers do not seem to have added much to the information which those biographers have collected and digested.

W. S.

ATTILA, or A'TTILAS (Ἀττίλας, or

Ἀττήλας), in German ETZEL, in Hungarian ATZEL, surnamed "Metus Orbis" (the Terror of the World), and "Flagellum Dei," or "Godegisel" (the Scourge of God), King of the Huns. Attila was the son of Mundzucens, who had two brothers, Octar and Rua, or Roas, each of whom was king of some Hunnic hordes. After the death of Mundzucens, Octar and Rua, before A.D. 430, Attila and his brother Bleda, Bledas, or Bleta, were acknowledged kings by the Huns, and they ruled together till A.D. 445, when Bleda perished by the intrigues of his brother. Attila ruled over an immense tract north of the Danube and the Black Sea, which was then inhabited by the Huns, and also by nations of Slavonic, Teutonic, and Finnish origin, which, however, continued to live under their own kings and laws, being vassals of the Huns rather than subjects. South of the Danube Attila was master of the country from the river Sau in the north to Novi in Thrace in the south, the breadth of which, according to Priscus, was fifteen days' journey. These journeys, however, were only short, Naissus, the present Nissa, being put by the same author at five days' journey from the Danube, although that town is scarcely sixty miles from the nearest point on the Danube, which would make twelve miles for a journey. Naissus was situated on the borders of the Hunnic and East Roman empires, and was famous for the traffic carried on there between the traders of the two nations. A short time after the accession of Attila and Bleda, the Emperor Theodosius the Younger renewed with them the treaty of peace which he had concluded with King Rua, and promised to pay an annual tribute of 700 pounds of gold. In A.D. 442 Attila and Bleda invaded Thrace and Thessaly, and penetrated as far as Thermopylæ: it seems that this war was terminated by a treaty, mentioned by Priscus, by which the emperor was compelled to pay down 6000, and an annual tribute of 2100 pounds of gold. About the time when Attila contrived the death of his brother Bleda (A.D. 445), the Emperor Theodosius conspired against Attila's life, but the plan was discovered, and the Hunnic king reproached the Roman emperor in a style from which we may infer Attila's power and pride, and the degraded character of the imperial dignity. Both Theodosius and Attila, said the barbarian, were of noble and royal descent; but while he (Attila) had preserved the pure character of his nobility, Theodosius had not only stained it, but had become his slave by not paying his tribute. The emperor's schemes against his life were consequently nothing but the treachery of a slave towards a king whom his fortune and virtues had made the master of the world; and he would not cease to call him a knave and a slave till the day when he should be deprived of his manhood.

and put to an infamous death. We learn from Priscus that Theodosius had well deserved those reproaches, and that Attila had sufficient reason to treat the emperor as a creditor treats a spendthrift. The public treasury and the private funds of the emperor were dissipated in theatrical amusements and luxuries of the most extravagant description; and the nobles and rich men at his court, and in the provinces, not only followed the emperor's example, but spent immense sums on the gratification of their vanity. The taxes and the tribute due to the Huns were extorted from the people or such among the rich as did not enjoy the emperor's favour, and with such severity that thousands were seen selling their last bit of property, their furniture, their clothes, and many killed themselves in despair. In those provinces which were exposed to the inroads of the Huns the misery was still greater: the towns and villages were burnt, the crops and plantations destroyed, and the inhabitants were either killed or carried off as slaves. Some, however, escaped and took refuge in the fortified towns, or fled into the mountainous districts of Macedonia and Thessaly, where their descendants, the Kutzo-Wallachians, continue to live to the present day. But the greater part of the ancient province of Illyricum was entirely depopulated; and although it was subsequently occupied by the Goths and other Teutonic tribes, it was finally abandoned by them, and became the abode of those Slavonic nations which are still known by the name of Serbes, Bosnians, Croats, and Dalmatians.

The death of Theodosius the Younger, in A.D. 450, and the accession of his more energetic successor Marcian, preserved the Eastern empire from destruction. When Attila demanded his tribute, Marcian nobly answered him, that he had gold for his friends and iron for his enemies; and the emperor prepared for war. Two circumstances, however, induced Attila not to attack Marcian, and to choose the west for the theatre of his exploits. Honoria, the sister of the Western emperor Valentinian III., was tired of an unmarried life, and made secret proposals to Attila to marry her, for which purpose she invited him to Italy. Although her intrigues were discovered, and she was kept in custody, Attila availed himself of the opportunity to form a design against the Western empire. He was fortified in his resolution by an invitation from Genseric, king of the Vandals, who excited him against his enemy Theodoric, king of the West Goths, in Spain and Gaul.

Attila commenced his march to Italy in A.D. 450, and his history now becomes a little clearer, so as to enable us, in spite of many deficiencies, to point out the precise object of his ambition, and to trace the policy which he adopted for deceiving his enemies and

carrying his plans into execution. Among the two objects suggested to him, as already observed, the subjugation of the West Goths was his principal aim; but as this nation was on friendly terms with the court of Ravenna, and as he could not invade their territory without touching the Roman dominions in Gaul, he first tried to cause jealousy between the Romans and the West Goths. For that purpose he proposed to Theodoric, King of the West Goths, a division of the Western empire, and he wrote to the Emperor Valentinian that he intended to drive the West Goths out of Spain and Gaul, for the sole purpose of restoring the Roman authority over those countries. The emperor, however, was well aware that his share of profit in that undertaking would be very uncertain, while the plunder and loss of Roman Gaul, and subsequently an invasion of Italy, would be the unavoidable consequence, and he displayed the greatest activity in preparing for resistance. He warned in time Sambida, or Sangibanus, King of the Alani, who occupied some territories on the Loire and on the left bank of the Rhône near Lyon; Guthicarius, King of the Burgundians, who had settled between the Saône, Rhône, and Rhine; the chiefs of the Franks on the Lower Rhine and in Belgium; and above all, King Theodoric, who answered the emperor that no king of the West Goths had ever dreaded a just war, and that fear was unknown to them. Unfortunately for Gaul, there was division between two Frankish chiefs, who were brothers; and one of them took the side of the Romans, while the other implored the assistance of Attila. This circumstance explains why Attila chose a northern direction for his invasion of Gaul. Attila's head-quarters were in Hungary, between the Danube and the Theiss, and his army consisted of 700,000 men. It was composed of the warriors of all the nations which he had subjugated, and of nearly all the Teutonic nations east of the Rhine, except the Saxons, who, in the midst of the general uproar of Europe, not only preserved the integrity of their country, but found leisure for the conquest of Britain. The East Goths were under three chiefs, Walamir, Theudemir, and Widemir, and the Gepidae, under their king Artharic, who, with Walamir, enjoyed the particular confidence of Attila. Sidonius Apollinaris, who intended to write a history of Attila, but found that it was a task above his powers, mentions in his "*Carmina*" (v. 319, &c.) a great number of Teutonic and other nations, some of which, such as the Bellonoti, Neuri, Bructeri, Bastarnæ, and Geloni, he seems to have introduced rather with a view of showing his knowledge of Herodotus, Strabo, and Pliny, than of giving the correct names of those barbarians. As he was a contemporary of Attila, they were undoubtedly known to him. The way which Attila took to Gaul is

not precisely known, but it is very likely that he marched north of the Danube, through Moravia, Bohemia, and either Thuringia, as Mannert thinks, or along the left bank of that river to the environs of Regensburg or Ratisbon, and thence through Franconia to the Rhine, which he seems to have reached opposite Mainz. But as he crossed that river by the aid of the Frankish chief, his ally, who had stationed a body of troops on both sides of the Rhine, we must suppose that he effected his passage at some place below Coblenz, in the Frankish territories; and as it does not appear that the passage took place at Bonn or at Cologne, it is very probable that he crossed the Rhine at the present town of Neuwied. At that town a spacious plain, surrounded by hills in the form of a half-moon, with gentle slopes, extends for several miles along the right or eastern bank of the river, and a numerous army may gradually debouche from the mountains, and form itself in the plain. Opposite this plain, on the left or western bank of the river, another plain extends between Coblenz and Andernach, which presents every opportunity for forming troops as they cross the river, and a fit ground for a vast camp, and for the manœuvres of cavalry, of which the forces of Attila were chiefly composed. This is the spot where Caesar crossed the Rhine, and many other armies in modern times. From the plain between Coblenz and Andernach Attila invaded Gaul, after having divided his army into two bodies, as we may conclude from the situations of the towns which the Huns conquered and destroyed on their way. One body marched north-west, and burnt Tongern, west of Liège; the other marched south-west, along the Moselle, upon Trier (Trèves) and Metz, both of which were destroyed. Before Attila overran the remainder and greater part of Gaul, he had to fight with Gunthiarius, king of the Burgundians, who was routed with the loss of nearly all his army. There have been different opinions with regard to the time of this defeat of the Burgundians; but Mascov, cited below (vol. i. p. 502, note 2), shows that it happened a short time after Attila had crossed the Rhine. As to the place where the battle was fought nothing is known. We may, however, conjecture that as the Burgundians were then settled between the Rhine and the Saône, and extended northwards as far as the environs of Mainz and Trier, they were employed by their king to defend the passage of the Rhine at Mainz and other places south of it. Attila crossed that river at some distance from the territory of the Burgundians, whence he marched upon Trier, and we are inclined to believe that Gunthiarius made some efforts to save that rich and populous town from destruction. He would consequently have marched from Mainz or its environs in a western direction towards Trier, and his encounter with the

Huns would have taken place at some spot in the mountains east of Trier, between the Moselle on the north-west and the river Nahe on the south-east. These mountains are still called the Hunsrück (the Huns' ridge), and there is a popular belief, which may be traced back to the oldest times, and is supported by legends and chronicles, that they were so called on account of the Huns; but why they should have come to that poor mountainous tract, which lay quite out of their way, has not been satisfactorily explained. The common opinion is, that the Hunsrück was so called either on account of a horde of Hunnic fugitives which is supposed to have settled there after the great battle of Châlons-sur-Marne, or of a colony of Huns which is said to have been sent thither by the Emperor Gratian. Both of these conjectures are highly improbable: the colony of Gratian is a mere invention; and as to the fugitive Huns, they would have been great fools to stop their flight in the midst of their infuriated enemies, while the neighbourhood of the Rhine afforded them the greatest facility to put a barrier between themselves and the hostile inhabitants of Gaul. It seems, therefore, very likely that the mountains mentioned above received the name of Hunsrück on account of the victory which the Huns obtained there over the Burgundians.

After his victory over Gunthiarius, Attila, who was at the head of the main body of his forces, which proceeded up the Moselle, continued to advance in the same direction, and destroyed successively Toul, Langres, Besançon, and other towns in the country of the Burgundians. His second army was equally successful in the north, and burnt Arras and a great number of towns, villages, and convents. Having thus conquered the eastern part of France, Attila prepared for an invasion of the West Gothic territories beyond the Loire. He marched upon Orléans, where he intended to force the passage of that river, and only a little attention is requisite to enable us to perceive that he proceeded on a systematic plan: he had his right wing on the north, for the protection of his Frankish allies; his left wing on the south, for the purpose of preventing the Burgundians from rallying, and of menacing the passages of the Alps between Gaul and Italy; and he led his centre towards the chief object of the campaign—the conquest of Orléans and an easy passage into the West Gothic dominions. The whole plan is very like that of the allied powers during their invasion of France in 1814, with this difference, that their left wing entered France through the defiles of the Jura, in the direction of Lyon, and that the military object of the campaign was the capture of Paris.

During the time employed by Attila in the conquest and plunder of eastern Gaul, Aëtius, the emperor's governor of the Roman

part of that country, displayed great activity in collecting an army of sufficient strength to stop the conqueror's further progress. The number of Roman soldiers which he could muster was small, and he consequently endeavoured to enlist foreign volunteers, and to take strong bodies of barbarian auxiliaries into his pay. In this undertaking he succeeded the easier, as the horrible cruelties and devastation committed by the savage bands of Attila had exasperated the various inhabitants of Gaul, great numbers of whom had fled beyond the Loire, and were ready to sacrifice their lives for the recovery of their homes. Others came from distant parts of Gaul in the hope of sharing the plunder which Attila had collected in his camp, and among these there was a body of Saxons, probably part of those who had settled, in the beginning of the fifth century, in the environs of Bayeux and Caen in Normandy, and round the mouth of the Loire. Jornandes states that in the camp of Aëtius there were, besides the Romans, Franks, Sarmatians, Armoritani (Celtic inhabitants of Armorica, or Brittany), Litiani, Burgundians, Saxons, Riparioli (Riparian Franks), Ibriones (Briones), and many other warriors of Celtic and Teutonic origin. Yet this numerous force was far from sufficient, and Aëtius anxiously waited for the arrival of the West Gothic king, Theodoric, who was pressed by Avitus, the lieutenant of Aëtius, to quicken the march of his army, and to effect a junction with the Romans before Attila could force the passage of the Loire. But this river was bravely defended by Ferreolus, the præfectus prætorii Galliarum, and at last the West Gothic and Roman armies effected a junction. The West Goths were commanded by their king, Theodoric, who took Thorismund and Theodoric, his eldest sons, with him to the field. The junction of the two armies took place at a critical time, as Sangibanus, the king of the Alani, had yielded to the threat or persuasion of Attila, and secretly promised to surrender to him the town of Orléans, of which he was master; but the plot was discovered, Sangibanus was closely watched, and his men were placed in the midst of the most faithful auxiliaries of the Romans.

No sooner had Aëtius and Theodoric united their troops, than Attila suddenly retreated towards the Marne: he had evidently advanced too far with the centre of his army, and, feeling himself not strong enough to risk a decisive battle, he retreated upon his base of operation, in order to effect a junction with his wings, which were occupied in the neighbourhood of Arras and in that of Besançon. The whole Hunnic army met in the environs of Châlons-sur-Marne (Durocatalaunum, afterwards Catalauni), a place equally distant from Orléans, Arras, and Besançon, and consequently well chosen

by Attila as a rallying-point for his divided forces. Near Châlons-sur-Marne there is a large plain, called by contemporary historians "Campi Catalaunici" and "Campi Mauricii" or "Mauriaci." Here Attila awaited the attack of the Romans and West Goths, and formed his order of battle: he himself, with his Huns and other subjects, occupied the centre, and the East Goths, Gepidæ, and other auxiliaries formed the two wings. As to the Roman army, Aëtius commanded the left, and Theodoric the right wing; Sangibanus, with his Alani, was placed between them in the centre, together with troops whose fidelity could be trusted, and he was obliged to fight well, whatever might have been his secret designs. On both sides the majority was composed of Teutonic soldiers. The battle was of short duration, but bloody beyond all description. Without resulting in a decisive victory over Attila, it obliged him to retreat beyond the Rhine. Attila ordered his troops to attack principally the West Goths, whom he considered to be the bravest of his enemies; and in the first onset of the Huns King Theodoric was slain by the East Goth Andagis. But Thorismund took the command in his stead, and the West Goths, infuriated by the loss of their king, charged the enemy so bravely, that, after having sustained immense loss, Attila was compelled to retreat within his camp, which was surrounded by a rampart of carriages. The battle took place in A.D. 451. The number of killed on both sides was about three hundred thousand, as Idatius states, or one hundred and seventy-two thousand according to Jornandes; not including ninety thousand, or perhaps only fifteen thousand, Franks and Gepidæ, these two nations having fallen in with each other in the night previous to the general engagement. Both these statements are apparently exaggerated; and this is the case with the story of Jornandes, who says that some old people had reported that a little stream which runs across the battle-field was changed, during the massacre, into a torrent of blood. In the night Thorismund led part of his warriors to storm the Hunnic camp, and caused terror and confusion among the enemy, but, being wounded and thrown from his horse, he postponed the attack to the following day. During that night Attila, in despair, and to escape the disgrace of a complete rout, would have burnt himself on a pile of saddles; but he was roused from his despondency by his friends, and prepared for a second battle. This battle, however, did not take place, and, against his expectation, Attila was allowed to withdraw unmolested with the remainder of his army. He owed his safety to the policy of Aëtius, who, afraid of the glory obtained by the West Goths, and the increasing influence of Thorismund, who had been chosen king in the place of his father by the West Goths

on the battle-field, persuaded the young king to hasten to his dominions, as it was very likely that one of his younger brothers would seize the crown in his absence. Thorismund was simple enough to follow this advice, and went to Toulouse and thence to Spain, after having celebrated the funeral of his father, who was interred on the spot where he fell. Thus Aëtius got rid of an enemy and a friend, both of whom he had equal reason to fear.

The power of Attila, however, was not broken by his defeat, and he recovered much sooner than Aëtius expected. In the following year (452) Attila suddenly appeared with an army, scarcely less numerous than that with which he had invaded Gaul, on the frontiers of Italy; and, as Aëtius had neglected to fortify the passes in the Alps, the Huns overran the north-eastern part of that country, and destroyed or plundered Aquileia, Padua, Milan, Pavia, and many other cities. Many of the inhabitants fled to the islands in the Adriatic, and, the fugitives from Padua having settled on the island of Rialto, thus gave origin to the city of Venice. At Milan Attila saw a picture representing Roman emperors sitting on golden thrones, and the figures of some Scythian slaves prostrate at their feet. Provoked by the picture, he ordered himself to be painted sitting on a golden throne, and Roman emperors carrying bags of gold on their shoulders, and emptying their contents at his feet. (Suidas, *Κόρυκος*, and *Μεδιόλανον*.)

The progress of the Huns caused the greatest alarm at Ravenna and Rome. Aëtius, who was then in Italy, advised the emperor to fly from Italy; and Pope Leo tried to effect a peace with Attila on any terms, for which purpose he set out for the Hunnic head-quarters, in the country of the Veneti, accompanied by the ex-consul Avienus, and Trigetius, who was formerly præfectus prætorii. Leo obtained an audience of Attila, and, by what means is unknown, persuaded him to leave Italy. Attila retired into Hungary, but not without carrying away an immense ransom, and the spoil of the many towns which had yielded to his sword. That the favourable issue of that embassy was attributed to some miracle, or supernatural influence exercised by Pope Leo, need scarcely be said; and it was evidently the belief in such a miracle that inspired Raphael of Urbino and the sculptor Algardi when they composed, the former the splendid picture, and the latter an equally excellent group of statues, representing Leo addressing Attila; both these works of art are among the finest ornaments of St. Peter's church at Rome. But if we compare the embassy of Leo with a passage of Cassiodorus (*Variarum*, i. Ep. 4), we are inclined either to doubt the whole fact, or to admit

two embassies sent to Attila, of which that which is said to have been headed by Pope Leo would have been the first. The passage alluded to occurs in a letter written by order of King Theodoric the Great to the senate at Rome. The king informs the senators that he has conferred the dignity of a patrician on Cassiodorus, on account of his great services to the state; and, after having given a flattering picture of the high qualities of the new patrician, he adds that the father of Cassiodorus, who had held the offices of tribune and notarius to the Emperor Valentinian III., had been equally distinguished. The father of Cassiodorus, whose office of notarius combined the functions of a private and state secretary, and Carpilio, the son of Aëtius, had been sent to Attila, in order to negotiate a peace with him, in which they succeeded. The father of Cassiodorus, says the writer of the letter, boldly faced that man, who, excited by some inconceivable madness, aimed at the dominion of the world; he despised his threats, and opposed to his violent speeches so much firmness and virtue as to convince Attila that men represented by such ambassadors were not easily to be intimidated, in consequence of which the Hunnic king changed his temper, made peace, and withdrew from Italy. There is a little boasting in the expressions of the letter, but we have no ground to consider it as a forgery; and the embassy of the father of Cassiodorus stands there as a fact, exaggerated, perhaps, in some of its details, but true in the main. However, the reason why Attila retreated from Italy, without being compelled to it by a defeat, remains unexplained, although the following events, combined with the conduct of Aëtius towards Thorismund, seem to justify our conjecture that this retreat was the consequence of the impression produced upon Attila by the subtle diplomacy of Aëtius. In the beginning of the Hunnic war Aëtius dreaded Attila because he had not then been vanquished, and he formed an alliance with the West Goths against him, in spite of the fear with which they inspired the Roman government. After the victory on the Campi Catalaunici the fear from Attila decreased, while the danger from the West Goths would have increased with every fresh victory over the Huns. Under these circumstances Aëtius allowed Attila to escape to Germany, and persuaded Thorismund to desist from the pursuit, and to go back to Spain, thus putting the Western empire in a much safer position than before the outbreak of the war. The invasion of Italy might have confounded some of the plans of Aëtius. Peace was finally concluded, and Attila retreated into Hungary. But after having made some hostile demonstrations against Marcian, the emperor of the East, Attila suddenly turned his arms towards the Rhine,

and invaded Gaul a second time. His pretext was the conquest of the dominions of the Alani between the Rhône, the Saône, and the Loire. This time the Romans did not hasten to the defence of Gaul, but left the contest to be decided between the Huns and the Alani with their powerful allies the West Goths. But if Aëtius was so anxious to make an alliance with the Goths against the first attack of Attila, why did he remain a spectator of the second conflict? Evidently because he then knew that Attila was not powerful enough to subdue the West Goths; that, on the other hand, Thorismund could not defeat Attila without weakening his power by his very victories; and that, in both events, the barbarians would become less powerful, and the Roman empire safer. This greater safety would more particularly be secured for the Roman dominions in Gaul, which were the particular object of the ambition of Aëtius. In short, the second invasion of Gaul by Attila leads to the conclusion that Aëtius succeeded in getting rid of Attila in Italy by persuading him to make war again on the West Goths, in which he had good reasons for remaining neutral. To weaken the barbarians by kindling discord between them, was a policy well known to and often employed by the Roman government. Though the cunning Attila attempted to keep his design secret, Thorismund was aware of it, and prepared for resistance. At what place in Gaul he met Attila is not known, but the battle was as bloody as that on the Campi Catalaunici, and as fatal for Attila, who fled into Germany, and thence beyond the Danube. Jornandes is the only early writer who gives an account of Attila's second invasion of Gaul; his statements have been doubted, especially by Garelli, whose interesting account is contained in Belius's edition of Juvencus Caelius Callanus, cited below; but although it may be doubtful if Attila penetrated far into Gaul, the fact of the whole war cannot altogether be considered as fabulous. Isidorus (*Chron. Gothor.* ad an. 490) states that it was said that after the loss of the battle on the Campi Catalaunici, Attila never appeared again ("nusquam comparuisse dicatur"), but he evidently speaks of the borders of the West Gothic empire. Gregorius Turonensis (*Hist. Franc.* ii. 7) says that Thorismund overthrew the power of the Alani in Gaul, an event which took place some time before the death of Thorismund in A.D. 453: was Attila invited by the Alani to his second expedition, and did they betray the West Goths a second time, so as to deserve a severe punishment? Gibbon passes over in silence the embassy of the father of Cassiodorus, and the second expedition of Attila against the West Goths.

Attila died in A.D. 453, in his royal village in Hungary. Some say that he was killed by a mistress; others, that having married a

new wife called Ildico, he died on the night of his marriage from the rupture of a vessel produced by too copious draughts of wine, to which he was not accustomed. Awakened by the cries of the young woman, his attendants rushed into the bed-room, and found him on his back suffocated by a torrent of blood. His body was exposed in a silk tent, in the midst of a vast plain, and a crowd of the most gallant Huns assembled to solemnize the funeral with martial plays on horseback, not unlike the ludi circenses of the Romans, whereupon they began a death-song to this effect:—"We praise the memory of Attila, the son of Munzucius, the greatest king of the Huns, and master of the most gallant nations of the world, who ruled with a power unwitnessed before over the kingdoms of Scythia and Germany, and who terrified both the Roman empires by the conquest of their splendid cities. But in order to preserve a store of booty for future times, and soothed by the prayers of the inhabitants, he withdrew, contenting himself with an annual tribute. When he had achieved all this with the greatest success, he died not from a wound received from his enemies, nor by the perfidy of his subjects, but in the midst of his faithful vassals, enjoying their merry company, and without pain and agony. Who would ever have expected such a death, which nobody can take revenge for?" According to their national custom the Huns gashed their faces with wounds, because such a great hero was not to be lamented with womanlike tears, but with the blood of men. After having finished their song, they put the dead body on a bier, covered with three plates, the first of gold, the second of silver, and the third of iron, by which they meant that Attila had conquered with his sword the riches of both the Roman empires. The body was interred at night, and the grave was filled up with precious ornaments and weapons: a tumulus was erected over it, which was called strava in the language of the Huns, and the captives and slaves who were employed in heaping it up were put to death after the work was finished, and buried at the foot of the tumulus. This is the account of Jornandes, on the authority of Priscus. Attila left several sons, who could not agree about the succession, and during the troubles produced by their ambition the Teutonic nations, their vassals, shook off the Hunnic yoke. Artharic, king of the Gepide, was the first to take up arms, and he defeated the Huns in a battle on the river Netad in Pannonia, in which Ellac, the eldest son of Attila, lost his life. The other Teutonic vassals having followed the example of the Gepide, the Huns were driven out of Pannonia and Dacia, and finally retreated as far as the Dnieper and Don, where Dengezic, a younger son of Attila, succeeded in maintaining himself.

The reign of Attila lasted somewhat less

than twenty-five years. In this short space of time he founded an immense empire, and acquired greater power than any barbarian king had ever possessed in Europe. But his empire was not a compact body connected by solid civil institutions: subdued by the sword, kept in obedience by fear, the numerous nations which yielded to him had no other common interest than the prospect of plunder. When the leader died whose genius opened to them the treasures of Greece, Italy, and Gaul, their hopes vanished with him, and each nation took the course dictated to them by their own national sympathies and antipathies. All the warriors of Attila were not equally barbarous, yet by their cruelty and the ruin of so many towns and humbler dwelling-places they have all equally deserved the execration of mankind. The principal theatres of Attila's devastations were parts of Thrace, Macedonia, Thessaly, and Illyricum, eastern Gaul, and north-eastern Italy. Germany did not suffer from him, which is easily explained, as the tribes of southern and eastern Germany were his vassals, and he never entered the countries of the Saxons. Attila, as a conqueror, may be compared to Genghiz Khan and Timur: all three were bloody meteors; but while Genghiz and Timur founded lasting empires, Attila, in more remote and darker times, was unable to forge chains that would hold beyond his own life.

Priscus, the ambassador of the Emperor Theodosius the Younger at the Hunnic court, has written a history of his legation, from the extant fragments of which we derive the most interesting information both about the private and public life of Attila. Other details are given by Jornandes and Juvenius, who have partly borrowed from Priscus. The usual residence of Attila was an immense village, an assemblage of tents, huts, and magnificent buildings of wood, situated at some distance east of the present town of Pesth, and fifteen days' journey north of Widlin, between the Danube and the Theiss, in Hungary. His palace consisted of a great number of contiguous buildings of wood, the walls of which were covered with various sorts of fine woods, polished, gilt, and carved with remarkable taste; others were hung with costly tapestry, and the floors were covered with the choicest carpets. When Attila received Priscus, he sat on a throne, surrounded by some of his sons and his ministers and generals, and after the audience was finished he invited the Greek minister to dine with him. The guests dined at several small tables covered with gold and silver vessels, and the dishes were all in the Greek fashion: they took copious draughts from gold and silver goblets. Attila was seated in a wooden square-formed chair, in a very simple costume, so as to be easily distinguished from the rest of the company, who were clad in the

richest dresses. He ate only a little meat from a wooden platter, and drank a little wine from a wooden goblet: sobriety, so rare among the barbarians of those times, was one of his greatest virtues. Towards the end of the banquet some bards came in and sang the exploits of Attila and the Huns. The Scythian, the Gothic, the Greek, and the Latin (Ausonian) tongues were spoken at his court. Priscus was also received by and dined with two of Attila's wives, Cerca and Recca, whom he found lying on a beautiful divan, and their apartments full of the choicest furniture and ornaments. Attila's personal appearance was very like that of the other Huns, who probably differed little from some of the present Finnish nations in eastern Russia; he was of short stature, had broad shoulders, a large head, a flat nose, a tawny face, and small piercing eyes. His chief passion was glory, and he was subject to fits both of love and anger. He was kind to those who were under his protection, and always ready to listen to advice or entreaty. He used to preside in the courts of justice, and his sentences were dictated by feelings of equity. But he was terrible to his enemies, and exterminated all from whom he expected a protracted resistance. Preferring the nomadic and warlike habits of his nation to a settled life, he cared little for the destruction of towns, or perhaps he destroyed them with the intention of depriving the people of fixed habitations, and thus forcing them to a wandering life, in which state they would soon feel that he was the best protector they could have. The zeal which nomadic nations have always shown in the destruction of towns, a zeal which is generally attributed to a kind of inexplicable passion for destruction, is probably founded on the same reasons, the policy of nomadic people to destroy fixed settlements being quite as natural as the efforts of civilized nations to force nomads into such settlements. Among his own countrymen Attila was not only conspicuous for possessing their virtues in a higher degree, but also in being exempt from many of their vices; and while his mind was enlightened enough to raise him above their superstitions, he had all the prudence and self-possession requisite for turning such superstitions to his own account. The great success of his arms having been attributed by the Huns to some extraordinary cause, he spread a rumour that he had found the sword once possessed by their god of war, and he thus succeeded in creating among his warriors that unbounded confidence in him and in themselves, without which no man has subdued, nor ever will subdue, the nations of the world.

Attila and his Huns still live in the memory of the people of Germany. After his death, when the nations recovered from the awe with which they were stricken, bards made him the subject of their songs, and as

the warriors of Germany had a just claim to part of his glory, their own pride made them forget their past sufferings, and through the veil of poetry the bloody "scourge of God" was admired by later generations as the model of a great hero and a wise king. Attila is the hero of many of the oldest German songs and legends, and we can trace his fame in the Sagas of Norway and Iceland. But nowhere is his name more conspicuous than in the celebrated "Niebelungen-Lied." There we see King Etzel of "Heunenland," or "Hiunenland," the mightiest king from the Rhöne to the Rhine, and from the Elbe to the sea (v. 4990), who marries Chriemhild, the beautiful widow of the (Frankish) hero Sivrit (Siegfried), and the daughter of Danchrad (Tancréd), king of the Burgundians, who resided at Worms on the Rhine. Chriemhild at first declines the hand of Etzel, because it would not befit a Christian woman to marry a heathen king, and Etzel also doubts if the princess would take him on account of the difference of their religion; but the knights of Etzel encourage him to try, his name being so high and his power so great that no woman would refuse to become his wife. Chriemhild yields to these reasons, especially as Rüdiger, Etzel's ambassador, tells her that if she will condescend to love his noble master she will bear twelve mighty crowns, and Etzel will also bestow on her the lands of nearly thirty princes whom he had subdued with his invincible sword (vv. 4953-56). The road by which Rüdiger and his companions conduct the bride to Etzelenburch, the residence of Etzel, is described as leading to Vergen on the Timove (Danube), thence across Bavaria to Pledelfingen (Pläding on the Isar), Pazzove (Passau), Everdingen (Efferding), and Ens in Osterland (Austria), thence to Zeizenmure (Mons Caelii, now Zeischnauer), and Tulu, where she was received by the knights of Etzel, whose dominions were so vast that there were knights of all the countries of Europe, Russians, Greeks, Wallachians, Poles, wild Pechenegues from Kiev, Thuringians, and even a Danish knight. The marriage took place at Vienna, whence they travelled to Heimburg and Misenburg, where they embarked on the Danube, and went to Etzelenburch, which is described as situated on the Danube, on or near the site of the present towns of Ofen, or Buda, and Pesth. Etzelenburch now becomes the theatre of the further events related in the "Niebelungen-Lied," and after the tragical death of all the heroes, and at last of Chriemhild, Etzel remains alone to lament the fate of so many gallant knights who had fallen victims to the jealousy and revenge of two women, Chriemhild and Brunhild. (Prieisus, *Excerpta de Legationibus Gentium ad Romanos*; and especially *De Legationibus Romanorum ad Gentes*, in the Paris and Bonn collections of

the Byzantine writers; Jornandes, *De Regno-rum Successione*, pp. 57, 58, *De Rebus Gothicis*, pp. 115-133, ed. Lindenbrog; Isidorus, *Chronicon Gothorum*, ad an. 467; Marcellinus Comes, *Chronicon*, ad an. 422, &c.; Prosper, *Chronicon*, ad an. 1 Marciani et Valentiniani, &c.: Idatius, *Chronicon*, ad an. 1 Marciani, &c.; Gregorius Turonensis, *Historia Francorum*, ii. 5, &c.; Sidorius Apollinarius, *Epistole*, vii. 12, viii. 15, *Carmina*, v. 319, &c., 336, &c.; Baronius, *Annales*, ad an. 451, 452; Juvenius Caelius Callanus, *Vita Attila*, in Belius, "Apparatus Hist. Hungariae." Juvenius, who lived probably before the twelfth century, compiled from Priscus and other Greek sources; the first edition of his work was published by Hieronymus Squarciaficus, in his edition of the *Lives of Plutarch*, Venice, 1502, fol.; it is not mentioned by Fabricius: a second edition is contained in the fifth volume of most of the editions of Canisius, "Antique Lectiones," Ingolstadt, 1608, 4to.; but although the first edition and several MSS. of it were perused by French historians as early as the beginning of the sixteenth century, both the name of the author and his work were so little known, that, long after the publication of the Ingolstadt edition, Leibnitz said he believed it to be fictitious. (Fabricius, *Biblioth. Med. et Infim. Latinitatis*, "Juvenius, Caelius;" Meusel, *Bibliotheca Historica*, vol. v. part 1, pp. 338, &c.; Maseov, *The History of the Ancient Germans*, translated by Lediard, vol. i. pp. 490-541; *Der Niebelungenlied*, ed. Von der Hagen.) W. P.

ATTILIA GENS. [ATILIA GENS.]

ATTILIANUS. The name of a sculptor so called appears on a statue of a Muse in the gallery of Florence. He is stated to be of Aphrodisias. The inscription is, "Opus Attiliani Aphrodisiensis." R. W. jun.

ATTILIUS FORTUNATI'ANUS. [FORTUNATIANUS.]

ATTIRET, JEAN DENYS, called Frère Attiret, a French painter, whose career is remarkable. He was born in 1702, in the Franche-Comté, at Dôle, where his father also was a painter, and his first instructor. The Marquis de Broissia sent him to Rome, where he completed his studies. After his return Attiret attracted some notice by some pictures which he painted at Lyon; he subsequently went to Avignon, where he joined the society of Jesuits, and during his novitiate he painted four pictures for the cathedral of Avignon, and some other works. About this time the French Jesuit missionaries at Peking wished a painter to be sent out to them from France, and, accordingly, Attiret set out about the end of the year 1737 to join his countrymen in China. Soon after his arrival he presented the Chinese emperor, Kien-Loong, with a picture of the Adoration of the Kings, which so pleased his celestial majesty that he ordered it to be hung up in

one of the chambers in his palace; and he indicated an intention of entirely engrossing the time of Attiret upon works according to his taste, and in water-colours, for he disliked the gloss of oil. He ordered him to restore in distemper a painting upon a wall in one of the rooms of his palace, which, if an extraordinary honour to Attiret, as a foreigner, was, through the ceremonies of the palace, as extraordinarily troublesome. He had to deliver himself over to various sets of eunuchs, and to wait long at many doors every time he entered and left the apartment where the painting was, and in which he was locked up from seven o'clock in the morning until five in the afternoon, with several other eunuchs to attend upon, or rather watch over him. Ceremony would not admit of any derangement, and he was accordingly obliged to make shift with a chair upon a table as his scaffolding. His meals were sent to him every day from the emperor's table, but before they had performed the journey from the emperor's apartment to his they were quite cold, and he did not touch them; he ate fruit and biscuits. However, notwithstanding his difficulties, he completed the picture, with the assistance of the advice of Castiglione of the Portuguese mission, entirely to the satisfaction of the emperor. [CASTIGLIONE, GIUSEPPE.]

The Chinese court painters became very jealous of Attiret, and, knowing his dislike to water-colours, they took care that he should be constantly employed in that style; and, to add to his vexations, when he was occupied over any great work, he was constantly interrupted by eunuchs, who came with orders from the emperor for him to paint immediately some flowers upon a fan, or some such trifling command.

He had so many commissions, not only from the emperor, but from the great people of the court also, that he was obliged to employ Chinese painters to enable him to execute them all. He made all the designs, and executed the chief objects—as the figures, and especially the carnations. He found that in the costume, in the landscape, and even in the animals, the Chinese painters got on much quicker and better than he could.

By giving way to the Chinese taste Attiret gradually became a great favourite, even with the painters. One large picture which he painted displeased the emperor: it was a landscape, in which were some Chinese ladies, but their fingers were not red enough, and their nails were not long enough; they wanted also that imperturbable tranquillity of demeanour which appears to be a characteristic of the Chinese. Attiret took the advice of one of the court painters, altered it under his direction, obtained his good opinion, and gave general satisfaction: he was enabled even to establish a drawing-school.

Between the years 1753 and 1760, the emperor, Kien-Loong, obtained several victories over some Tartar hordes in distant parts in the north-west of the empire, and in 1754 Attiret was ordered to follow, in order to perpetuate his victories upon the spot. He made many accurate drawings of triumphs, processions, festivals, &c., in which he was assisted by Chinese painters; and from these he painted several pictures, which, with portraits of the emperor, so pleased him, that he created Attiret mandarin, with all the appointments, a dignity, however, which Attiret told the minister that he could not assume. Some of his pictures were preserved in the palace, and shown only by special permission of the emperor. No pains were spared to render them complete; many officers who distinguished themselves travelled, according to Father Amiot, even eight hundred leagues to sit for their portraits. Sixteen of these, or similar drawings, were sent to France to be engraved at the emperor's expense, and their execution was intrusted to the direction of C. N. Cochin the younger. The plates were engraved by J. Aveline, Aug. de St. Aubin, L. Masquelier, F. de Nè, J. B. Choffard, Ph. le Bas, N. de Launay, and P. L. Prevost; and on so large a scale that it was necessary to make paper expressly to print them upon, which, cost sixteen pounds the ream. The prints are extremely scarce, for they were sent with the plates to China as soon as they were printed, a few impressions only, for the royal family of France and for the library of Paris, being reserved. The sixteen drawings were not all by Attiret, some were by the Jesuits Castiglione and Sikelbar. There is a small copy of the large prints by the engraver Helman.

Attiret died at Peking in 1768, aged sixty-six. The emperor ordered two hundred ounces of silver to be given towards the expense of his burial; and the emperor's brother sent his principal eunuch to weep over his coffin, a duty, however, which the Jesuits told him was not required, but he followed the coffin some time on foot.

The sculptor CLAUDE FRANÇOIS ATTIRET was the nephew of Frère Attiret, and was born at Dôle, in 1728. He was the pupil of Pigal, and obtained one of the great annual prizes for sculpture of the Royal Academy of Painting and Sculpture at Paris, of which he afterwards became a member. He died in the hospital of Dôle, in 1804. The following are his best works:—Statues of the four seasons, of St. André and St. Jean, and one of Louis XVI., which was the first that was erected to him,—it was made for the city of Dôle. He made also the ornaments of the public fountain of Dôle. (*Extrait d'une lettre du Père Amiot du 1 Mars, 1769, de Peking, contenant l'éloge du Frère Attiret, et le précis de l'état de la peinture chez les*

Chinois,—it was inserted by De Guignes in the *Journal des Sçavans*, for June, 1771; Huber, *Manuel des Amateurs*, &c.; Gabet, *Dictionnaire des Artistes de l'Ecole Française*, &c.) R. N. W.

A'TTIUS, LU'CIUS. [ACCUS.]

ATTO, or ACTO, Bishop of VERCELLI, was elected to that see in A.D. 924, on the death of Ragenbert, who perished in the conflagration of Pavia by the Magyars, the then recent conquerors of Hungary, and formidable invaders of Italy. In the year 946, as appears by his will, he was advanced in age, and in 964 a certain Ingo was bishop of Vercelli. This appears to be all that is positively known of Atto. He is called by Ughelli, in his "*Italia Sacra*," and by some other writers, Atto the Second, but Buronzo, the editor of his works, affirms that in the list of bishops of Vercelli no other Atto is found either before or after him. From his own declaration that he lived under the law of the Lombards, it was conjectured by Muratori that he was himself a Lombard, but according to Buronzo it was open to any one in that age to choose whether he would live under the law of the Lombards, the Franks, or the Romans, without regard to his origin. Buronzo is, however, less successful in explaining away a declaration in one of Atto's works, that he was by birth a stranger to Vercelli, and there appears little room to doubt that he was the Atto mentioned in a contemporary charter as arch-chancellor to Hugo and Lothair, the joint kings of Italy.

The works attributed to Atto by different writers are six in number; for we can hardly reckon his "*Testamentum*," or Will, as one. They are: 1. "*Capitulare*," or a collection of canons of the church of Vercelli. 2. "*Libellus de Pressuris Ecclesiasticis*," a treatise on ecclesiastical jurisdiction. 3. "*Epistola*," a set of letters, mostly on theological subjects, eleven in number. 4. "*Sermones*," a collection of eighteen sermons. 5. "*Expositio Epistolarum Sancti Pauli*," a series of comments on the Epistles of St. Paul. 6. "*Polypticum*," also called "*Perpendiculum*," a grave satire on the manners of his time. The first five are written in much the same style, which is superior to that of his age; the last in a most obscure and affected one, which it appears was in vogue at the time, as ornamental, and might be thought appropriate to the subject. There are two editions or versions of the "*Polypticum*," the second of which was drawn up by the author at a time when more freedom of speech was allowed than when the first was composed, but is still difficult to be understood; while the first, without the assistance of the second, would be absolutely unintelligible. Andres, the historian of literature, speaks with praise of the treatise "*De Pressuris Ecclesiasticis*," and Buronzo commends the commentaries on St. Paul with a

warmth which can hardly be ascribed altogether to the partiality of an editor.

The first three of these six works were first printed in D'Achéry's "*Spicilegium*" (published 1665—67), from a transcript furnished to D'Achéry by Cardinal Bona, from a manuscript in the Vatican, No. 4322. This manuscript is damaged in every leaf, and D'Achéry found it impossible to obtain a collation from another in the possession of the chapter of Vercelli. In the new edition of the "*Spicilegium*," by De la Barre, in 1723, some few of these defects in the treatise "*De Pressuris*" were supplied from another source. In 1761 Mansi inserted in his new edition of the "*Ancedota*" of Baluze five sermons of Atto, and a copy of the "*Polypticum*," from the manuscript in the Vatican; but these were most incorrectly printed from a hasty transcript. Seven years after, in 1768, Carlo Buronzo del Signore published what he called "*Attonis Opera Omnia*," at Vercelli, in two volumes folio. Being himself a canon of Vercelli, he had full access to the manuscripts of the Chapter, and supplied the deficiencies in the pieces already printed in the "*Spicilegium*." Of the publication by Mansi he had apparently never heard, and the "*Sermones*" and "*Polypticum*" are wanting in his edition, though he hints obscurely in the preface that he was aware of their existence, and meant to publish them at some time or other. About five-sixths of his two volumes are occupied by the comments on St. Paul, which he discovered in the library at Vercelli, and supposed to be Atto's from the similarity of style, and from finding it stated at the end of the manuscript that it was written by Atto's order, "*jussu Attonis*." Mai is of opinion that these grounds are by far too weak to support the conjecture. It was the second version of the "*Polypticum*" which was made public by Mansi, in the "*Ancedota*," in 1761; the other was first published by Mai, in the sixth volume of his "*Scriptorum Veterum nova Collectio*," in 1832, together with the eighteen sermons of which Mansi had given five, and a copy of Atto's will. Both versions of the "*Polypticum*" commence with these words: "*Fulans cupiens me sic beatum instar felicissimi optationis Silvestri summi exitum*," which Mansi and Mai conceive to refer to the death of Pope Sylvester II., which took place in 1003. They suppose, therefore, that the author of the "*Polypticum*" must be a different person from the author of the works published by D'Achéry, and of a later date, and share the productions of Atto between two men whom they call Atto senior and Atto junior, both bishops of Vercelli. Mai appears by this to have overlooked the statement of Buronzo, that no other Atto occurs in the list of the bishops of that diocese. It does not seem altogether impossible that the words quoted

may refer either to Pope Sylvester I. or to some eminent church dignitary of the same name; and there are no other reasons for supposing the existence of a second Atto, as those which are given by Mai, in his notes, are retracted by himself in the preface to the same volume. (Atto, *Opera omnia*; D'Achéry, *Spicilegium*, viii. 1, &c., edit. of De la Barre, i. 402, &c.; Baluzius, *Ancedota*, edit. of Mansi, ii. 561; Mai, *Scriptorum Veterum nova Collectio*, vi. Preface xviii. part ii. 43, &c.; De Gregory, *Istoria della Vercellese Letteratura*, 1819, i. 203—208.) T. W.

ATTON. [ATTO.]

ATTUMONELLI, MICHELE, was born at Andria in the province of Bari, in the kingdom of Naples, in 1753. From an unusually early age he studied the medical sciences under Cirillo and Cotugno. He received his diploma at Salernum, and on his return to Naples officiated for a time as Clinical Professor at the Ospedale degli Incurabili, and was highly esteemed for both medical and general knowledge. In 1799, when the French army was withdrawn from Naples, Attumonelli, who had taken an active part in the political movements of the time, and had published a translation of Condorcet's "Politique de la France régénérée," went to Paris, where he practised extensively, and died in 1826.

Besides the translation just mentioned, Attumonelli wrote the following works:—1. "Elementi di Fisiologia Medica, o sia la Fisica del Corpo Umano," Naples, two parts, 1787, 1788. This, in the "Göttingische Anzeigen" (1790, p. 671), is said to be a complete system of physiology, and a good one, as far as it goes, but less perfect than, for the labour bestowed upon it, it should have been, because the author had withheld its publication for nine years after he had finished the manuscript. 2. "Mémoires sur les Eaux Minérales de Naples, et sur les Bains de Vapeur;" an essay written soon after the author's arrival in Paris, and which is said to have much increased the reputation of Naples as a resort for invalids. An abstract of it, with a favourable report, was published by the Society of Medicine of Paris, in Sedillot's "Recueil Périodique," t. xi. 1801, p. 233. 3. "Mémoire sur l'Opium," Paris, 1802, and 1811, 8vo. 4. "Trattato de Veneni che comprende varie Dissertazioni Mediche del Sr. Sauvages," Naples, 1785, 4to. 2 vols. (Visconti, *Biographie Universelle, Supplement*; Callisen, *Medicinisches Schriftsteller-Lexicon*, Bde. 1, xxvi.; Quéraud, *La France Littéraire*.) J. P.

ATTWOOD, THOMAS, an eminent English composer, was born in the year 1767. At the age of nine years he was admitted a chorister in the Chapel Royal, where he received his first musical instruction under Dr. Nares, and afterwards under Dr. Ayrton. Attwood derived from nature the feeling and

the capacity to form an accomplished musician. The love of his art dawned in his childhood and expired only with his life. His progress was such as might be anticipated from a mind so constituted; his daily duty was his delight, and the indications of his talent were early and unequivocal. It was the custom with the sons of George III. to associate with the most eminent musicians of their time, not merely as auditors, but as players, and thus young Attwood was thrown into the society of George IV. when Prince of Wales. The prince noticed his enthusiasm and his proficiency, and further inquiries led him to resolve to give Attwood the advantage of foreign musical culture, and especially to afford him the benefit of studying under Mozart. At the charge of his royal patron he went first to Italy, where he resided, principally at Naples, for two years, during which time he received instruction from Iatilla. He then went to Vienna, for the purpose of studying under Mozart. If Attwood's veneration for his master was ardent and unchanging, the attachment of Mozart was as sincere. He loved Attwood as a friend and a brother. Kelly was at Vienna during the period of Attwood's residence there, and he thus records Mozart's estimate of his talents:—"I have," said Mozart, "the sincerest affection for Attwood, and I feel much pleasure in telling you that he has imbibed more of my style than any scholar I ever had."

It was during Attwood's residence at Vienna that Mozart's "Le Nozze di Figaro" was produced. Attwood was on the eve of departing for England, and he remained at Vienna for the purpose of witnessing his friend's triumph. Attwood was in the orchestra, at Mozart's elbow, when the opera was first performed, and he had the pleasure of seeing two of the characters supported by natives of his own country—Signora Storace and Kelly. A few years after his return to England, on the death of Mr. Jones in 1796, he was elected organist of St. Paul's Cathedral, and in the month of June following he was appointed the successor of Dr. Dupuis, as composer to his majesty.

Attwood found few congenial spirits on his return to his native country; few who shared his enthusiastic love of all that was elegant and dignified in his art. Mozart—his instructor, his friend, of whom he never spoke but with affectionate veneration—was little known and less esteemed. Attwood had witnessed the triumphant success of "Le Nozze di Figaro" at Vienna in 1787, and twenty-five years were suffered to elapse before this opera was produced in London, nor was any opera of Mozart's performed there till 1806. Instrumental music was little patronized, notwithstanding the impulse which it received from the exertions of Salomon and the presence and assistance of

Haydn; and the Sinfonias of Mozart were unknown to the London performers. The vocal concerts of Harrison, Knyvett, and Bartleman were the fashionable musical entertainments of the metropolis, and the devotion of George III. to the compositions of Handel excluded those of every other master, English or foreign, from the precincts of the court. Attwood, who came over enriched with the works of his master, and eager to introduce them to the notice of his countrymen, found neither sympathy nor help—neither performers nor listeners. He assembled some of the best players of the day, and placed before them Mozart's beautiful sinfonia in E flat. After several reluctant attempts, it was thrown aside as an impracticable affair, and many years elapsed before its merits were appreciated by any portion of the English public. It was Mozart's intention to visit England in the year 1791, in conformity with his promise to Salomon, but death closed his short and brilliant career before the stipulated period arrived, and Attwood saw his honoured instructor no more.

Such a state of things was singularly unfavourable for the development of Attwood's musical powers. His ardour was damped—his zeal discouraged. Even the situation he filled at St. Paul's was not the one most suited to him. He had quitted the English school and, in a degree, formed his style of ecclesiastical composition anew. He had become used to the modern music of the Roman Catholic church—to its gorgeous and brilliant orchestral accompaniment, and to the interspersion of operatic passages and operatic effects into the service of the mass. These, perhaps imperceptibly, tinged his own compositions and style of accompaniment, and cathedral music thus received from him somewhat of a new colour. He entered, however, upon his new duty (as he did upon every duty) with alacrity and zeal, and produced many services and anthems for the Chapel Royal and for St. Paul's.

In Italy and in modern Germany most of the composers who have excelled in writing for the stage have also devoted their talents to the service of the church. In England three names alone of any eminence appear both as sacred and dramatic writers—Purcell, Boyce, and Attwood: and of these the first only continued to write for the stage to the termination of his brief career; Boyce and Attwood quitted all connection with it at a comparatively early period. Attwood had the power to have done much for the English lyric drama, but he was denied the means. He had just quitted a country in which every theatre was supplied with excellent instrumental performers and competent singers. He found at the great London theatres neither the one nor the other. Their orchestras were limited and feeble, and their singers were not able to realize

his conceptions of the true power and effect of dramatic music. He had to write for Incedon, Sedgwick, and Dignum. Incedon was the child and pupil of nature, endowed with a voice which for tone and compass was unrivalled—gifted with the power of imparting to the simplest melody a degree of expression that went to the heart, because thence it sprang, but unequal to grapple with the more elaborate forms of vocal composition. The same may be said of Sedgwick, whose splendid voice was only surpassed by his musical ignorance. Dignum knew a little more, but his vocal range was very limited. As instructed singers the ladies of the two theatres, at this time, took a higher rank, and among them Mrs. Crouch and Miss Leak. But Attwood, like every writer for the stage, was compelled to adapt himself to the powers of his singers, and hence his productions for the stage exhibit their capabilities rather than his own. Nor did he ever attempt a grand opera, of which he regarded the performance, according to his view of it, as hopeless, contenting himself with the production of a number of musical after-pieces. The first of these was "The Prisoner," of which the libretto was written by the Rev. Mr. Rose, one of the masters of Merchant Tailors' school. It was performed by the Drury-Lane company in 1792 at the Opera House (Drury Lane Theatre being then in the course of erection), and, according to Oulton, "well received." Here Attwood introduced to his countrymen Mozart's now well-known song, "Non più andrai," which was sung by Sedgwick to words beginning "Where the banners of glory are streaming," and evinced powers both natural and acquired in the rest of the opera, which might, under more favourable circumstances, have advanced the reputation of the English lyric drama. The following list comprises all Attwood's dramatic productions:—"The Prisoner," 1792; "The Mariners," 1793; "Adopted Child," 1793; "Carnarvon Castle," 1793; "Poor Sailor," 1795; "Smugglers," 1796; "Mouth of the Nile," 1798; "Devil of a Lover," 1798; "Day at Rome," 1798; "Castle of Sorrento," 1799; "Magie Oak" (pantomime), 1799; "Old Clothesman," 1799; "Red Cross Knight," 1799; "St. David's Day," 1800; "True Friends," 1800; "Escapes" (altered from Cherubini), 1801. He also wrote, in 1807, the music for Tobin's posthumous play of "The Curfew," which contains the most popular of his dramatic compositions, "Hark, the curfew's solemn sound." These musical pieces were, for the most part, expected to be short-lived, and they were so; but there is scarcely one devoid of some evidences of their author's inventive powers and attainments. Attwood was always in the power of his singers, to their caprices he was compelled to conform, and often to write down to their level; nor

were the intrigues and contentions of the green-room suited to a character of which benevolence and strict integrity formed the principal features. For the last thirty years of his life he had given up dramatic composition. The works which he produced during this period were almost exclusively of a religious character.

The Prince of Wales, on Attwood's return to England, appointed him one of his chamber musicians, a situation which he held for many years. On the marriage of the Duke of York with the Princess Royal of Prussia, he was selected as her musical instructor, and he afterwards attended the Princess of Wales in the same capacity. When the differences at Carlton House began to assume a serious form, he was often placed in situations of a very trying kind, in which he was uniformly guided by sound principle and discretion. On the coronation of George IV., it became Attwood's official duty to compose one of the coronation anthems, when he produced "I was glad when they said unto me," which was performed at the coronation, was afterwards published, and sung at every musical festival in the kingdom. It also restored him to the notice of his early patron, who appointed him organist of the private chapel in the Pavilion at Brighton—a place solely of honour, as the expenses attending it far exceeded his salary. On the accession of William IV., he composed for the coronation his anthem, "O Lord, grant the King a long life." He survived the accession of Queen Victoria, and had commenced his anthem for her coronation, which, however, he did not live to witness.

His appointment to the office of composer to his majesty took place in 1796, on the death of Dr. Dupuis, on which occasion Dr. Porteus, then dean of the Chapel Royal, separated the place of composer from that of organist, and Attwood did not hold the latter till the death of Mr. Stafford Smith, about thirty years afterwards.

The following list comprises all of Attwood's compositions for the church that are now known to exist:—Morning and Evening Service in F, 1796, published in Goss and Turler's Cathedral Music; Morning and Evening Service in A, 1825; Morning and Evening Service in C, 1832; Morning and Evening Service in D, 1833.

In addition to the anthems already mentioned—"Teach me, O Lord" (printed); "My soul truly waiteth" (ditto); "Bow down thine ear" (ditto); "Turn thee, O Lord" (ditto); "Let thy hand be strengthened," with orchestral accompaniments; "Blessed is he that considereth;" Collect for the Epiphany; Collect for the first Sunday after Epiphany; "Grant, we beseech thee;" "Let the words of my mouth;" "Withdraw not thou thy mercy;" "They that go down;" "O pray for the peace;"

"Be thou my judge." The anthem "Blessed is he" was written for the yearly meeting of the charity children at St. Paul's in 1806; the rest bear various dates, from 1814 to 1837. He also set the "Sanctus" and the "Kyrie Eleison" in several different keys, apart from the Services already named.

His labours as composer to his majesty were prompted by a sense of duty and a love of his art. From the official dignitaries of the Chapel Royal he experienced only discouragement. His first Service in F alone appears on the choir books; the parts of his other Services he was compelled to have copied at his own expense. When he had finished his second Coronation Anthem, a similar objection was made to the expense of having the necessary orchestral parts copied, and it was only in consequence of his declared intention of appealing directly to the king that the composition was prepared for performance. When engaged in writing his first Coronation Anthem, he received an intimation, from the same quarter, that it must not exceed seven minutes in length; an injunction which, to a man of Attwood's character and station, was equally rude and barbarous.

Another department of his art was cultivated by Attwood with equal success: some time after his return to England he became known as a glee writer. The society known by the appellation of the "Concentores Sodales," and of which Webbe, Calcott, R. Cooke, Horsley, and other eminent glee writers have been members, was founded in 1798, and Attwood joined it in 1801. There was also a society called "The Harmonists," which used to meet at the Albion Tavern, for the purpose of glee singing, of which Stevens—the Gresham professor of music—was long the director, and for which he wrote many of his admirable glees. On his resignation Attwood was invited to succeed him, and for these two societies most of his glees were composed. He also followed the example which Stevens was the first to set, and produced several glees with double accompaniment for the pianoforte. Among the most popular of these were "In peace love tunes the shepherd's reed" and "Rise to the battle, my thousands." A long list might be given of his single songs, but there is one which earned a career of popularity which few classical English songs have, of late years, attained. "The Soldier's Dream" is the product of a mind gifted with power to confer upon music its highest attribute and most powerful charm.

Attwood was married in 1793 to Mary, only child of Matthew Denton, Esq., of Stotfold, Bedfordshire. His son George, as Senior Fellow of Pembroke College, Cambridge, succeeded to the living of Framlingham, Suffolk, of which he is now rector.

Attwood died in March, 1838, and was

buried on the 31st of that month in St. Paul's Cathedral, nearly under the organ. His funeral was attended by the members of the three metropolitan choirs, and, as part of the service, his "Magnificat" and "Nunc dimittis" were sung. He was succeeded, as organist of this cathedral, by his pupil Mr. John Goss.

In Attwood's character were combined qualities which commanded the respect and won the affection of those who were associated with him either by family ties, by professional intercourse, or by the relations of instructor and pupil. He delighted, from his copious store of knowledge and experience, to guide and animate the young, even the youngest musical student. Instruction was, with him, not only a duty but a pleasure, and in this feeling all who received it from him largely participated. Every evidence of talent among his pupils he cherished with parental assiduity and spoke of it with parental pride. To his art he was enthusiastically attached, and this feeling continued without abatement through his life. Though his exertions were early checked from causes over which he had no control, and though he failed at once to awaken the sympathies of his countrymen for the works of his great master, his confidence in their future popularity was unshaken, and when the time to which he had looked forward did arrive, his aid was promptly rendered to assist in their production. He was one of the earliest members of the Philharmonic Society, and for many years one of its conductors. His compositions were marked by the features of his character—

"He mark'd in his elegant strain
The graces that glow'd in his mind."

They are the offspring of a mind naturally susceptible of everything that was graceful, strengthened by the power of knowledge and enriched with the resources of art. Music was with him a passion and a language, rather than a profession. He loved it for itself, and in every true votary of it he welcomed a friend and a brother. (*Gentleman's Magazine*; *Information received from Mr. T. F. Walmsley and Mr. Goss*; *Personal Knowledge*.)

E. T.

ATWOOD, GEORGE, fellow and tutor of Trinity College, Cambridge, was born in 1745, took the degree of A.B. in 1769, died in 1807. We can find no recorded details of his life. Atwood's writings are:—1. "A Treatise on the Rectilinear Motion of Bodies," Cambridge, 1784, 4to. This is a very laboured work, embracing much more than the title would suggest, and written with a strong effort to preserve both the form and the reality of ancient rigour. It contains the first account of the machine since called by the name of Atwood, by which the laws of simply-accelerated motion are experimentally verified. This work exercised much

influence on the studies of the university in which it appeared. 2. "Analysis of a Course of Lectures on the Principles of Natural Philosophy, read in the University of Cambridge," London, 1784, 8vo.; a work of no pretension, but much utility. 3. "A Dissertation on the Construction of Arches" (followed by a Supplement), London, 1801, 4to. This is the pure statical theory of arches (without friction), and, until very recently, was the most elaborate separate treatise on the subject: that theory carries Atwood's name with it almost as much as the celebrated machine. Atwood was a useful teacher, and a sound mathematician. His writings are now obsolete, but his excellent mode of measuring and illustrating the effects of constant acceleration will preserve his name.

A. De M.

ATWOOD, THOMAS, who is stated to have been formerly chief judge of the island of Dominica, and afterwards of the Bahamas, published in 1791 an octavo volume of nearly 300 pages, entitled "The History of the Island of Dominica," which contains, according to the title-page, a description of its situation, extent, climate, mountains, rivers, and natural productions, and an account of the civil government, trade, laws, customs, and manners of the different inhabitants of that island, of its conquest by the French, and its subsequent restoration to the British dominion. He is also said to have published, in 1790, an ill-written pamphlet entitled "Observations on the True Method of Treatment and Usage of the Negro Slaves in the British West India Islands." Of his personal history we find no particulars, excepting that he died in the King's Bench prison, at an advanced age, and broken down by misfortune, on the 27th of May, 1793. (*Gentleman's Magazine*, lxiii. 576; *Literary Memoirs of Living Authors of Great Britain* (published in 1798), i. 22.)

J. T. S.

ATWOOD, WILLIAM, a constitutional writer and political controversialist of the end of the seventeenth and the beginning of the eighteenth century. He had been chief justice of New York, but at what time is not distinctly known. The first work attributed to him was a defence of the early authority of parliament, called "Jani Anglorum Facies Nova" (erroneously entered by Watt "Jus Anglorum," &c.), printed anonymously in 1680. It was severely attacked in the "Introduction to the Old English History," by Brady, whose great learning in the sources of British history made him a powerful advocate of the prerogative. Atwood is supposed to have been the author of a rejoinder called "Jus Anglorum ab antiquo," and to have written another book against Brady, called "Argumentum Anti-Normanicum; or an Argument proving from Ancient Histories and Records, that William Duke of Normandy made no absolute Conquest of Eng-

land by the sword, in the sense of our modern writers," 8vo, 1682. He soon afterwards became one of the parties to the controversy regarding the legality of the dispensing power as employed by James II. In 1688 Sir Edward Herbert had published a vindication of his own conduct on this point, which Atwood answered in a book called "An Examination of Sir Edward Herbert's Account of the Authorities in law, whereby he would excuse his judgment in Sir Edward Hale's case," 4to, 1689, in which he maintained that Herbert's authorities were unfairly cited and misapplied. In reference to England, Atwood was a champion of constitutional freedom. When he examined the institutions and history of the other parts of the empire, it was with the desire of proving their dependence on the crown of England. In 1698 he published a small volume called "The History and Reasons of the Dependency of Ireland upon the Imperial Crown of the Kingdom of England, rectifying Mr. Molineaux's state of the case, of Ireland's being bound by Acts of Parliament in England." Molineaux's book had acquired a great popularity in Ireland, and was the cause of an address to the crown by the English parliament, against "dangerous attempts" made by subjects in Ireland "to shake off their subjection and dependence on England." The desire to curry favour with the parliament of England seems to have been Atwood's chief inducement to appear on the occasion; and he pleads as strenuously for the independence of the Commons of England on the one hand, as for the subjection of the Irish people on the other. Nicholson ranks him among "several dabblers in English law and politics," who were "called to arms" on this occasion. This very well informed writer says of Atwood, that he was a "barrister-at-law, and had conversed much with the records in the Tower in London, or, at least, with Mr. Petyt, the keeper of them. . . . He undertakes to prove the nature of Mr. Molineaux's complaint, and his mistaken popular notions about liberty; to prove the original right which the kings of Britain and England (Arthur, Edgar, &c.) had to the dominion of Ireland; and to show that the claim is now better founded and stronger than it was at first. He seems to have had a sufficient number of records upon his file to answer his own occasions, as well as his adversary's arguments; but the great bustle he made in the field has obliged him to huddle them up in too much confusion; and the eighteen queries, wherewith he concludes his discourse, show that he had written himself into a heat." The queries fully justify this opinion: one of them, the thirteenth, which is one of the shortest, may be cited as a specimen. It is, "Whether our Saviour's observation upon the Roman penny, and St. Paul's Epistle to the Romans, did not establish a general rule of subjection." Acting

on an excited people, a work written in such a tone and spirit was likely to rouse much indignation; and it is frequently spoken of in a strong tone of reprobation by Irish historical writers. Atwood next turned his attention, in the same spirit, to Scotland, where he was opposed by James Anderson [Anderson], against whom he wrote a rejoinder at considerable length, called "The Superiority and direct Dominion of the Imperial Crown of England over the Crown and Kingdom of Scotland, the true Foundation of a complete Union, reasserted," 1705, 8vo. The professed object of this work is to prepare the way for a union of the kingdoms; but it may be questioned if that measure was really furthered by such advocacy. The author states that he is "proud of his relation to considerable families" in Scotland. The time of Atwood's death is unknown. The titles of some other works written by him are given by Watt. (*Works* referred to; Nicholson, *English Historical Library*, 193—196, *Irish Historical Library*, 65, 66; Watt, *Bibliotheca Britannica*.) J. H. B.

ATZEL. [ATTILA.]
AUBAIS, CHARLES de BARCHI, MARQUIS OF, descended of an ancient Italian family, was born at Beauvoisin near Nismes, on the 20th of March, 1686. In 1713 he published "Généalogie de la Maison de Genas, originaire de Dauphiné," in folio. In 1759 he published, with Léon Ménard, in three volumes quarto, "Pièces fugitives pour servir à l'histoire de France, avec des notes historiques et géographiques," a collected reprint of rare tracts and documents illustrative of French history. The marquis was celebrated for his magnificent and curious library, and this collection was probably formed from the more rare portions of it, as the Harleian Miscellany was from the library of Lord Oxford. The marquis was also the author or compiler of a "Géographie Historique," published in 1761, which acquired but little reputation; and his name appears as the author of a history of the house of Narbonne-Pelet, without date. He had a high reputation as a patron of literature. He died at his castle of Aubais, on 5th March, 1777. (*Les Trois Siècles de la Littérature Française*; Le Long, *Bibliothèque Historique*, iii. 42499, 43369.) J. H. B.

AUBÉ. [RICHER D'AUBÉ.]
AUBENTON, LOUIS JEAN MARIE D', was born at Montbar in the department of Côte-d'Or, in France, where his father was a notary, on the 29th of May, 1716. He commenced his studies at the College of Jesuits at Dijon, and afterwards went through the course of philosophical studies prescribed by the Dominicans. At an early age he gave those indications of diligence and good nature which so much distinguished him through life. His father destined him for the church, and he accordingly went to

Paris for the purpose of studying theology. But he had imbibed a love for the study of natural history, and whilst ostensibly pursuing a course of theological study, he was in secret devoting himself to medicine, a profession which promised him the means of engaging in the pursuits to which he was most devoted. Whilst in Paris, he attended the lectures of Baron, Martiney and Col de Villars, and also those of Winslow, Hunauld, and Antoine de Jussieu. His father died in 1736, and being left at liberty to pursue his own inclinations, he completed his probationary medical education, and graduated at Reims in 1740. He immediately returned to his native town, where he commenced the practice of his profession. He was here distinguished by the skill with which he treated the cases which occurred during the prevalence of an epidemic fever in the district in which he lived.

It was at this period of D'Aubenton's life that Buffon, who was also a native of Montbar, conceived the idea of writing his great work on natural history. He moreover found that his knowledge of anatomy was too limited to enable him to execute this part of his projected work, and accordingly he made an arrangement with D'Aubenton to assist him in this department. Buffon was soon after called to Paris to assist in arranging the royal cabinet of natural history. Through his influence D'Aubenton was prevailed upon to take up his residence at Paris, and he was speedily appointed curator and demonstrator of the cabinet of natural history. His salary on first engaging in this situation was 500 francs per annum, but it was subsequently increased to 4000 francs. Before the appointment of D'Aubenton to this position the royal cabinet of natural history at the Jardin des Plantes consisted of a very meagre collection of objects in natural history. Its principal contents were a collection of shells which had been made by Tournefort. No sooner, however, had D'Aubenton been appointed curator than he applied with all diligence to collect specimens; and he was materially assisted by the influence of Buffon. He devoted himself to the art of preserving specimens in natural history, and succeeded especially in the stuffing and setting up the skins of birds and quadrupeds. To the labours of his curatorship D'Aubenton was ever sincerely devoted, and to the last days of his long life he gave especial attention to the arrangement and good order of the vast amount of specimens which he had seen accumulate around him, and the museum of the Jardin des Plantes, as long as it lasts, will be a monument of his diligence, genius, and skill.

Whatever merit belongs to the anatomy of the animals described in the first thirteen volumes of Buffon's "Natural History," and this, it must be confessed, is very great for

the time, is entirely due to D'Aubenton. In this work he has given the anatomical details of 182 species of Mammalia, 58 of which had not been described, and 18 species were entirely new. Since the publication of this work comparative anatomy has made great progress; but whatever may be the defects of these labours of D'Aubenton, they have the merit of being the first in which anything like a system of comparative anatomy had been attempted. His observations were confessedly imperfect, but they were always correct, and in recording with accuracy a great number of facts, of the ultimate value of which he was little aware, the observation of Camper may be justly applied to him, that "D'Aubenton was unconscious of all the discoveries of which he was the author." Such too was the opinion of Cuvier, who of all men knew most the value and made the best use of D'Aubenton's observations.

But D'Aubenton was not allowed to finish the work which he had so well commenced. Buffon sought other assistance in the details of the anatomy of the birds and reptiles. All the circumstances that led to the separation of Buffon and D'Aubenton have not transpired. Some attribute it to the jealousy of Réaumur, who was at that time a candidate for the first position amongst naturalists; others, to the jealousy of Buffon himself. Whatever may have been the cause, it is certain that Buffon published a duodecimo edition of the first part of his work on quadrupeds, in which all the anatomical details were left out. It is said that this displeased D'Aubenton so much that he refused to give any further assistance in the completion of the larger work. It seems, however, so natural that the graphic and popular descriptions of Buffon should be published separately for the purpose of obtaining a wider circulation of a scientific book, that we can hardly think that this was the ground of D'Aubenton's declining a further share in the labours of this great work. D'Aubenton did not make any public statement of his grievance, and whatever the misunderstanding might have been between Buffon and himself, it was not permanent, for long before the death of Buffon they were again on the most intimate terms.

In the remaining parts of his work Buffon was assisted by several anatomists, and amongst those who have executed their labours best are Pallas and Lacépède. Many of the editions of this work are reprints of the original duodecimo, and those who wish to obtain D'Aubenton's labours complete must procure the first edition. In the part of the work on minerals Buffon derived much assistance from the manuscripts of D'Aubenton.

Up to the time of his discontinuing his researches for Buffon, he had written little, but afterwards during his lengthened life he

contributed many papers on the various departments of natural history to the *Memoirs of the Academy of Sciences* and of the *Royal Society of Medicine*. The following notice of these papers will indicate the varied character of the pursuits of D'Aubenton. In 1740 he published, in the "*Memoirs of the Academy of Sciences*," a paper on the "Manner of distinguishing the different precious Stones;" in 1751, a memoir "On the Hippomanes, a Fluid enveloping the Membranes of the developing Foal;" in 1752, "Observations on the Fluid of the Allantois;" and in 1754, a memoir upon "Alabaster." In 1756 he contributed a memoir upon the Shrew-mice of France, and described a species which had not been observed by naturalists. This paper was illustrated by two plates. This was followed, in 1759, by a memoir "On the Family of Bats," in which he described five new species. In the *Memoirs* for 1762, his paper on "Bones and Teeth remarkable for their Size" appeared, in which he endeavoured to refer to their real position the animals to which those bones belonged. His memoir "On the True Position of the Occipital Foramen in Man and Animals" appeared in 1764. This was a most important contribution to the study of comparative anatomy, and corrected many mistakes with regard to the bones of extinct animals. A memoir "On the Mechanism of Rumination, and of the Temperament of Sheep" appeared in 1768. In 1772, "Observations on the Penning of Sheep," and in the same year "Observations on the Animal which yields Musk, and its relation to other animals." In 1779 appeared a "Memoir upon Foreign Wools." In 1781 he published several papers, one "On the Minerals called *Œil de Poisson* and the Sparkling Spar," another "On the Wood of the Oak and the Chesnut," and a third "On the Trachea of Birds." In 1782 he published his "Observations on the great Bone which had been found in the earth near Paris," and also "Observations on the Cranial Bones of the Cetaceæ;" and in the same year a paper "On the Vegetable Markings in Stones." In 1784 and 1785, memoirs ap-

Germany;" and in 1790, "Observations on the Organization and Growth of Wood." Nor was he less industrious when the Academy was resolved into the Institute, for in the first volume of the *Memoirs* of this body we find the following by D'Aubenton:—"Plan of Experiments conducted at the

the Means of augmenting the Production of Wheat in the Republic of France, by the folding of Sheep and the Disuse of Fallows."

His principal contributions to the "Me-

moirs of the *Royal Society of Medicine*" were made between 1779 and 1783. These papers were principally on the aliment and drink of sheep, and on their diseases and their remedies. He contributed a paper to the "*Journal des Mines*" "On the Colour of Gems." He also contributed papers to the "*Journal des Savants*" and to the "*Collection Académique de Dijon*."

Several of the above papers formed the basis of works which D'Aubenton published, and which made him as extensively known among the rural population of France as he had been among men of science. These were his papers on the breeding, rearing, management, and uses of sheep. In the midst of his scientific labours he had a lively sense of the importance of applying science to the details of practical life, and being warmly attached to agricultural pursuits, he determined to turn his attention to the sheep as a source of national wealth. His first work on this subject, consisting of instructions to shepherds on the management of their flocks, was published at Paris, in 1782, with the title "*Instructions pour les Bergers et les Propriétaires de Troupeaux, avec d'autres Ouvrages sur les Moutons et sur les Laines*," 8vo. An extract or selection from this work was published in Paris, in 1810, under the title "*Catéchisme des Bergers*," and has gone through numerous editions. He also published a memoir on the manufacture of superfine woollen cloth in France, entitled "*Mémoire sur le premier Drap de Laine superfine du cri de la France*," Paris, 8vo. 1784. The labours of D'Aubenton on this subject were attended with important results. He made numerous experiments, pointed out the bad effects of confining sheep in stables at night, produced the best qualities of wool, and had it manufactured into cloth, and succeeded in introducing an improved breed of sheep into France. For these labours he was truly entitled to national gratitude, and they probably saved his life at an hour when his scientific reputation was forgotten in the fact of his connection with the aristocratic Buffon. During the Revolution he had to solicit a certificate of citizenship, a step that was necessary for professors and others holding offices under government at a period when the people watched over those who had been connected with the aristocratical body with the greatest jealousy; and it was in the capacity not of a man of science that he sought this, but in the more humble one of a shepherd. The following is a translation of the copy of the certificate of D'Aubenton's citizenship:—

"Section of Sans Culottes.—Copy of the Extract of the Deliberation of the General Assembly at the sitting of the 5th of the first decade, in the third month of the second year of the one and indivisible French Republic.

"As it appears from the report made by the Fraternal Society of the Section of Sans Culottes, that good citizenship and acts of humanity have always characterized the shepherd Daubenton, the General Assembly unanimously decrees that he shall be presented with a certificate of citizenship, and that the president, attended by several members of the said assembly, shall give him the brotherly embrace, with all the acclamation due to the distinguished humanity by which his conduct has been marked on various occasions.

'Signed, R. G. DARDEL, President.
DOMONT, Secretary.

"A true copy."

D'Aubenton does not appear to have practised his profession in Paris; but in 1791 he published a work on indigestion, which produced considerable sensation at the time: it was entitled "*Mémoire sur les Indigestions qui commencent à être plus fréquentes pour la plupart des hommes à l'âge de 40 à 45 ans*," Paris, 8vo. In this work he pointed out the importance of the stomach in the animal kingdom, and traced the occurrence of organic disease in other parts of the body to a want of health in this organ. As a remedy for the condition into which the stomach was prone to get between the ages of 40 and 50 years, he proposed the administration of small doses of *ipeacuanha*; and lozenges containing this ingredient are to this day sold in Paris bearing his name. In 1784 he published a work on mineralogy, intended as a text-book for his lectures on this subject. It was entitled "*Tableau méthodique des Minéraux, suivant leur différentes natures et avec des caractères distinctifs, apparens, ou faciles à reconnaître*," Paris, 8vo. This work has gone through many editions. During the lifetime of D'Aubenton two Encyclopædias were publishing in France, to both of which he contributed many articles on natural history. The "*Dictionnaire des Animaux Vertébrés*" of the "*Encyclopédie Méthodique*" was almost entirely his work. He also possessed manuscript works, which are mentioned by his biographers, and to which his friends, particularly Buffon, had access. These were his lectures at the Normal School, his course of mineralogy at the College of France, and a manuscript called the "*Elements of Natural History*."

D'Aubenton delivered several courses of lectures, an occupation for which he was well fitted. In 1775 he was appointed lecturer on natural history in the College of Medicine, and in 1783 he delivered a course of lectures on rural economy. He was appointed by the Convention Professor of Mineralogy at the Jardin des Plantes, and also delivered lectures on the same subject at the Normal School. He was very successful as a lecturer, and paid considerable attention to the

philosophy of teaching. He maintained that a science should be presented to the mind in three forms: first, in an elementary form, divested as much as possible of technicality, and independent of its relations to other subjects that might attract the mind more strongly, and reduced to simple preliminary notions, the acquisition of which must be regarded as a step to ulterior knowledge; secondly, under the form of a complete course, and with a design of presenting systematically and in a detailed manner all the branches of science; third, under the form of general principles, and from a point of view embracing the utmost attainments of science, so as to exhibit its most extended relations and its general results, as well as its applications to the varied purposes of life. His lectures at the museum of the Jardin des Plantes were conducted according to the first two forms, but those at the Normal School, the objects of which he understood better than most of his contemporaries, were conducted according to the last form.

In the year 1799 D'Aubenton was appointed a member of the Constitutional Senate; he was then in his 84th year, but with his usual energy he attended the first sitting after his election. He went lightly clad for the occasion, but his frame was not sufficiently vigorous to resist the effects of the cold of a December night, and he was seized with an apoplectic fit, which terminated his existence after a few days' illness, on the 1st of January, 1800. He, however, recovered his senses after the first attack, and with great composure of mind pointed out the progress of the paralysis that was so soon to destroy his life. He was interred in Paris with funeral honours. His name is perpetuated in botany by a genus of leguminous plants which De Candolle has called *Daubentonia*.

It is difficult to give a correct estimate of labours so varied and extensive as those of D'Aubenton, and which embraced almost every department of natural science. His mind, however, partook more of the perceptive than the reflective character. He was remarkable for the patience with which he investigated facts, and his observations will generally bear the test of rigid scrutiny. He was almost in every respect the opposite of his colleague Buffon, and he had a great influence in tempering his mind, which, with its brilliant imagination and impatience of control, was often betrayed into hasty and false conclusions. As a patient anatomist few writers have excelled D'Aubenton, and to his accuracy science is indebted for the foundation of that department of inquiry which, in the hands of Cuvier, has thrown so much light upon the obscure questions of the geologist. This branch of science is fossil comparative anatomy. In his memoir "*On the bones of a*

supposed human giant in the *Garde-meuble of the King at Paris*" he proved that they belonged to a species of giraffe, and in the method he pursued in this inquiry he pointed out the path for the establishment of a new science. His more important papers on comparative anatomy, in which he made most use of his large knowledge of facts, were those on the relations of the mineral, vegetable, and animal kingdoms to each other; on the distinctions between the vertebrate and invertebrate animals, and on the position of the occipital foramen in man and animals. His most valuable contributions to zoology were his papers on the shrew-mice and bats. In his experiments on sheep, and his various works on their value and uses, he was actuated as much by his benevolent feelings as by his love of inquiry, and must always stand in an honourable position as a benefactor of his country.

In his physical conformation D'Aubenton was delicate, and he suffered much from a weak state of health. In his manners he was kind, amiable, and frank, and thus it was that he continued a favourite both with the people and the government during those fierce contests, in the midst of which he was quiet and peaceful. He was married to a lady who could appreciate his exertions, and who herself was known in the literary world as the author of a little romance entitled "*Zélie dans le Désert*." It was in her society that D'Aubenton sought relaxation from his severe studies, and became acquainted with the lighter literature of his day, a change of pursuit to which many of his biographers have, not improbably, attributed the lengthening out of his days. He left behind him no children. (*Biog. Médicale*; Quérard, *La France Littéraire*; Ersch and Gruber, *Allgem. Encyclop.*) E. L.

AUBER was born at Rouen, about the middle of the last century. He devoted himself to the profession of a schoolmaster, and on the establishment of central schools by the French republic in 1795, he was appointed professor of *Belles-Lettres* in the school of the department of the Lower Seine. As a member of the Academy of Sciences at Rouen, he acquired an honourable distinction; and was mentioned, in 1804, in terms of the highest praise, by M. Gourdin, in a memoir of the most distinguished members of that learned body. His learning is there described as "vast and varied," both in literature and science. (*Précis des Travaux de l'Académie de Rouen*, 1804, 8vo. Rouen, 1807.) For many years he was secretary to the Société d'Emulation at Rouen, and published several able reports upon the labours of that society. However much devoted to learning, he was an active and enlightened citizen, and, from the character of his works, would seem to have been especially alive to the political and social interests of his coun-

try and of his native city; suggesting improvements in agriculture and other means of developing the sources of national wealth, and anxious for the encouragement and protection of the fine arts. In 1803 he resigned his chair in the central school, the better to pursue his favourite studies, but died in the following year. His works which he has left behind, are—1. "Mémoire sur le Gisement des Côtes du Département de la Seine-Inférieure, sur l'état actuel de ses Ports tant sur la Manche que sur la Seine, sur les moyens de les perfectionner et sur les canaux qu'il serait utile d'y établir, pour faciliter la navigation intérieure," 4to. Rouen, 1795. 2. "Rapport sur les moyens d'améliorer les Laines," 4to. Rouen, 1795. 3. "Rapport sur les prix nationaux d'Agriculture dans le département de la Seine-Inférieure, avec des notes y relatives," 4to. Rouen, 1795. 4. "Mémoire sur la nécessité de conserver, de multiplier, de réunir dans les départements les chefs-d'œuvre de l'art, et en particulier ceux de la commune de Rouen," 4to. Rouen, 1797. 5. "Réflexions sur l'utilité de l'étude des belles-lettres dans les républiques," 8vo. Rouen. M. Lecarpentier, professor of the School of Design at Rouen, published a memoir of Auber shortly after his death, and presented it to the Academy of Sciences (8vo. Rouen, 1804). (*Précis analytique des travaux de l'Académie de Rouen pendant l'année 1804*, 8vo. Rouen, 1807; *Précis analytique des travaux de l'Académie de Rouen depuis sa fondation en 1744, jusqu'à l'époque de sa restauration*, 29 Juin, 1803, *précède de l'histoire de l'Académie*, par M. Gosseau, 8vo. Rouen, 1814; *Biographie Universelle*, Supplement.)

T. E. M.

AUBERLEN, SAMUEL GOTTLÖB, organist of the Cathedral of Ulm, was born November 23, 1758, at Fellbach near Stuttgart, where his father was a schoolmaster. The life of an artist is often a hard one, but few have had to struggle with disappointment and poverty so long as Auberlen. His father designed him for his own employment, but music, which was intended for one only of its necessary qualifications, early absorbed his chief attention. At the age of fourteen he began to give his reluctant assistance to his father, but about this time he became acquainted with Keuz, who gave him lessons on the violin, which, combined with his attendance at the theatre at Stuttgart, confirmed and developed his musical taste. At Constanz he assisted in the performance of the sinfonias of Haydn, which then began to excite the admiration of musical Europe, and here he attracted the attention of Enslin, court musician of the Duke of Würtemberg, who gave him further instruction. In 1782 he went to Zürich, where he studied under Heinrich Ritter. In 1784 he married a girl who, like himself, had nothing, and they earned a scanty subsistence by singing and

playing at different Swiss towns. The illness of his wife compelled him to return to Zürich, where he struggled hard, but vainly, to live. He then solicited a place in the Kapelle at Stuttgart, but could only obtain that of a supernumerary, that is, a place without a salary. He consoled himself with the hope of advancement, and with the expectation of being able to prosecute his studies under Poli, Kapellmeister to the Duke. But here again he had only to encounter poverty and misery. The number of his pupils was small, and he had no other source of income; he was obliged to give up all his scanty possessions to his creditors, and to quit Stuttgart on foot, with his wife and son, both invalids, without money, and with only the clothes on their backs. In the history of his life, published at Ulm in 1824, entitled "S. G. Auberlen's Organisten am Münster in Ulm, &c., Leben, Meinungen, und Schicksale, von ihm selbst beschrieben," he describes in the most affecting language the scenes of misery and the feelings of despair which he had to encounter. He wandered from place to place unable to find employment or sometimes shelter, but at length an humble situation at Zofingen presented itself, and there he settled, in January, 1791. He increased his small stipend by teaching and composing for a musical society some pieces for wind-instruments. These were so much admired that he produced for the same society three sinfonias for a full orchestra. After residing nine months at Zofingen, he was appointed music-director at Winterthur, where he wrote his Cantatas "The Praise of Poetry," "The Praise of Music," and his Oratorio "Golgotha," some airs, duets, and pieces of instrumental music, and, in 1796, a mass.

Here Auberlen passed seven years, if not of prosperity, yet of tranquillity and comparative comfort, when the invasion of Switzerland by the French again drove him from his home, to seek his fortune in the world anew. He wandered from town to town, penniless and friendless, until at length, in March, 1800, he entered the service of the Duchess of Würtemberg. This appointment he held for a very short time: the French armies overran Würtemberg; the Duchess fled to Vienna, her establishment was broken up, and Auberlen was compelled to accept the situation of music-teacher in a school at Bebenhausen near Tübingen. His scanty salary scarcely afforded him a maintenance, but neither poverty nor disappointment had the power to damp his exertions in his art. He set himself to work for the improvement of music at Tübingen, and succeeded so well, that the inhabitants promised him an addition to his income, which, however, he never received. After seven years of hard struggling, he was invited to become the music-director at Schaffhausen, whither he went

in November, 1807. Here he found many well instructed amateurs, and increased their number by his pupils. Encouraged by the resources now at his command, Auberlen projected the establishment of periodical Musical Festivals in Switzerland. The first took place at Lucerne, in June, 1808, and its success bore the most emphatic testimony to the excellence of his arrangements and the discipline of his orchestra. The second festival was held at Zürich, and the third at Schaffhausen; and similar ones have been continued to this time with increased numbers and reputation. Chiefly with reference to these meetings, Auberlen founded a school of chorus-singing, which has since been widely extended, and wrote for it a system of instruction, some four-part songs, the music to some of the odes and hymns of Gellert, three sets of sacred compositions in four parts, and other productions adapted to its use. These were printed at Schaffhausen in 1816 and 1817. In 1809 he established an amateur theatre there, at which his pupils performed operettas, among them some which he composed.

At length, after sixty years of unwearied and ill-requited labour, the period of prosperity arrived. He was appointed organist and music director at the Cathedral of Ulm, and there, in 1824, he published the volume whence the present account of his life has been chiefly derived. The time of his death is not given even in the latest edition of Gerber.

In addition to the compositions already mentioned, he also published at Leipzig, Augsburg, and Heilbrom, a set of songs, and several sets of waltzes and allemandes for the piano-forte. (S. G. Auberlen, *Leben, Meinungen, und Schicksale*, &c.) E. T.

AUBERT, FATHER, a Jesuit, who lived in the earlier part of the eighteenth century. He wrote "Nouvelles Observations sur les Eaux de Bourbon" (1714), and "Explication Physique du Flux et du Reflux d'un Puits situé aux environs de Brest" (1728), both in the "Mémoires de Trévoux," and some other works, chiefly on natural history, which will be found by consulting the index to Le Long, "Bibliothèque Historique." J. H. B.

AUBERT DU BAYET, N—, was born, apparently of French parentage, in Louisiana, in North America, on 19th August, 1759. He served in the American army during the war of independence, and came to France at the outbreak of the Revolution. He is considered to have at first rather opposed than supported the popular principles, by publishing, in 1789, a pamphlet against the admission of the Jews to the privilege of citizenship. Being elected however, in 1791, to represent the department of Isère in the Legislative Assembly, he acquired the character of being a violent revolutionist. He afterwards served in the

armies of the Convention, becoming successively lieutenant-colonel, brigadier-general, and general-in-chief. He assisted, in 1793, in the defence of Metz, for which he received the thanks of the Convention, and afterwards commanded the army of the Moselle. He was subsequently engaged in the unhappy war of La Vendée, where he acquired little military renown, but had the merit of checking the effusion of blood, a circumstance which procured him the dangerous enmity of the Jacobins. In 1796 he was made minister of war, but, though popular among the troops, he appears not to have possessed business talents sufficient for the arduous duties of that office. He was afterwards ambassador to Constantinople, and in this appointment is said to have obtained the object of his highest ambition, which from an early period had aimed at a diplomatic career. He is said to have hastened his end by his excesses: he died on the 17th December, 1797. (*Nouveau Dictionnaire Historique; Biog. Universelle, Supplément; Babié and Beaumont, Galerie Militaire*, i. 40.--72.) J. H. B.

AUBERT DE LA CHENAYE DES BOIS, FRANÇOIS ALEXANDRE, was born at Ernée in Mayenne, in the present department of this name in France, on the 17th May, 1699. Nothing is known of his personal history except that he was for some time a Capuchin friar, and that he left the order without being absolved from its vows. He died at Paris in 1784, in great poverty, and, according to some accounts, in a public hospital. A long list of works written or edited by him will be found in Quérard. He wrote "Dictionnaire de la Noblesse, contenant les généalogies, &c. des familles nobles de France," published between 1770 and 1786, in 15 vols. 4to. In the "Nouveau Dictionnaire Historique," published in 1789, it is stated that this work is imperfect and erroneous; that the length to which the author would illustrate the history of any family depended on the amount of the bribe he received for doing so, and that thus many of the most distinguished families are mentioned very briefly or entirely omitted. Complete copies of this book are said to be very rare, owing to many copies of the last three volumes having been destroyed during the Revolution. Aubert wrote a "Dictionnaire Militaire," presenting practical information in relation to every branch of military affairs, which went through four editions. He wrote several dictionaries. One embraces the subject of animated nature, another meats and liquors, a third is a "Dictionnaire Domestique Portatif." He wrote a similar work on gardening and agriculture, and two répertoires of French antiquities, also in the dictionary form; the one embracing towns and the ancient buildings and institutions connected with them, the other referring to the ancient manners

and usages of the French. He wrote several critical works, one of which appears to have been of some pretension: "Lettres Amusantes et Critiques sur les Romains en général Anglais et Français, tant anciens que modernes" (1743). There is a work called "Œuvres Militaires, dédiées au Prince de Bouillon, par M. de Sionville, capitaine d'infanterie," published in 1757, in 4 vols. 12mo., which Freron says was written by this Aubert. He seems to have been ambitious of distinguishing himself also as a naturalist; and there are several works on zoological science in Quérard's list: among others, a "Système du Règne Animal, par classes, familles, ordres, &c." (1754, 8vo.). Aubert was the founder and editor of some periodical works of reference, such as "Almanach des Corps de Marchands," commenced in 1754; "Calendrier des Princes," commenced in 1762. He also edited several books written by other authors. Nearly all his works were printed anonymously; and thus his authorship of the large list given by Quérard appears to have been ascertained by degrees, as a much smaller number of books is attributed to him in early bibliographical works. (*Nouveau Dict. Historique*, "Desbois;" *Dict. Universelle*, "Chenaye;" Brunet, *Manuel du Libraire*; Quérard, *La France Littéraire*.) J. H. B.

AUBERT, DANIEL, professor of belles-lettres in the college of Lausanne, about the beginning of the eighteenth century. The Jesuit Dunod had written a tract to prove that the town of Autre in Franche Comté was the Aventicum of the ancients. In relation to this, Aubert wrote "Trois Lettres en forme de Dissertations contre la Découverte entière de la Ville de Autre," &c., published at Amsterdam, in 1709. The work must have become very rare, as Le Long questions whether it was printed. Aubert also wrote "Recueil des Dissertations sur divers sujets d'Antiquité," Paris, 1706. (Le Long, *Bibliothèque Historique*; Adclung, *Suppl. to Jöcher, Allgemeines Gelehrten Lexicon*.)

J. H. B.

AUBERT, ESPRIT, was the author of a work called by Jöcher, in his Lexicon, "Marguerites Poétiques Françaises." He published at Lyon, in 1613, a work with the following title, which explains all that can be discovered of his profession and place of residence: "Amalthæum Græcæ Locutionis, sive Thesaurus Linguae Latinæ, Græcæ, et Gallicæ, post prima Gulielmi Morellii Initia auctus et emendatus. Editore R. D. Spiritu Aubert, a Pontissorgia apud Anenion Canonico." It is a dictionary, in which the alphabetical arrangement is the Latin, and the synonyms are given first in Greek and next in French. It gives the translation not only of words, but of phrases and apophthegms, which are indexed according to the most prominent Latin words in them. J. H. B.

AUBERT, FRANÇOIS, was born at Dormans, on the 28th of September, 1675; the "Biographie Universelle" says in 1695. He was for many years physician to the hospital of Châlons-sur-Marne. He published a work on the diseases of animals, "Discours sur les Maladies des Bestiaux." In 1745 he published, at Châlons, a work in 4to., on the "Maladie Noire," with the title "Consultations Médicales sur la Maladie Noire." In 1751 he published at Châlons an anatomical work in reply to some observations made by Navier, a physician at Châlons, on the structure of the peritoneum. This work had the title "Réponse aux écrits de M. Navier touchant le Péritoine," 4to. This work was written to disprove Navier's statement of the peritoneum having no external opening; but Navier was right in his statement on this subject. There is, however, an exception in the plagiostome fishes, which was equally unknown to Navier and Aubert. (*Biog. Médicale; Biog. Universelle.*) E. L.

AUBERT, FRANÇOIS, a canon regular, was born at Paris, in 1709. He wrote "Entretiens sur la nature de l'âme des bêtes," published at Colmar, in 1756, and at Basle, in 1760. He wrote also an attack on Rousseau, Voltaire, and the other writers who had made themselves offensive to the religious classes of France, under the title "Réfutation de Bélisaire et ses Oracles," Paris, 1768. (Quérard, *La France Littéraire.*) J. H. B.

AUBERT, FRANÇOIS HUBERT, was born at Nancy, about the year 1720. He became an advocate, and practised at the bar of his native province. In 1762 he published "Le Politique vertueux," apparently a small tract inculcating candour and honesty in politics, a lesson which must have appeared Utopian in its author's age and country. He entered the service of Stanislaus, King of Poland, and partly from his own observation, partly from the information of those about him, wrote "Vie de Stanislas Leszcinski, Roi de Pologne, Duc de Lorraine et de Bar," published in 1769. The Abbé Proyart, who afterwards wrote on the same subject, is accused of having borrowed from Aubert without acknowledgment. Aubert was attached for nearly twenty-five years to the service of Stanislaus, on whose decease he returned to France. The time of his death is not known. (Desessarts, *Les Siècles Littéraires*; Quérard, *La France Littéraire; Biog. Universelle.*) J. H. B.

AUBERT, GUILLAUME, was born at Poitiers, about the year 1534. He studied law, and was admitted as an advocate before the parliament of Paris in 1553. He is described as a learned lawyer and an eloquent speaker, but as a bad man of business, and his blunders seem to have lost him the advantages which would otherwise have accompanied his learning and genius. He quitted the parliament, and practised before the Cour

des Aides, or Court of Exchequer, of which he became advocate-general in 1580. He styles himself also "conseiller du roy." It appears that about the year 1523, having a family of six children, feeling his official emoluments insufficient for his support, and suffering from the pressure of poverty, he resumed his practice as an ordinary advocate before the parliament. It is mentioned of him as a peculiar circumstance, that in the court where he was advocate-general he requested and obtained a licence to appear for individuals. The time of his death is not precisely known; he was alive in 1595, but in 1602 he is spoken of by Loisel, in his "Dialogue des Avocats," as dead. He published several works in prose and verse, which seem to be very rare, and at the same time are seldom alluded to by the later French bibliographers. A favourite opinion with him appears to have been that Christian kings should not make war against each other, but should fight only against the common enemy, the Turk. An exhortation to peace, written in the sixteenth century, such as is indicated in the following title, would be curious at the present day: "Oraison de la Paix et les moyens de l'entretenir, et qu'il n'y a aucune raison suffisante pour faire prendre les armes aux Princes Chrétiens les uns contre les autres," 1559, 4to. A Latin translation of this work bears date 1560. In 1560 he published a fragment, called "L'Histoire des Guerres faites par les Chrétiens contre les Turcs sous la conduite de Godefroy de Bouillon, Duc de Lorraine, pour le Recouvrement de la Terre Sainte." It appears that he had projected a general history of all the memorable events connected with French history, both at home and abroad, and that he had prepared the above as a specimen, expecting to obtain for his project the patronage of Henri II. and the principal persons of his court. The work was not continued. He made a translation of the twelfth book of "Amadis de Gaule," which was published in 1560. During this and the preceding year, he appears to have experienced some peculiar impulse towards authorship, as, besides the above, he printed some other works during these years. His pen seems then to have rested till the year 1569, when he published two poems, one of them a Hymn addressed to the President de Thou. The titles of his works will be found at length in the authorities cited. (Niceron, *Mémoires des Hommes illustres*, xxxv. 264—270; Le Long, *Bibliothèque Historique.*) J. H. B.

AUBERT, JACQUES, a French physician, was born at Vendôme, and wrote several works on medicine during the sixteenth century. He appears to have practised his profession at Lausanne, where he died in 1586. He wrote several works on medicine, and opposed the alchemists of his day in many of his writings. His first work

was published in French, at Lausanne, and was on the causes and cure of, and preservation from, the plague. This book is in small 8vo., and is entitled "Traité contenant les Causes, la Curation, et Préservation de la Peste." In the same year he published, at Lausanne, a work on the nature of man in general, as well as of particular parts, with the title "Des Natures et Complexions des Hommes et d'une chacune partie d'iceux, et aussi des signes par lesquels on peut discerner la diversité d'icelles," 8vo. This book was republished in 16mo., at Paris, in 1572. It contains an exposition of the nature of the body and its parts, on the doctrine of the moist and dry, hot and cold temperaments. In 1575 he attacked the alchemists in a little work, published at Lyon, on the origin and causes of metals, with the title "De Metallorum ortu et causis, brevis et dilucida explicatio," 8vo. In this work he vigorously opposes the absurd anticipations of the alchemists, and displays considerable acquaintance with the nature of minerals. He was replied to by Joseph Duchesne, in a work published at Leiden in 1575, with the title "Ad Jacobi Auberti Vindonis de ortu et causis metallorum, contra chymicos explicationem Josephi Quercetani Armeniaci D. Medici brevis Responsio," 8vo. To this work Aubert replied in a book with the title "Dux Apologeticæ responsiones ad Josephum Quercetanum," Lyon, 1576, 8vo. The first of these replies contained a consideration of the Ladanum of Paracelsus, and the properties of calcined crabs' eyes; and the second was devoted to exposing the vanity of the existing chemistry. In 1579 Aubert published a work at Bale, entitled "Progymnasmatia in Johanni Ferneli librum de abditis rerum naturalium causis," 8vo. This work was devoted to exposing what the author considered the errors of the alchemists; and if his own views are not free from error, he has at least the merit of having seen clearly the false basis on which the alchemists were working at the secrets of nature. In addition to these works, he published "Institutiones Physicæ instar commentarii in libros Physicæ Aristotelis," Lyon, 1584, 8vo. "Semeiotice, seu ratio dignoscendarum sedium male affectarum et affectuum præter naturam," 8vo. This work was published at Lausanne in 1587, and at Lyon in 1596; it was also reprinted, with a work on military surgery, by Guillaume-Fabrice de Hilden, at Basle, in 1634. (*Biog. Médicale*; Aubert, *Works*, except the last two.)

E. L. AUBERT, JACQUES, principal violin in the Chambre du Roi, the Opera, and the Concert Spirituel, entered the Académie Royale de Musique in 1737, where he was appointed first violin in 1748, and, about the same time, music director to the Duke de Bourbon. In May, 1752, he retired from the

Opera, and died at Belleville near Paris, in 1753. Aubert composed some ballets and other pieces for the Opera; a cantata, and three books of sonatas for the violin, which were published at Paris. (Laborde, *Essai sur la Musique*.)

E. T. AUBERT, JEAN LOUIS, a writer of poetry, tales, and criticism, was born at Paris on the 15th of February, 1731. He was educated at the College of Navarre, with a view to his entering the church. He received the tonsure, and was named a chaplain of the church of Paris; but although he is always called the Abbé Aubert, it appears that he never was in priest's orders. His earliest literary productions were fables, and other literary trifles contributed to the "Mercure de France." In 1752 he undertook the editorship of a literary journal called "Annonces et Affiches de la Provence et de Paris," commonly known by the name of "Petites Affiches." This journal obtained under his superintendence great popularity; and as the articles were generally pungent and sarcastic, the literary men of the day trembled before it. In the correspondence of Laharpe and others Aubert is frequently mentioned as one whose judgment was anxiously expected as an element in deciding the fate of a new play or poem. Villénav, in the "Biographie Universelle," regrets that these pieces have not been published in a separate collection. In 1756 Aubert published anonymously the first edition of the "Fables Nouvelles," the work by which he is principally known. This book went through six editions in a very short time, and with the later editions the author issued "une dissertation sur la manière de lire les fables." These fables have not yet entirely disappeared from the fashionable literature of France, and in their author's day they were highly popular. They were translated into several languages, and became a sort of household literature by being inscribed, with illustrations, on the fire-screens of the French parlours. Voltaire found in these fables philosophy adorned with the charms of genius, and he selected two of them in particular as uniting sublimity with naïveté. They were viewed in general as imitations of La Fontaine, and contemporary critics give Aubert the praise of having approached nearer to his master than either Lamotte or Richer. The author of the "Trois Siècles de la Littérature" says he gave a calm and philosophic dignity to fabulous dialogue, of which it was not previously believed to be susceptible, and that he had a peculiar felicity in bringing out prominently and vividly the moral to be inculcated by his fictions. In 1825 a selection from these fables was published, with some others, with the title "Fables choisies de l'Abbé J. L. Aubert et de Lamothe-Houdart mises en ordre." In 1765 Aubert published "La Mort d'Abel,

drame en trois actes et en vers, suivi du poëme de Jephthé." "The Death of Abel" is said to be a poor imitation of Gesner. The poem published with it is on the subject of Jephthah's vow. In 1765 he published "Psyché, Poëme en huit chants," a poetical version of the *Psyché* of La Fontaine. In the preface to this piece he speaks of his master with an air of superiority which shows that the popularity of his works, acting on a naturally vain mind, had made him form a very false estimate of his literary position. He speaks of La Fontaine as an imitator, and of himself as having written two hundred fictions entirely of his own invention. The "Psyché," though it has fallen into oblivion, received in its own day nearly as much admiration as the fables, and is extravagantly praised by the author of the "Trois Siècles," both for the beauty of the ideas and the melody of the versification. On the 22nd December, 1773, Aubert was appointed professor of French literature in the Royal College at Paris. This chair was specially created for him by his patron the Duc de Vrillière. He distinguished himself by introducing the practice of making inaugural orations in French, instead of Latin. In the following year he published that which he had himself delivered, under the title "Discours sur les progrès de la langue et de la littérature Françaises et sur la nécessité d'en étudier le genre et le caractère." This seems to have been a hasty work considering the magnitude of the subject, and it is charged with exhibiting gross ignorance of the early state of Europe. In 1774 he was appointed director-general of the "Gazette de la France." In 1784 he retired from his professorial chair. He gave up the management of the *Gazette* in 1786, resumed it in 1791, and finally retired from it in 1793. He seems to have led a happy old age, going through no hard labour, and occasionally following his old pursuit of writing fables, which were not published, but distributed among his friends. He died on the 10th November, 1814; and his death, which was somewhat sudden, was attributed to joy at the restoration of the Bourbons. He laboured hard to obtain admission to the Academy, but unsuccessfully, as he had been known as a partisan of Fréron and those who ridiculed the philosophical party. It was considered a happy appreciation of his sarcastic character that under a bust of him, by Moitte, some wag had written "Pass quick—he bites." A full list of his works will be found in Quérard. One of them, called "Réfutation suivie, détaillée, des Principes de M. Rousseau, de Genève, touchant la musique française, adressée à lui-même, en réponse à sa lettre," published in 1754, seems to have escaped the notice of Pathay, who, in his "Vie de Rousseau," professes to criticise all the works which were written against him. (*Les Trois Siècles de la Lit-*

térature Française; Desessarts, *Les Siècles Littéraires*; *Biog. Universelle*; *Biog. des Contemporains*; Quérard, *La France Littéraire*.) J. H. B.

AUBERT, LOUIS, eldest son of Jacques Aubert, was born in 1720, and entered the orchestra of the Opera at eleven years of age. In 1755 he succeeded his father there as leader, and continued in the same situation till 1771, when he retired. He published, at Paris, six solos, six duets, and two concertos for the violin. (Fétis, *Biographie Universelle des Musiciens*.) E. T.

AUBERT, MICHEL, a French engraver of moderate reputation, born at Paris in 1700. He engraved portraits and historical pieces: among the former may be mentioned the numerous set of painters' portraits which he executed for the "Abrégé de la Vie des plus fameux Peintres" of D'Argenville, many of which, especially some of those copied from Houbraken, are done with great mastery; but many others are very poor in effect. He engraved a few prints after Watteau, Rubens, and some of the celebrated Italian masters. He died at Paris, in 1757.

There was a painter of the name of LOUIS AUBERT, who lived at Paris about the latter part of the same century. (Huber, *Manuel des Amateurs*, &c.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AUBERT, PIERRE, was Conseiller au Présidial at Beauvais in the early part of the seventeenth century. He is the author of "Histoire et Recueil des Gestes et Règnes des Rois de France, leur Couronnement et Sépulture, les Noms des Roynes, leurs Epouses, et de leur Enfants," &c., Paris, 1624, 4to. (Adelung, *Suppl. to Jöcher*, *Allgemeines Gelehrten Lexicon*; Le Long, *Bibliothèque Historique*.) J. H. B.

AUBERT, PIERRE, a lawyer and miscellaneous writer, was born at Lyon, on 19th February, 1642. In his early youth he was a great reader of poetry and romances; and between the ages of sixteen and eighteen he perused one of the latter, called "Le Voyage de l'Isle d'Amour," which had such an influence on his imagination that he wrote a counterpart of it, called "Le Retour de l'Isle d'Amour." This piece was afterwards printed by his father, without Pierre's consent, and during a journey which he was making to Paris to see the world; but the date of the publication is not stated. Returning to Lyon, he applied himself with energy to the study of law, and joined the bar. A feeble frame and other causes prevented him from being able to distinguish himself as a speaker, and he restricted himself to chamber practice. He held for some years the office of Procureur du Roi, or Attorney-General, in the court "de la Conservation des Privilèges des Foires de Lyon," which was probably a tribunal in which important questions regarding the commercial privileges of the citizens

were discussed. In 1700 he was chosen one of the *cchevins*, or magistrates, of Lyon, and was afterwards made Procureur du Roi of the police of that town. He had collected a large library, which, in the year 1731, he gave to the citizens of Lyon, on the condition that it should be kept open for public use. This was probably the foundation of the great public library for which that city is honourably distinguished among commercial towns. The town, in return, gave him an annuity of two thousand livres for life, and, on his death, appointed his nephew librarian, with a salary of five hundred crowns. Aubert died on the 18th February, 1733, aged ninety-one years. He was one of the small knot of citizens of Lyon who constituted a society for the cultivation of literature, which was in 1724 incorporated under letters patent as the Académie des Sciences et de Belles-Lettres. He wrote some papers published in the Transactions of this body. In 1710 he published, at Lyon, "*Recueil de Factums et Mémoires sur plusieurs Questions importantes du Droit Civil, de Coutumes, et de Discipline Ecclésiastique*," 2 vols. 4to. It has been objected to this work, as a good collection of precedents, that it does not properly connect the pleadings in the cases with the decisions pronounced in them. In 1728 he edited, in three volumes, folio (Lyon), the "*Dictionnaire de la Langue Française, ancienne et moderne*" of Richelet, and he made large additions to the original work. It was reprinted at Amsterdam in 1732. The titles of Aubert's works will be found at length in the authorities referred to. (Niceron, *Mém. des Hommes Illustres*, xxxv. 270—274; Dessessarts, *Les Siècles Littéraires*; Quérard, *La France Littéraire*.) J. H. B.

AUBERT, PIERRE FRANÇOIS OLIVIER, was born at Amiens in 1765, where, without the help of a master, he acquired considerable proficiency on the violoncello. He then obtained an engagement at the Opera in Paris, where he remained twenty-five years. He was the first person who published a good elementary work on violoncello playing in France. He composed several quartets, twelve duets for violoncellos, and a set of studies for the same instrument. He also published "*Histoire abrégée de la Musique ancienne et moderne*." (Fétis, *Biographie Universelle des Musiciens*.) E. T.

AUBERT, or GAUBERT, DE PUICIBOT, called the Monk of Puicibot, a Provençal Troubadour of the thirteenth century, was born at Puicibot, a place of which his father was châtelain or viscount, in the diocese of Limoges, and in the present department of Haute Vienne. According to the practice of the Benedictines, he was admitted while a child to a monastery of that order, where he was subjected to the monastic discipline. Becoming disgusted with the rigours of the cloister, he changed this form

of life for one of a very different character, adopting the united pursuits of a troubadour and a minstrel. By the rules of the order, it appears that parents had authority to bind their children to the sanction of the monastic vows, and the manner in which Aubert got rid of the encumbrance is not very fully explained. He was patronised by Savari de Mauleon, a rich and powerful baron, himself an eminent troubadour, who equipped him in a manner suitable for attendance at courts. He became enamoured of a lady, to whom he addressed six songs, the only traces of his poetic abilities which have been preserved. His biographers say that the lady would not give her hand to any one who was not a knight, and that Aubert's munificent patron not only procured him the honour of knighthood, but gave him a house and land for the support of his rank. He married the lady, who, on his afterwards travelling in Spain, is said to have been unfaithful to him. There is a romantic story which represents Aubert in a visit to an infamous house discovering his lost wife as one of its inmates. According to some authorities, he compelled her to enter a nunnery; while others state that she was punished with death. Aubert is said to have died in a monastery, in the year 1263. (Millot, *Hist. Lit. des Troubadours*, ii. 384—389; Raynouard, *Choix des Poésies Originales des Troubadours*, v. 51—53.) J. H. B.

AUBERT, RENÉ, a French jurist, who lived in the middle of the sixteenth century, of whom nothing is known except that he wrote "*Index Rerum et Verborum quæ in Pandectis tractantur*," Paris, 8vo. 1648. (Adelung, *Suppl. to Jöcher, Allgemeines Gelehrten-Lexicon*.) J. H. B.

AUBERT, or AUDEBERT, generally Latinized AULBERTUS, SAINT. There were two bishops of this name, the one in the seventh, the other in the eighth century.

The former was Bishop of Cambrai and Arras, the sees of which had been united. He is called the seventh bishop of Cambrai, in which he succeeded Ablebert. He is said to have been consecrated on the 24th of March, 633. He was the means of Christianizing many people of rank, and had great influence with the powerful King Dagobert, who by his persuasion became a great patron and benefactor of the Christian Church. To Aubert is attributed the merit of having converted Landelin, the chief of a band of robbers, whose subsequent life became so great a contrast to that which he had previously led, that he founded four monasteries, and, after performing other acts of munificence to the church, was canonized as St. Landelin. Aubert founded several churches and religious houses. He sanctioned the disinterment of the relics of St. Furstius, and directed the translation of those of St. Vedast, at Arras, to the monastery which bears

that saint's name. The translation is said to have occurred in the year 658, and to have been accompanied by a miracle in the person of a blind Bishop Audomar, who was gifted with the sense of sight for the occasion. The monastery of St. Vedast, which was founded on that occasion, afterwards received rich endowments from Thierry III., and became celebrated for its wealth. Among the distinguished acts of St. Aubert is recorded his having invested with the religious habit St. Waldegrude, the wife of Count Madelgare, and her sister St. Aldegunda, both celebrated saints and benefactors of the church. The year of St. Aubert's death is stated as 669, and his commemoration-day in the calendar is 13th December. His shrine is preserved in an abbey of canons regular in Cambrai, which bears his name, and was founded in 1066. In the "Dictionnaire Historique," "Biographie Universelle," and other biographies, it is said that there is a Life of St. Aubert in the second volume of Mabillon's "Vite Sanctorum Ordinis St. Benedicti." In reality, however, Mabillon mentions him in his "Index Sanctorum Præmissorum," or index of saints omitted, observing that he appears not to have been a monk. It is singular that Butler says, at the end of his article on this subject, "See the 'Life of St. Aubert,' written by a monk, in Mabillon, *Act. Ben. t. ii. p. 873.*" In the edition of Mabillon published at Venice, 1733, there is, in page 837 of vol. ii., an account of Aubert's intercourse with St. Landelin, as above referred to; and this may be the passage to which Butler intended to allude. Mabillon elsewhere incidentally mentions Aubert, and particularly in the "Life of St. Waldegrude." (*Le Cointe, Annales Ecclesiastici Francorum*, iii. 8, 9; *Sammarthanus, Gallia Christiana*, iii. 6, 7; *Butler, Lives of the Saints*, xii. 215—219; *Authorities referred to.*)

The other Aubert was Bishop of Avranches, and is chiefly commemorated as the founder of the establishment called Mont St. Michel, about the year 708. The edifice which he constructed appears to have been a mere oratory or small chapel. There were afterwards erected on the spot a monastery, and a church, which is marked in Cassini's map as that of the parish. In the midst of a wide sweep of sands and sea-marshes, off the coast of Normandy, where the two small rivers See and Selune fall into the sea, there are two isolated rocks or mounds, which used to be separated from the land at high water, and were very dangerous to navigators. Either from the many shipwrecks occurring in their neighbourhood, or from their tumular shape, they were called Tumbæ, or the Tombs, and one of them is still called Tombelaine. The miraculous cause of the foundation, according to the annalists, was the appearance to the bishop of the archangel Michael, who made three distinct visits before

the necessary effect was produced. It is a disputed point whether the vision on its last appearance inflicted on the bishop such chastisement as might keep the interview in his mind during his waking moments, or was content with some other miraculous relief of the reality of the interposition. Many miracles are recorded in connection with the Mont St. Michel, and, among others, the circumstance that on St. Michael's day the tide did not rise round the mound, but allowed the devotees a free passage during the whole day—a statement which Mabillon does not consider well authenticated. At the present day there appears to be a raised road, or mole, leading to the mound. The body of St. Aubert was disinterred some centuries after his death, and his commemoration-day in the calendar corresponds with the day on which that circumstance is said to have occurred—the 26th of June. Many pilgrimages were made to his relics, and they were visited by Louis XI., who, to commemorate the occasion, founded, on the 1st of August, 1469, the celebrated French order of St. Michel. The motto of the order, supposed to bear an allusion to the local character and traditional history of the Mont St. Michel, is "Immensi Tremor Oceani." (Mabillon, *Annales Ordinis St. Benedicti*, ii. 19—21; *Biographie Universelle.*) J. H. B.

AUBERT DE VERIE. [VERIE.]

AUBERT DE VERTOT. [VERTOT.]

AUBERTIN, DOMINIQUE, was born at Lunéville, on the 28th of April, 1751, of obscure parents. He entered the French army as a private in 1767, and before the Revolution had risen to the rank of adjutant-major. In 1792 he received the cross of St. Louis; and in the following year he served in Flanders, whence he was ordered to La Vendée, where he was actively engaged during 1793 and 1794. Exhausted by wounds and length of service, he retired in 1797, at which time he held the rank of adjutant-general. He died at Lunéville, on the 26th of April, 1825. He was the author of "Mémoires sur la Guerre de la Vendée," printed in the first volume of "Mémoires du Général Hugo," 8vo. Paris, 1823. They are of some value as the production of an eye-witness of the events to which they relate. (Quérard, *La France Littéraire*; *Biographie Universelle, Suppl.*) J. W.

AUBERTIN, EDMÉ, was born at Châlons-sur-Marne in 1595, admitted a minister of the Reformed Church by the synod of Charenton in 1618, and appointed, first to Chartres, and afterwards to Paris, to which city he removed in 1631. Five years before, he had published a volume on the "Conformité de la Créance de l'Eglise avec celle de St. Augustin sur le Sacrement de l'Eucharistie," which he followed up in 1633 with a larger work on the same subject, "L'Eucharistie de l'Ancienne Eglise." One chief ob-

ject of this production was, to prove that the doctrines of transubstantiation and the real presence were unknown during the first six centuries of the church; and Aubertin was at least successful enough to excite the bitterest rage among his opponents, the Roman Catholic clergy. Their agents applied for and obtained a royal ordinance for Aubertin's arrest, on the ground that he had taken the style of "Ministre de l'Eglise Réformée," without the legal addition of "Prétendue," and that he had stigmatized cardinals Bellarmine and Du Perron as "adversaries of the church." The prosecution, however, was not persisted in, and had no other effect than that of giving an increased circulation and popularity to Aubertin's treatise, and of stimulating the author to prepare a much enlarged edition for the press in the Latin language. Before this could be printed, Aubertin was seized with a lethargic disease, of which he died at Paris, on the 5th of April, 1652. His last moments are said to have been embittered by a visit from the curé of his parish, accompanied by a tumultuous mob, who insisted that Aubertin wished to return to the bosom of the Catholic church, and was forcibly prevented by his family. To avoid worse consequences, the curé was at last admitted to his bedside, when Aubertin had just strength enough to declare his determination to die in the principles which he had always professed.

The Latin version of Aubertin's treatise was published at Deventer, in 1654, under the editorship of David Blondel. Considerable attention was drawn to it, some time after, by the conspicuous position it occupied in the controversy on the Eucharist, between the Protestant minister Claude, on the one hand, and Nicole and Arnauld, of Port Royal, on the other. Arnauld claimed to have completely refuted the assertions of Aubertin, while Claude insisted that he had left the main body of his arguments untouched; and each champion was held by his own party to have gained the victory. (Bayle, *Dictionnaire Historique et Critique*, i. 379; *Abregé de la Vie de M. Daille*, prefixed to his *Deux Derniers Sermons*, p. 19, 33, 35; Arnauld, *Perpétuité de la Foi*, in his *Œuvres*, Paris, 1777, xii. 87—101; Claude, *Réponse au Livre de M. Arnauld*.) J. W.

AUBERY, ANTOINE, a French historian, was born at Paris, on the 18th of May, 1616. Ancillon, in his *Mémoires*, calls him erroneously Louis, and this error has been followed by many subsequent writers, who have in consequence confounded him with Louis Aubery, Sieur du Maurier. His studies were superintended by an elder brother, an ecclesiastic of considerable piety and learning, whom Boileau has made to figure in his "Lutrin" under the name of Alain:

"Alain tousse et se lève, Alain, ce savant homme,
Qui de Bauni vingt fois a lû toute la Somme,

Qui possède Abeli, qui sait tout Raconis,
Et même entend, dit-on, le Latin d'A Kempis."

Antoine went through the regular studies of the Humanities and Philosophy, and applied himself for a time to Jurisprudence, but ultimately devoted himself entirely to historical pursuits. His diligence was unceasing: the greater part of each day was spent in composition. He always arose about five o'clock, and worked all the morning and afternoon until six o'clock. His evenings were spent at the houses of Dupuy, De Thou, and Vilevault, where he enjoyed the conversation of men of learning. He mixed little in general society. He died on the 29th of January, 1695. His works are—1. "Histoire générale des Cardinaux," five volumes, Paris, 1642—1649, 4to. This work was written under the auspices of the Cardinal Mazarin, to whom it is dedicated, and who rewarded the author by a pension of 400 livres. 2. "De la prééminence de nos Rois et de leur prééminence sur l'Empereur et le Roi d'Espagne, traité historique; avec quelques pièces tirées des Mémoires de MM. Bignon et Dupuy," Paris, 1649, 4to., and again in 1650 and 1680, 4to. A German translation was published at Leipzig in 1679, 12mo. 3. "Histoire du Cardinal de Joyeuse: avec plusieurs mémoires, lettres, dépêches," &c., Paris, 1654, 4to. This work embraces the period between 1562 and 1611. 4. "Histoire du Cardinal de Richelieu," Paris, 1660, fol., and Cologne, 1666, 12mo. in two volumes. Aubery has been accused, with justice, of a departure from strict historical truth in his endeavours to prove the Cardinal a better man than he really was. 5. "Mémoires pour l'histoire du Cardinal de Richelieu depuis l'an 1616 jusqu'à la fin de 1642, qui contiennent des lettres, des instructions, et des mémoires," two volumes, Paris, 1660, fol., and again at Cologne in five volumes in 1667, 12mo. It is stated by La Caille (*Histoire de l'Imprimerie*, p. 285) that Bertier, the publisher of this work, before he printed it, represented to the queen-mother that he dared not publish it without the special licence and protection of the king (Louis XIV.), as it contained some very severe strictures on the irregularities of several persons connected with the court: to which the queen replied, "Proceed fearlessly in your work, and so shame vice, that it shall no longer find a place in France." 6. "Des justes prétentions du Roi sur l'Empire," Paris, 1667, 4to. and in 12mo. A German translation was published in the same year, in 4to. This work contains much which Aubery had previously advanced in his "Traité de la Prééminence," supported by new facts and arguments. It gave great umbrage to the princes of Germany, who were loud in their complaints. In order to appease them, the conseil du roi judged it expedient to commit the author to the Bastille. His confine-

ment however was only nominal: he was well treated, visited by persons of the highest rank, and soon set at liberty. His book was answered by several German writers. 7. "De la dignité de Cardinal," Paris, 1673, 12mo. This had been originally intended to form a preface or introduction to his history of the Cardinals. 8. "De la Régale," Paris, 1678, 4to. 9. "Histoire du Cardinal Mazarin depuis sa naissance jusqu'à sa mort, tirée pour la plus grande partie des registres du Parlement de Paris," two volumes, Paris, 1688 and 1695, 12mo., and also at Rotterdam in the same year. 10. "Politique très-chrétien; ou, discours politique sur les actions principales de la vie du Cardinal de Richelieu," Paris, 1647, 12mo. 11. "Traité des droits du roi sur la Lorraine," also entitled "Dissertation historique et politique sur le traité touchant la Lorraine en 1661," 1662, 12mo. The last two pieces are attributed to Aubery, but are of uncertain authorship. (*Eloge de M. Aubery*, in the *Journal des Savans* (1695), 123—127, &c.; Ancillon, *Mémoires concernant les vies de plusieurs Modernes célèbres*, 357—377; Nicéron, *Mémoires pour servir à l'histoire des hommes illustres*, xiii. 305—315; Lenglet du Fresnoy, *Méthode pour étudier l'Histoire*, xii. 270, edit. Drouet.) J. W. J.

AUBERY, CLAUDE, a French physician, who lived during the sixteenth century. Having embraced the doctrines of the Reformation, he retired from Paris, and lived at Lausanne, where he was appointed professor of philosophy. He afterwards published a work entitled "Apodictæ Orationes," upon the Epistle to the Romans, in which he exhibited a tendency to favour the position of the Roman church. He was in consequence attacked by Beza, who condemned his work at the synod of Berne. This displeased Aubery so much, that he went to Dijon, and there made his recantation. He died at Dijon, in 1596. His works, of which there are none in the libraries of the British Museum or College of Surgeons, London, indicate, says Jourdan, in the "Biographie Médicale," great erudition, and many of them exist in the Bibliothèque du Roi which have never yet been published. Aubery belonged to the school of chemical and mystical physicians which prevailed in his day, and wrote a work in defence of his principles, entitled "Tractatus de Concordiâ Medicorum," Berne, 1585, 8vo. In this work he defended the chemical medicine of Paracelsus, as well as the absurd doctrine of signatures. This doctrine assumed as a first principle that every object in nature bears upon it certain external characters, which indicated the diseases in which it is good to be used. A long list of useless remedies was thus introduced into medicine, from which the *Materia Medica* of the *Pharmacopœias* of the present day is not thoroughly purged.

The other works of Aubery are—"Posteriorum notionum Explicatio," Lausanne, 1576, 8vo.; "De Interpretatione," Lausanne, 1577, 8vo.; "Organon Doctrinarum omnium," Lausanne, 1584, 8vo.; "De Terræ Motu," Lausanne, 1585, 8vo. He also published an edition of the characters of Theophrastus at Bâle, in 1582, with a Latin version, and translated into Latin a work written in Greek by Theodore Ducas Lascaris, with the title "Tractatus de Communicatione naturalium." (*Biog. Médicale*; *Biog. Universelle*.) E. L.

AUBERY, JEAN, a French physician, was born in the Bourbonnais, and studied his profession at Montpellier. He commenced practice at Paris, and was appointed physician to the Duc de Montpensier. He wrote several works on medicine. His first essay was an attempt to prove that love and its consequences were subjects for the consideration of the physician. It was entitled "L'Antidote de l'Amour," Paris, 1599, 12mo. This work was republished at Delft, in 1663. It is full of curious matter, and displays a considerable amount of learning. It was dedicated to Dulaurens. In 1604 he published a work on the baths of Bourbon, entitled "Les Bains de Bourbon-Lancy, et de Bourbon l'Archambault," 8vo. This work contained a history of the baths; a minute account of the properties of the various ingredients that enter into the composition of the waters; speculations on the cause of their heat, and on the use of the various springs in different kinds of disease. He arrived at the conclusion that the baths of Bourbon were the most singular in the world, and that they could in no way be artificially imitated. Two other works are cited as having been written by Aubery. The first entitled "Apologeticus de restituenda et vindicanda Medicinæ Dignitate," Paris, 1608, 8vo. The second entitled "Histoire de l'antique Cité d'Autun." This work was going through the press when the author died, and it was never published. The loose leaves, however, were disseminated, and are valued by collectors of rare works. (*Biog. Médicale*; *Eloy, Dict. Hist. de la Méd.*) E. L.

AUBERY, LOUIS, Sieur du Maurier. The time and place of this writer's birth are not known. His father, Benjamin Aubery du Maurier, was ambassador from the court of France to the States-General of the United Netherlands in the early part of the seventeenth century. Louis studied the sciences and jurisprudence at the university of Leiden, and while yet very young was employed in some diplomatic capacity in Holland: he afterwards travelled in Germany, Italy, Poland, and the North. On his return to Paris he was favourably received by the queen-mother; and the Princess Maria Louisa, who was destined for the throne of Poland as wife of Ladislaus IV., applied to

him for information respecting that country, with which he was thoroughly acquainted. The request was conveyed through the Duc de Noailles, and Aubery communicated the required particulars in several after-dinner conversations. The favour in which he was held by the royal ladies, however, led to no public employment, and some time after the death of the Cardinal de Richelieu he retired from court, and occupied himself with memoirs of his observations in foreign countries. His father was a Protestant; he himself was a firm Roman Catholic, but an enemy to all religious persecution, from which he had suffered greatly in his own person. He thanks Louis de la Verane, Bishop of Mans, for having protected his old age from the persecution of the Protestants. His death took place in 1687. His works are—1. "Histoire de l'Exécution de Cabrières et de Merindol, et d'autres lieux de Provence, particulièrement d'édite dans le plaidoyé qu'en fit l'an 1551, par le commandement du roy Henry II., et comme son advocat-général en cette cause, Jacques Aubery, lieutenant civil au Châtelet de Paris, et depuis Ambassadeur extraordinaire en Angleterre pour traiter de la Paix, l'an 1555. Ensemble une relation particulière de ce qui se passa aux cinquante audiences de la cause de Merindol," Paris, 1645, 4to. Jacques Aubery, above mentioned, was the grand-uncle of Louis, and this history was a republication, with many additional "pièces justificatives," of the Plaidoyer, which had been published by Daniel Heinsius, at Leiden, in 1619. [AUBERY, JACQUES.] 2. "Mémoires pour servir à l'histoire de Hollande, et des autres Provinces Unies; où l'on verra les véritables causes des divisions qui sont depuis soixante ans dans cette République, et qui la menacent de ruine," Paris, 1680, 8vo. Adelung asserts, on the authority of Neaulme's Catalogue, that the first edition appeared in 1668, but this must be an error, as the privilege bears date 1679. These memoirs have long enjoyed a very high reputation for the correctness of their details and the freedom and impartiality with which the author has sought to state the truth. Some of these truths were extremely offensive to the Dutch government, such as that William II. and his son William III. aimed at the sovereign power. A bookseller who ventured to publish the work at the Hague, in 1694, was fined one thousand livres and banished, and the book was strictly proscribed. An edition was published by the Abbé Sépher, in two volumes, under the title "Mémoires pour servir à l'histoire de la République des Provinces Unies et des Pays Bas; contenant les Vies des princes d'Orange, de Barneveld, d'Aersens, et de Grotius, par Aubry du Maurier. Donnés avec des notes par Amelot de la Houssaye," &c., London (Paris), 1754, 12mo. There are also copies of the

work with the title "Histoire de Guillaume de Nassau, Prince d'Orange, avec des Notes politiques, &c., par Amelot de la Houssaye." It was translated into Dutch in the year 1704. 3. "Mémoires de Hambourg, de Lubeck, et de Holstein, et de Dannemarek, de Swede, et de Pologne," Blois, 1735, 12mo. This is a posthumous work, and was edited by Louis Léonor Alphonse Dorvaux du Maurier, the author's grandson. In 1740 there appeared at Brussels a work in two volumes, entitled "Mémoires de Hollande et des Royaumes du Nord," the first volume of which is another edition of the "Mémoires pour servir à l'histoire de Hollande," and the second volume is merely another copy of the "Mémoires de Hambourg," &c. of 1735, with a new title-page. (Ancillon, *Mémoires concernant les Vies de plusieurs Modernes*, 338—357; Moréri, *Dictionnaire Historique*, edit. 1759; *Journal des Savans* (1736), 303—309; Lenglet du Fresnoy, *Méthode pour étudier l'Histoire*, xii. 166, xiii. 306; Barbier, *Eramen Critique des Dictionnaires*; Chalmot, *Biographisch Woordenboek der Nederlanden*.) J. W. J.

AUBESPINE, a noble family of France, several of whose members took a part more or less distinguished in the public service of their country during the 16th, 17th, and 18th centuries. It is supposed to have been a branch of the noble Burgundian family of the same name, but this does not appear to be clearly established. The founder of the house was Claude I., who, in consequence of his marriage with Marguerite, daughter of Pierre le Berruyer (27th February, 1507), became Seigneur d'Erouville. The eldest son of Claude I. founded the house of Châteauneuf-sur-Cher; the third, that of Verderonne. The family of Aubépin claimed to be descended from the Aubespines of Verderonne, but the genealogy is not satisfactorily made out. The only members of the family whom it seems necessary to notice here are—Claude II., son of Claude I.; Madelaine, daughter of Claude II.; Charles and Gabriel, grandsons of Claude II. by his second son Guillaume, who succeeded to the honours and estates after the death of his brother Claude III. (1570) without issue.

CLAUDE DE L'AUBESPINE, second of the name, was the first-born of the first wife of Claude I. The year of his birth is unknown, but was probably 1507 or 1508, as his parents were married in February of the former year. He entered the civil service by being placed under Guillaume Bochetel, secretary of state and finance. He was appointed secretary to the king on the 10th of March, 1537. He married Bochetel's daughter, Jeanne, on the 14th of January, 1542, and was nominated about the same time to succeed to the office of secretary of state and finance after the death of his father-in-law. In the ensuing year he was appointed colleague to Bochetel,

on the death of Jean le Breton, seigneur de Villandry. Claude de l'Aubespine held the appointment of secretary of state and finance till his death. On the death of his father-in-law he succeeded in right to the seigneurie of Hauterive and barony of Châteauneuf-sur-Cher, from which he and his descendants took their title. Claude de l'Aubespine was joined in commission with the Cardinal du Bellay, the Maréchal du Biez, and President Remond, to negotiate a peace with England in 1544; and in 1555 and 1559 he assisted in negotiating the treaties of Ardres, Calais, and Cateau-Cambresis. He was present at the Assembly of Fontainebleau in 1560; negotiated the surrender of the city of Bourges in 1562; he was deputed by Catherine de' Medici to hold conferences with the Hugonot leaders at the fauxbourgs St. Marcel and la Chapelle, before the battle of St. Denis. He died on the day of that battle, the 11th of November, 1567. Le Père Anselme says of Claude II. de l'Aubespine, that under Bochotel "he rendered himself capable of managing the most important public business." Davila calls him "a man much respected, and one of the most faithful servants of the queen." Catherine de' Medici visited him on his death-bed, to receive his last counsels. By his first wife, Jeanne Bochotel, he had two sons, Claude and Guillaume, and one daughter, Madelaine; by his second wife, Catherine d'Alizon, he had no children.

MADÉLAINE DE L'AUBESPINE, daughter of Claude II., was born on the 21st of March, 1546. She was married, in 1562, to Nicolas de Neufville, seigneur de Villeroi. She died at Villeroi, on the 17th of May, 1596. Her beauty, talents, and accomplishments rendered her one of the greatest ornaments of her court. Ronsard addressed complimentary verses to her; and Jean Berthault, Bishop of Séz, composed a flattering epitaph for her tomb. La Croix du Maine, a contemporary, says, "Her compositions in prose and verse are so felicitous, and her genius and judgment so uncommon, that the hereditary virtues which shine in her attract the notice of every one. As a proof of her learning, I may mention her translation of Ovid's Epistles, not yet printed, and a great number of poems of her composition, which will be published when she pleases."

GABRIEL DE L'AUBESPINE was the third son (the first of the second marriage) of Guillaume de l'Aubespine, Baron de Châteauneuf, by Gasparde Mitte de Miolans. The year of his birth is unknown. He was named Abbé de Préaux in 1600, and, after the death of his relative Jean de l'Aubespine (of the Verderonne branch), bishop of Orleans in 1604. He was consecrated at Rome in that year, on the 28th of March, held a synod in 1606, attended an assembly of the bishops of the province of Sens held at Paris in 1612, and was made a commander of

the order of St. Esprit in 1619. In 1639 the prelates assembled at Paris deputed him to represent their wishes to Louis XIII., then at Lyon. He died on his return, at Grenoble, on the 15th of August. Sainte-Marthe and Du Pin attribute to this prelate some works, which we have not seen, and have not even been able to obtain a correct transcript of their title-pages. They are Latin treatises on the ancient discipline of the church; a French book on the ancient regulations for the administration of the Eucharist, and some notes on Tertullian, the Canons of several Councils, &c.

CHARLES DE L'AUBESPINE, younger brother of the preceding, second son of the second marriage of Guillaume, was born at Hauterive on the 22nd of February, 1580. He was nominated a Councillor of Parliament of Paris in 1603, and he appears to have obtained the Abbacy of Préaux when his brother was elected Bishop of Orleans, in 1604. In 1609 Henri IV., who had previously employed the Abbé Charles in some private affairs, sent him as ambassador extraordinary to Holland, and afterward to Brussels. In 1617 he obtained the credit of having been mainly instrumental in persuading the malcontent princes to return to court. In 1621, on his father's resigning the office of Chancellor of the Orders of the king, Charles was appointed his successor. As the latter, however, was about the same time sent, together with the Duc d'Angoulême and M. de Bethune, to the court of Vienna and the republic of Venice, it was arranged that his father should during his absence continue to act as chancellor, and receive the emoluments, with a right of succession in the event of his son dying before him. This arrangement was to last for four years. In 1629-30 the Abbé de Préaux, now Marquis de Châteauneuf (his father having died in 1629), was sent ambassador to England. On his return from this mission, he was nominated Garde des Sceaux, and received the seals from the king's hand, on the 14th of November, 1630. In 1632 he presided at the trial of the Marshals Marillac and Montmorency, and was for so doing exposed to much obloquy, it being known that he was a personal enemy of the former, and had been a page in the household of the latter's father. In 1633, having incurred the suspicions of Richelieu, he resigned the seals on the 25th of February, was arrested and confined in the castle of Angoulême, where he remained a prisoner till 1643. He founded at a subsequent period six scholarships in his College of the Jesuits at Angoulême. At the termination of his imprisonment, he repaired to his own house at Montrouge, where he remained till the 2nd of March, 1650, when the seals were restored to him. He was obliged to resign them again on the 5th of April, 1651, and with them the office of Chancellor to the Orders of the king. He

received, as some amends for his deprivation, the cross of Prelate-Commander of the Orders. He survived his last disgrace more than ten years, and died on the 17th of September, 1653, leaving behind him the reputation of an inveterate political intriguer. In his conduct, Charles de l'Aubespine evinced to the last a total disregard of the decorum, either of his sacred office or his age. His natural daughter, by Elizabeth de Trossy, was baptized at St. Sulpice, on the 25th of September, 1647 (when he was 67 years of age), and is registered as "Marie bâtarde de l'Aubespine." Two pamphlets published by the Marquis de Châteauneuf on the affairs of the Fronde are mentioned by Le Long (vol. ii. Nos. 23,337 and 23,346):—1. "Avis important de M. de Châteauneuf, donné avant le départ de sa Majesté de Fontainebleau (le 4 d'Octobre) touchant la résolution qu'on doit prendre sur le mécontentement de M. le Prince," 1651, 4to. 2. "Second Avis de M. de Châteauneuf, donné à sa Majesté à Poitiers, sur la proposition qui fut faite, s'il falloit avancer ou reculer, ou séjourner dans cette ville, et quel conseil il falloit prendre dans cette conjoncture," 1651, 4to. An account of his embassy to Germany in 1620, 1621, attributed to M. de Béthune, was published by his son, 1667, (Le Long, iii. No. 30,458.) (Le Père Anselme, *Histoire Généalogique et Chronologique*; Rigoley de Juvigny, *Les Bibliothèques Françaises de La Croix du Maine et de Du Verdier, Sieur de Vauprivas*; Moréri, *Dictionnaire Historique*; H. C. Davila, *Historia delle Guerre civili di Francia*; Thuanus, *Historia sui temporis*; Sammarthanus, *Gallia Christiana*; Du Pin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques du XVII. Siècle.*) W. W.

AUBETERRE. The title of Aubeterre has been borne in succession by three noble families of France:—Raymon, Bouchard, and Esparbez. Of the first family none have attained an historical character; and of the other two, only one individual in each appears to deserve notice here.

DAVID BOUCHARD, VICOMTE D'AUBETERRE, claimed to descend, by the male line from Bouchard, grand-esquire of Charlemagne. The Vicomté of Aubeterre is said to have come into this family by the marriage of Guy Bouchard to Marie Raymon, heiress of Aubeterre, in what year the family annals do not mention. François Bouchard d'Aubeterre, great-grandson of Guy, distinguished himself as a soldier under Charles VII. and Louis XI. His grandson François Bouchard embraced the Reformed religion, and retired with his second wife, Gabrielle de Laurensaue, to Geneva, where their son David was born. The year of David's birth is unknown. His mother returned with him to France after his father's death; and he, having embraced the Roman Catholic religion, obtained, though with difficulty, restitution of his

father's estates, which had been seized for the crown, from the heirs of the Maréchal de St. André. The first event in David's life of which we are able to fix the date with certainty, is his marriage with Renée de Bourdeille. It took place on the 16th of February, 1579. Henri III. conferred upon him the government of Périgord; and his name stands last on the list of twenty-eight princes and nobles who were created Knights of the order of St. Esprit, on the 31st of December, 1585. After the death of Henri III. the Vicomte d'Aubeterre attached himself to the party of Henri IV., for whom he held Périgord. In 1593 he was attacked by Mompensat, an officer of the League, whom he defeated, took prisoner, and treated with singular delicacy. The Vicomte d'Aubeterre died on the 10th of August of the same year, in consequence of a gun-shot wound which he received at the siege of L'Isle en Périgord. By his wife he had only one daughter, Hypolite, who carried the estates and title of Aubeterre into the family of Esparbez.

HENRI JOSEPH BOUCHARD D'ESPARBEZ DE LUSSAN, MARQUIS D'AUBETERRE, was great-great-grandson of François d'Esparbez de Lussan, who, by his marriage with Hypolite Bouchard, acquired the lands and title of Aubeterre. Henri-Joseph was born on the 24th of January, 1714. He was enrolled in the first company of the mousquetaires du roi in 1730. In 1738 he obtained a regiment. In 1743 he was wounded in the arm at the battle of Dettingen, and in 1744 received a gun-shot wound in the body at the assault of Château-Dauphin in Piedmont. The surrender of that fortress was attributed in a great measure to his courage and perseverance. His subsequent promotion was steady. He was made maréchal de camp in 1748; marquis and chevalier des ordres du roi in 1757; lieutenant-général in 1758; conseiller d'état d'épée in 1767. In 1769 he was ambassador at Rome, when Clement XIII. died, and obtained the credit of having been mainly instrumental in the elevation of Ganganelli to the papal chair as Clement XIV. He succeeded the Duc d'Aiguillon as commandant des états de Bretagne in 1775. He held this office during the whole time of the struggle between the court and the states of Bretagne, from the first indication of weakness on the part of the former, by the re-establishment of the Parlement de Bretagne in 1775, till his death in 1788. He exercised little personal influence over the progress of the struggle which was carried on by the States of Bretagne and the ministers of the day; but he continued to enforce the orders of the ministers with a firmness that satisfied the court, and a moderation which excited no personal animosity against him in the province. His character for probity was unimpeached. On the 15th of June, 1783, he was

created Maréchal de France. He died on the 28th of August, 1788. Though twice married, he left no family: his estates passed into the families of Bourdeille Matha and Baderon St. Geniez. (*Le Père Anselme, Histoire Généalogique et Chronologique; Thuannus, Historia sui temporis; Mezeray, Histoire de France; Moréri, Dictionnaire Historique; Darn, Histoire de Bretagne; Précis Historique des Troubles de Bretagne; Discours sur la Noblesse du Parlement de Bretagne; Biographie Universelle, Supplément.*) W. W.

AUBIGNAC, FRANÇOIS HEDELIN, ABBÉ D'. [HEDELIN, FRANÇOIS.]

AUBIGNÉ DE LA FOSSE, NATHAN D', was born at Nancroy near Pluviers, in the Gâtinois, on the 16th of January, 1601. In 1621 he went with his father and mother to Geneva, and afterwards pursued his studies at Friburg in Brisgau, where he graduated in medicine, on the 2nd of May, 1626. The following year he was presented with the citizenship of Geneva. Here he practised his profession to an advanced age, but the year in which he died is not known; he was living in the year 1669. He was made a member of the council of two hundred in 1658. He was married twice: the first time, in 1621, and was left a widower in 1631; and married a second time in 1632, nine months after the decease of his first wife. His works were on chemical subjects, and were written under the name of Albineus. [ALBINEUS, NATHAN.] (*Eloy, Dict. Hist. de la Méd.; Biog. Médic.*) E. L.

AUBIGNÉ, THEODORE AGRIPPA D', was born at St. Maury near Pons, on the 8th of February, 1550. At his birth, the life of his mother was sacrificed to save his own. At the age of four years his father brought down from Paris a tutor, who began teaching him at once Latin, Greek, and Hebrew, so that at six he could read in those three languages and in French; and the results of such premature excitement of the brain are shown in a vision which he states himself to have had at this age, while lying in bed one morning, of a woman, "very white," whose garments rustled against his curtains, and who, after having drawn them and given him an icy kiss, suddenly disappeared. He remained without speech or motion, and then was seized with a brain-fever which lasted for a fortnight. At the age of seven and a half, he translated the *Crito* of Plato, on his father's promising him to have it printed with his childish portrait for a frontispiece.

A year after this, his father took him to Paris to put him to school. On their way through Amboise, but lately the scene of the execution of many of the Hugonots, who had engaged in the Amboise conspiracy, the elder D'Aubigné recognised the remains of some of his old comrades exposed in the marketplace, and exclaimed in the hearing of seven

or eight hundred persons (it was fair-time), "The murderers! It is France they have beheaded." Scarcely could he escape the fury of the populace excited by these words, and when young D'Aubigné, spurring after, at last came up with him, the father placed his hand upon the boy's head: "Child," said he, "thou must not spare thy head, after mine, to avenge those honoured chiefs: shouldst thou spare thyself, my curse be on thee."

Whilst he was at Paris, under the care of a teacher of the name of Beroalde (*un grand personnage*, as he tells us), the first religious war broke out, and the teacher, with his family and scholars, was compelled to leave Paris. On their way they fell in with a party of about a hundred horse, commanded by a certain Sieur D'Achon (who afterwards became the captive of the elder D'Aubigné), and were made prisoners. Young D'Aubigné was examined separately by an Inquisitor of the name of Democharis, who happened to be with the party of the Roman Catholics, and incensed him much by his answers. When threatened with death if he did not abjure, "The mass," he replied, "was more full of horror to him than the stake." And here he relates a strange incident. There were two violins in the room, to which the company had been dancing: the child was ordered to dance a "gaillarde;" he did so amid universal plaudits, and was then sent back to prison to await his doom. However, an officer in D'Achon's party contrived their escape, and the whole party arrived in safety and were hospitably entertained for three days at Montargis, where the Duchess of Ferrara made the young scholar sit for three hours on a cushion beside her, and discourse upon the contempt of death. Hence they continued their perilous wanderings, hunted from Gien, where they had taken refuge, pursued by musket-balls on their way down the Loire to Orléans. Here an epidemic broke out, the surgeon and four other persons of the party, amongst others the tutor's wife, died in the room of young D'Aubigné, who was himself labouring at the time under an attack.

Jean d'Aubigné, the father, seems to have been a man both of courage and of counsel. Although severely wounded in the execution of an enterprise of some danger during the siege of Orléans by the Roman Catholic party, he was employed, and successfully, in negotiating peace between the two rival forces. On starting for Guyenne, where he was to enforce the observance of the treaty, he reminded his son of Amboise, exhorted him to be zealous for his religion, a lover of science and of truth, and then kissed him, "against his wont," says D'Aubigné, "which touched me extremely." On the road, his unhealed wound festered into an abscess, and he died, leaving his son an encumbered personal estate, which, however, he was enabled to disclaim.

At thirteen young D'Aubigné was sent to Geneva, then the great seminary of Protestant learning. If we trust his own account, he was now able to compose as many Latin verses as a good scribe could write down in a day, to read off the Rabbinus without the diacritical points, and to construe Greek, Latin or Hebrew without seeing the text, besides having gone through a course of mathematics. Notwithstanding these acquirements he was put to college, for some slip, he tells us, in the *Dialects of Pindar*. This for a time thoroughly disgusted him with study, and after committing various youthful indiscretions during a two years' stay at Geneva, he left suddenly for Lyon, unknown to his relations, for the purpose of studying mathematics and magic, although resolved, he tells us, never to make use of the latter. The runaway magician soon found himself penniless, threatened with ejection by his unpaid landlady, and had to pass a whole day without food; at the close of which, as he was about to drown himself in the Saône, he saw a servant carrying a trunk, and soon afterwards recognised his cousin, the *Sieur de Chailcaud*, who was bringing him some money from his family.

He now returned to his guardian's in Saintonge, unsobered however by his late trials. To curb him, his guardian could see no better plan than confining him, and taking away his clothes at night. A new war had just then broken out (1567), and some of his young friends had resolved to escape by night to join a party of Hugonot troops in the neighbourhood. It was agreed that they should fire off a musket under D'Aubigné's window at starting. On hearing the signal, he let himself down from his window by his sheets, leaped two walls, and, barefoot and in his shirt, succeeded in joining his friends. At Jonsac, two or three Hugonot captains lent him money to procure sufficient clothing; and he wrote down at the bottom of the receipt, that never would he reproach war with having robbed him, as he could not come out of it in a more beggarly plight than he had entered. At Saintes he had to encounter fresh opposition from the governor, Monsieur de Mirabeau, and from one of his cousins, who wanted to send him back to his guardian, and throughout the whole of the campaign he had severe hardships to undergo, always hiding from the sight of his relations, and often dragging himself at night from fire to fire to escape being starved with cold.

In the third war, 1568, during the whole of which he was employed in Saintonge, he succeeded in obtaining the command of some twenty men, all luckless adventurers like himself. A single combat, from which he came off victorious, earned him still further credit, and he obtained a cornetcy in the colonel's company. Soon afterwards he was nearly carried off by a violent fever, and, thinking himself

on his death-bed, confessed to some brother officers the commission, by himself and his band of thirty mounted musketeers (*arquebusiers*), of such crimes and excesses as made his hearers' hair stand on end. The worst of these, he says, was the having suffered the murder, unprovoked and in cold blood, of an old peasant by one of his men in his presence, to go unpunished.

His health mending, his morals too, he states, began to improve; his guardian supplied him with a little money, and sent him off, with the counterpart of a lease as his sole title-deed, to claim one of his father's estates, which appears to have been in the vicinity of Blois. Another was already in possession, who claimed as heir, and his maternal relations refused to assist him on the score of religious differences. His fever again came on, and he could scarcely find strength to drag himself to Orléans. Here, however, he pleaded his own cause so pathetically, that the judges exclaimed, "The son of the *Sieur d'Aubigné* can alone speak in this manner!" and he was reinstated in his property.

We have given thus fully the events of his youth, because they alone can sufficiently explain his subsequent character as it appears in his works, exhibiting at once, in most incongruous union, the learned and somewhat pedantic scholar, the daring military adventurer, the fanatical religionist, and the bold and unflinching partisan. He now fell in love, became a poet on the occasion, and composed for his mistress, Diane Salviati, what was afterwards known by the name of the "*Printemps d'Aubigné*." Sitting one evening with the elder Salviati, to whom he had stated that he was in possession of all the original documents relating to the conspiracy of Amboise, to some of which, if we may credit his own account, was affixed the seal of the Chancellor L'Hôpital, the old man advised him, by way of retrieving his fortunes, to extort ten thousand crowns from L'Hôpital by a threat of publication. D'Aubigné instantly fetched a bag containing all the papers, and cast it into the fire, lest he should ever again be tempted to such an act. The next day Salviati, who at first had upbraided him for his folly, accepted D'Aubigné's suit for his daughter. But the marriage was broken off by an uncle of the lady, on religious and pecuniary grounds;—notwithstanding the chivalrous gallantry which made the lover on one occasion, when dangerously wounded by an assassin, perform a twenty-two leagues' journey without stopping, to have the pleasure of dying in his mistress's arms.

He had hitherto refused to attach himself to the fortunes of any leader; ambition, however, seems now to have overcome in him this spirit of personal independence, for we see him enter the service of Henry, King of Navarre, soon after the capitulation of La Rochelle, in 1573. That prince, though in fact

a prisoner at court and outwardly professing the Roman Catholic faith, was still looked up to by the Hugonot party as their chief. D'Aubigné took service first as a standard-bearer to the Sieur de Fervaques, a lord in Henry's suite, and then a great enemy to the Hugonot cause, and afterwards became equerry to Henry himself. He played at this time a double part, serving against the Hugonots in the royal armies, even at the battle of Dormans, 1575, but refusing to take the oaths of allegiance, and endeavouring to thwart the policy of the court. The deep-seeing Catherine de' Medici at once suspected him on his first appearance at court, while Charles IX. was dying, but his talents and bravery earned him, on the other hand, the friendship of the powerful brothers of Guise, as well as of his own master, Henry of Navarre, and of the Duke of Alençon. He composed masques and entertainments for the court, and, amongst others, a tragedy of "Circé," which, however, was not performed till the reign of Henry III., on account of the expense: he tilted in a tournament together with the King of Navarre and the two brothers Guise and Mayenne, and remained with them master of the field—a sight, he tells us, which killed with grief and vexation his faithless mistress Diane Salvati, who had come to court on this occasion. Fervaques, formerly his superior, now his equal in the confidence of their common master, soon grew tired of D'Aubigné's fame and favour, set assassins upon him, attempted to murder him with his own hand, and even gave him poison.

The life of Henry of Navarre was equally in peril at the court, and the prince was anxious to rejoin his party. D'Aubigné was one of those who advised and contrived Henry's flight from Vincennes (3rd February, 1575). This was probably of all the actions of his life that of which he remained the most proud; he styles himself in his history, one "chosen of God to be the instrument of his prince's freedom." His fortunes at the court of Navarre exhibit from henceforth singular alternations of favour and disgrace. Fervaques still pursued him with his enmity, and the Queen of Navarre, whose profligate conduct D'Aubigné had no scruple in satirizing, was equally his enemy. The king, while confiding to him important missions, was often incensed by his freedom of speech, and by his refusal to pander to his master's amours. He complains of having received no other reward than a portrait for the perilous enterprise of stirring up to war the whole of the western provinces, 1577; he was next sent into Languedoc, where he succeeded in preventing the Maréchal de Bellegarde from going over to the party of the French court, and was nearly being stabbed and thrown into the river by order of his master on his return. He then left the court for a time for the small garrison-

town of Castel-Geloux, where he was second in command, and from whence he directed or shared in the direction of various petty but adventurous expeditions. On one occasion, he tells us, while dangerously wounded and in bed, he dictated the first stanzas of his "Tragiques" to the judge of Castel-Geloux. He gave great offence to the King of Navarre by seizing the town of Castelnau near Bordeaux, and retaining it, contrary to Henry's orders; and on the conclusion of peace at Poitiers, 1577, determined to leave the king's service altogether for that of Prince Casimir, second son of the Elector Palatine, with whom he was acquainted.

On his road to join this new master, he fell in love with a lady named Suzanne de Lézai, whom he saw at a window, and was easily prevailed upon by some friends to go no further, but to join them in two partisan attempts upon Montaignu and Limoges. He was already regretted by Henry, who wrote four letters to recal him, all of which D'Aubigné thrust into the fire; but on hearing of the grief which the king had shown on receiving the unfounded news of his captivity and death at Limoges, he consented to return to the court, then held at Nérac. The whole of the young nobility of Henry's court came out to receive him, 1580; he was graciously received by both the king and queen, and was consulted by the former, with three other captains, before commencing the seventh religious war, that of the Lovers (*la Guerre des Amoureux*), so called because out of the five originators of it four were in love, and chiefly resolved it to please their mistresses. He was present at the taking of Montaignu by the Hugonots; made an unsuccessful attempt upon Blaye, and, on learning that the affair had been reported at Henry's court to his disadvantage, accomplished a perilous journey of eighty leagues, from Montaignu to Nérac, to exculpate himself, and then returned amidst the like dangers, to spend the rest of the year in forays. During the peace, which was concluded at Fleix (1581), he was not less actively employed. In Henry's absence, he defended his interests at a meeting which took place at Libourne between the Queen of Navarre, her brother the Duke of Anjou and his wife, and the Prince of Condé: he was sent to La Rochelle, one of the chief places of safety of the Protestant party, to warn the inhabitants of an intended surprise. Although on the occasion of an interview between the King and Queen of Navarre and the Queen-Dowager of France, in 1582, the former princess succeeded in obtaining his dismissal by her husband, D'Aubigné still preserved in secret all the favour of Henry, who even wrote letters for him to his mistress Suzanne de Lézai. After fruitlessly endeavouring to win her hand by a series of costly masques and entertainments, D'Aubigné obtained it from her father by a singular expedient.

One of his friends went to the Sieur de Lézai, and suggested to him, as a means of getting rid of a troublesome suitor, that he should require proofs of his noble lineage, assuring him that they would not be forthcoming. The father fell into the snare, promised his daughter's hand on the production of certain papers, which he was told were not in existence, and on the appointed day D'Aubigné easily carried off his prize.

Soon after his marriage, D'Aubigné was despatched to the court of France to demand satisfaction for some affront which had been offered to the Queen of Navarre (1583). He acted on this occasion in the most haughty manner, rejected a written apology offered by the King of France, and obtained from Henry III. a promise that he would send some member of his council to give full satisfaction. Two years after (1585), when De Ségur, president of the council to Henry of Navarre, who had been won over to the party of the French court by the Duke of Epemon, was endeavouring to prevail upon his master to go and meet Henry III. at Paris, D'Aubigné led him to a window of the castle of Pau, overlooking a rocky precipice: "This is the leap," said he, "which you will have to make on the day that your master and ours takes his departure for the court of France." His frequent indiscretions, however, were near costing him his life, for soon afterwards the Countess of Guiche, Henry IV.'s mistress, obtained from her lover a promise that he would have D'Aubigné put to death. D'Aubigné became apprised of it, and openly reproached him with his treachery.

When war was declared by the League against the Hugonots, in the name of the King of France (1585), whilst the assembly of the Hugonot party at Guistres were hesitating how to act, D'Aubigné was the first to advise resistance, and his advice was followed by the King of Navarre and the principal leaders. During this war (that of the Three Henrys—Valois, Bourbon, and Guise), D'Aubigné nearly lost his life in endeavouring to retake Angers, which had been surprised by the Roman Catholic party; he also raised at his own expense a regiment of 1100 men (1586), and took possession of the isle of Oléron, where he narrowly escaped death for having attempted to land first. He was, however, subsequently taken prisoner, and his troops were expelled from the island. On his release he went to La Rochelle, where his rigid enforcement of discipline brought on him again the displeasure of the king. Disgusted with his master's fickleness and ingratitude, he felt tempted to apostatize, and began to read the controversial works of the Roman Catholic party; but their perusal, he says, only strengthened his previous convictions.

In 1587 he was again recalled by Henry IV., and was intrusted by him with the planning of the battle of Coutras; after

which he was sent with Du Plessis Mornay on an unsuccessful expedition into Brittany. The king, now a widower, was at this time strongly inclined to marry his mistress, the Countess of Guiche; D'Aubigné, who was consulted by him, dissuaded him from it, and obtained a promise that for two years he would not again revert to the project. Being named soon after governor of Maillezais in Poitou, he began, at thirty-seven, to take some respite from those labours which, since the age of fifteen, had never left him for four successive days wholly unemployed, except when disabled by illness or by his wounds.

On the reconciliation between the kings of France and Navarre, in 1589, D'Aubigné served again for a short time under them, led the forlorn hope at the siege of Etampes, and followed the two kings under the walls of Paris. On the assassination of Henry III., he was one of those who advised the King of Navarre boldly to assume the crown, notwithstanding his religion; he was present at the siege of Paris by Henry IV., and at that of Rouen. Henry IV. intrusted to his care the old Cardinal of Bourbon, at once his captive and his rival, who had been proclaimed king by the League; and D'Aubigné asserts that while he had the cardinal's custody, he was offered, on behalf of the Maréchal de Retz, a Roman Catholic noble, 200,000 crowns, or 50,000 and the government of La Rochelle, if he allowed the captive to escape, and refused.

He now remained for some years absent from court, except on one occasion, when he took part in the siege of La Fère, and in an interview with the king, who was already meditating his apostacy, made use of some remarkable words, which he evidently considers to have been prophetic. The king was showing him his lip, which had been cut open by an assassin: "As yet," said D'Aubigné to him, "you have only renounced God with your lips, but should you do so with your heart, your heart will be pierced as your lips have been." He now chiefly figured in synods and other religious assemblies, as the steadfast upholder of the strictly Protestant interest, at the synod of St. Maixent, and at the General Assembly, which lasted two years, and was held successively at Vendôme, Saumur, Loudun, and Châtellerault. He had a public conference with the Bishop of Evreux, afterwards Cardinal du Perron (1600), which lasted five hours, before more than 500 persons of both religions, and so pressed his adversary, that at last the sweat dropped from his brow upon a manuscript Chrysostom which he held in his hand. He had another conference with the same adversary seven years afterwards (1607), and again states himself to have had so much the advantage that he was near being rewarded by a lodging at the Bastille, which the king twice ordered to be made ready

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Saint Aubin engraved two of the sixteen drawings sent to Paris by the Emperor of China to be engraved; namely, a battle in a mountain-pass of China, and a Chinese fortified camp invested by an enemy. [ARTTRET, J. D.] He engraved, also, the celebrated collection of ancient gems of the Duke of Orleans, "Collection des Pierres gravées antiques du Duc d'Orléans," as a companion to the royal collection of Mariette; the descriptions are by the Abbé de Lachau and the Abbé le Blond. He also engraved about three thousand medals for the "Recueil de Médailles et de Monnoies des Peuples et des Villes par M. Pellerin." The cabinet of medals of this antiquary, amounting to about thirty-two thousand, was purchased for the Royal Collection of France, at the valuation of three hundred thousand francs. His engravings for books, as title-plates, vignettes, and other ornaments, are very numerous. He died at Paris, in 1807.

CHARLES GERMAIN and GABRIEL JACQUES DE SAINT AUBIN were brothers of Augustin. Charles Germain, born at Paris in 1721, bore the title of draughtsman to the king for modern costume, and he is also known for a few prints after his own designs, as "Premier Essai de Papillonniers humaines," in two sets of six plates, in oblong folio; "Mes Fleurettes," a flower-book, in folio; and a few other similar works. He died at Paris, in 1786. Gabriel Jacques, painter and engraver, or etcher, was born at Paris in 1724. He executed a plate of the Exhibition of the Louvre in 1753: his brother Augustin and a few other engravers have executed some plates after him. He died at Paris in 1780. Heineken mentions also a POUGEAIN DE SAINT AUBIN, a pastel portrait-painter, who was contemporary with the others at Paris. (Heineken, *Dictionnaire des Artistes*, &c.; Huber, *Manuel des Amateurs*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

AUBIN, JEAN SAINT, a physician of Metz, and a friend of the celebrated Foes. He assisted Foes in making his translation of Hippocrates, but there is no ground for the charge that Foes was indebted for his reputation to the labours of Aubin, as Foes has everywhere acknowledged where he was indebted to him. Aubin died at an early age, in 1597. He left behind him the manuscript of a work on the plague, which was published by Bucelot, under the title "Nouveau conseil et avis pour la préservation et guérison de la Peste," Metz, 1598, 8vo. This work is written in a clear and simple style, the descriptions are accurate, and the directions for treatment, as well as the prognosis of the disease, are sound. (*Biog. Médic.*) E. L.

AUBIN, N., a French Protestant minister of the seventeenth and eighteenth centuries. We have no account of the year of his birth,

nor is his Christian name given at length by our authorities. He was a native of Loudun in Poitou, and was obliged to leave France on the repeal of the Edict of Nantes (1685), and retired to Holland. He lived into the eighteenth century, but we have no account of the year and place of his death. He published, in 1693 or 1694, after his retirement from France, a history of the strange affair of Urbain Grandier at Loudun [GRANDIER, URBAIN], under the title of "Histoire des Diables de Loudun, ou de la Possession des Religieuses Ursulines, et de la Condamnation et Supplice d'Urbain Grandier, Curé de la même ville," 12mo. Amsterdam: in 1698, a French translation of Brandt's Life of De Ruyter, fol. Amsterdam; and in 1702, a "Dictionnaire de Marine," 4to. Amsterdam, which was favourably noticed in "Le Journal des Savans," and came to a second edition in 1736; but whether the author was then living does not appear. His principal work is the "Histoire des Diables de Loudun;" it was frequently reprinted under different titles, and was translated into the Dutch language. The style of the narrative is good: the author vigorously maintains the innocence of Grandier, and attacks the reality of the possessions. His work was severely criticized by M. de la Menardaye, a priest, formerly of the Oratory, in his "Examen et Discussion de l'Histoire des Diables de Loudun," &c. Liège (Paris), 2 vols. 12mo. 1749, but was defended by Dreux du Radier, in the "Bibliothèque du Poitou," tom. iv. pp. 299, seq. (*Biographie Universelle*, Suppl.; Adelung, *Supplement* to Jöcher, *Allgem. Gelehrte-Lex.*; Dreux du Radier, *as above*; *Journal des Savans* for 1702, pp. 226, seq. It is to be observed that Adelung gives the author of "L'Histoire des Diables de Loudun" as a different person from the author of the other two works mentioned in this article as written by Aubin.) J. C. M.

AUBLET, JEAN BAPTISTE CHRISTOPHE FUSEE, was born at Salom in Provence, on the 4th of November, 1720. At an early age he is said to have displayed a taste for collecting plants: he also gave an indication of his love of adventure by running away from his home and going to Spain, where he remained for above a year. During his stay in Spain he obtained a subsistence by acting as an assistant to an apothecary at Granada, and on returning to France he proceeded to Montpellier, for the purpose of studying botany and chemistry. On leaving Montpellier he fixed himself at Lyon, but soon after obtained an appointment in the army of the Infant Don Philip. He afterwards proceeded to Paris, and pursued his chemical studies under Rouelle, and his botanical studies under Bernard de Jussieu, with whom he formed an intimacy which subsisted through life. In 1752 he proceeded, under the direction of the French

Indian Company, to the Isle of France, for the purpose of establishing there a dispensatory and a botanic garden. He remained in this island nine years, till he was recalled on account of some misunderstanding between himself and Poivre, the governor of the island. He does not appear to have been very active as a botanist in this island, although he afterwards published a list of plants that he found growing on it. Du Petit Thouars, who writes very bitterly of Aublet in the "Biographie Universelle," says that this list of plants is not to be depended on. In 1762 he was sent out by the French government as apothecary-botanist to French Guiana, and here it was that he made those collections of plants, the description of which, with drawings, &c., constitutes his great work, entitled "Histoire des Plantes de la Guiane Française," London and Paris, 4 vols. 4to., 1775. This work was not published till some time after his return from Guiana, which took place in 1765.

Before returning to Paris he visited St. Domingo. In his work on the history of the plants of Guiana, Aublet acknowledges himself very much indebted to Bernard de Jussieu for his assistance, in drawing and describing the plants. Many of the descriptions were made however by Aublet in Guiana, but the drawings were mostly executed from the dried plants. In this work upwards of 800 plants are described, of which nearly 400 had never before been described. The engravings of plants, which are less valuable on account of their having been made from dried specimens, are 392 in number. In addition to the description of plants, there are several essays on the uses and cultivation of plants employed as food or used in medicine and the arts; and also one on the condition of the slave population of Guiana, in which he strongly condemns the use of slave labour in the French colonies. The other papers are: on the cultivation of coffee; on the sugarcane and sugar; on the species of magnoc of Cayenne and of the drinks prepared from it; on the nature of vanilla; on palms and their uses; and notes to serve for a history of the Isle of France.

Aublet is charged by his countrymen with being dissipated and dishonest, more addicted to pleasure than to science, and his reputation is attributed to accident, and not to merit. He is said not to have collected the plants of Guiana himself, but, whilst lying sick from his excesses, he employed persons to collect the plants, which he brought to Europe and described. His descriptions are also said to be mostly incorrect, and often entirely false. We have not the means of defending Aublet from these charges, but what he has done proves most evidently that he had a love of the study of plants, and that whatever may be the defects of his history of the plants of Guiana, it is a work of great labour, and one

that has added much to our knowledge of the botany of a previously unexplained part of the world.

Aublet's collection of dried plants was purchased by Sir Joseph Banks, and now forms part of the herbarium in the British Museum. Aublet died at Paris, on the 6th of May, 1778. Rozier, Gærtner, Loureiro, Richard, and Schreber have named plants in honour of Aublet, but a singular fate has attended the whole of them, and at the present moment we are not aware that there is any recognised genus of plants with the name *Aubletia*. (*Biog. Médicale; Biog. Universelle; Aublet, Histoire des Plantes de la Guiane Française.*) E. L.

AUBREY, JOHN, a member of an ancient family, which produced several persons of note, including Dr. William Aubrey, was born at Easton-Piers, in the northern division of Wiltshire, on the 12th of March, 1625-6, according to the Memoir prefixed to his "Natural History and Antiquities of the County of Surrey," which is said to have been founded partly on his own manuscript notes; though the "Biographia Britannica" and some other works give the date November 3 of the same year. He was educated, at the expense of his maternal grandmother, Mrs. Lyte, in the grammar-school at Malmesbury, under Mr. Robert Latimer, who had also been tutor to Thomas Hobbes; a circumstance worthy of mention, chiefly to correct the erroneous statement of some writers, that Aubrey and Hobbes were contemporaries at Malmesbury, and that there their friendship commenced. Though Aubrey may have very early been on intimate terms with Hobbes, their intercourse cannot have commenced in Malmesbury school, as Hobbes left it for Oxford more than twenty years before the birth of Aubrey. On the 6th of May, 1642, Aubrey was entered as a gentleman-commoner of Trinity college, Oxford, when he formed an acquaintance with Anthony a Wood, which appears to have been beneficial to both, but especially to Wood, who availed himself largely of the industry of Aubrey in his literary pursuits. While at Oxford Aubrey devoted his attention to English history and antiquities, and took a lively interest in the projected publication of the "Monasticon Anglicanum," to which work he contributed a plate, engraved by Hollar from a sketch taken by himself while a student at Oxford, of the ruins of Osney or Osney Abbey, which were subsequently destroyed during the civil war. This plate, which is wanting in many copies of the work, was placed in the second volume, at p. 136; and it has a Latin inscription in which Aubrey is styled Johannes Albericus. In 1646 he became a student of the Middle Temple, but he did not pursue the study of the law, in consequence, we are informed, of the death of his father, October 31, 1652,

upon which he succeeded to several estates in Wiltshire, Surrey, Hereford, Brecknockshire, and Monmouthshire. He also, according to a passage in his "Miscellanies," possessed an estate in Kent, comprising some marsh-land, the charges and water-scots upon which, by the irruption of the sea, not only rendered it worthless to him, but also involved him in many expenses. He became, whether through this marsh-land alone, or through the possession of other estates also, is not distinctly stated, involved in many lawsuits, which hindered him from study, and eventually reduced him to poverty. Wood, who says that the estates left to Aubrey were worth 700*l.* per annum, attributes his misfortunes in some degree to his extravagance and thriftlessness, and intimates that he lived in unusual gaiety while at Oxford.

In 1656 Aubrey became a member of the club of Commonwealth's Men, which was founded upon the principles laid down by Harrington in his "Oceana," and which, after holding for a considerable time nightly meetings, which were frequented by several men of talent, at which lively discussions were conducted upon matters of government and other subjects, and decisions were made by balloting, was at length broken up in the year 1659. He also maintained an intimacy with the learned men who then met privately for philosophical and scientific discussions, and who were subsequently formed into the Royal Society; and on the 20th of May, 1663, he became a fellow of the Society. In 1660, shortly after the Restoration, Aubrey visited Ireland, and in returning home in the autumn of that year he narrowly escaped shipwreck near Holyhead. "On the 1st of November, 1661," observes the "Biographia Britannica," "his notes inform us that he suffered another shipwreck;" but this was not, as Chalmers's "Biographical Dictionary" would leave us to suppose, a mere nautical casualty, for the context proceeds to say, quoting his own words, that he then made his first addresses in an ill hour to Joan Sommer, or, according to the memoir prefixed to his "Surrey," Joan Sommer. The precise time and circumstances of his marriage are unknown, but it seems to have been an unhappy affair, and we are told that he had been some time married when he returned, in October, 1664, from a tour through France to Orleans. In 1666 he sold some of his property, and as his difficulties increased he parted with more and more, until, about four years after that time, he was reduced to a state of indigence, and compelled to become dependent upon the bounty of his friends, especially upon that of Lady Long, of Draycot, near Easton-Piers, in Wiltshire, who gave him an apartment in her house, and supported him until his death. His dependent position appears to have left his spirit unbroken, for in his private notes, after

recording the sale of his Wiltshire estate, he alludes to the subsequent portion of his life by observing—"From 1670 I have, I thank God, enjoyed a happy delitescency." "This obscurity," according to the "Biographia Britannica," "which he calls happy, consisted in following the bent of his genius, while he owed his subsistence to the kindness of his friends; and in labouring to inform that world in which he knew not how to live." So obscure was Aubrey's position towards the latter end of his life, that Dr. Rawlinson, who edited his "Surrey," was unable to ascertain either the precise date of his death or the place of his burial, and merely stated that he died at Oxford, on his return from London to Lady Long's house at Draycot. A manuscript note in the copy of that work which was formerly in the possession of Brown Willis, and subsequently in that of George III., with which it was transferred to the British Museum, states that he was buried in St. Michael's Church, Oxford, in Jesus College aisle; and a note in Sir William Musgrave's MS. "Biographical Adversaria" states that he died in 1697, at the age of seventy-two.

Although Aubrey projected several important works, and was engaged for many years in collecting materials for them, he only published one complete work himself, consisting of extracts from his numerous collections, upon several curious subjects. 1. This small volume was published in 1696, under the title of "Miscellanies," and embraces, under separate divisions, the following subjects:—i. Day Fatality; ii. Local Fatality; iii. Ostenta; iv. Omens; v. Dreams; vi. Apparitions; vii. Voices; viii. Impulses; ix. Knockings; x. Blows Invisible; xi. Prophecies; xii. Marvels; xiii. Magic; xiv. Transportation in the Air; xv. Visions in a Beril, or Glass; xvi. Converse with Angels and Spirits; xvii. Corps-Candles in Wales; xviii. Oracles; xix. Extasie; xx. Glances of Love and Envy; xxi. Second-sighted Persons. From this curious collection, as well as from his other works (in one of which he observes that "in an ill hour" he first drew his breath, Saturn directly opposing his ascendant), it is evident that Aubrey was a very credulous man, and deeply tainted with superstitious notions. The "Miscellanies," which on a kind of second title-page are styled "A Collection of Hermetick Philosophy," were republished in 1721, with a Life of the author, and considerable additions from the manuscript notes in a copy which he had prepared for republication; and they were subsequently reprinted in 1723, 1731, and 1784. The second and subsequent editions contain an additional section, on "The Discovery of two Murders by Apparitions." 2. Aubrey left in manuscript "A Perambulation of the County of Surrey, begun 1673, ended 1692," which was edited by Dr.

Richard Rawlinson, and published in 1719, in five small octavo volumes, under the modified title of "The Natural History and Antiquities of the County of Surrey, begun in the year 1673, by John Aubrey, Esq. F.R.S., and continued to the present time." This work is illustrated with a map, a portrait of Aubrey, and other plates, and the first volume contains a memoir of Aubrey, which is said to have been chiefly supplied by a Wiltshire gentleman, and partly founded upon Aubrey's own manuscripts. This work was printed from a manuscript in private hands, but collated with another in the Ashmolean Museum; both the manuscripts are in his own handwriting, but very confused and unmethodical. 3. Aubrey also collected matter for a similar work on the Northern division of Wiltshire, the "Introduction" to which, dated April 28, 1670, was published in 1672, in a small volume, which appeared anonymously, and is now very scarce, of "Miscellanies on several curious subjects, now first published from their respective originals." This book, a copy of which is preserved in the library of George III., contains also several letters addressed to Aubrey; and it shows that his Wiltshire collections were commenced in consequence of an arrangement made in 1659, for a survey of the whole county, in imitation of Dugdale's "Warwickshire," according to which Aubrey was to undertake the Northern division, and other persons the Middle and Southern divisions. The "Introduction" styles the work a "Survey and Natural History;" but the manuscript collections for the two appear to have been distinct, and the survey seems to be the work alluded to in the memoir prefixed to his "Surrey," as that of which, foreseeing his inability to complete it, he recommended the completion to Dr. Thomas Tanner, afterwards Bishop of St. Asaph. A portion of this work was privately printed in quarto in 1821, and a further portion in 1836; but the printing of the book, which is styled "Aubrey's Collections for Wilts," appears, by the incompleteness of the copy in the British Museum, to have been suspended or given up. Aubrey's Wiltshire manuscripts, the principal of which are preserved in the Ashmolean Museum, have also been made use of by Bishop Gibson, in his edition of Camden, and by subsequent writers. 4. Among the manuscripts of Aubrey, preserved in the museum at Oxford, are three volumes, containing a valuable series of memoirs of English writers, especially poets; many of the persons thus commemorated were among his personal friends. This manuscript was, as appears by a letter from Aubrey to Anthony a Wood, dated London, June 15, 1680, compiled at the request and for the assistance of Wood, who made free use of it in his "Athenæ Oxonienses," and took his account of Milton, which was the first that ever appeared in print, entirely from it. These "Lives of

Eminent Men" were printed almost verbatim in a collection of "Letters written by Eminent Persons in the seventeenth and eighteenth centuries," and other interesting manuscripts from the Bodleian Library and Ashmolean Museum, published in 1813, in two octavo volumes; and they occupy pages 197—592 of the second volume of the work, which, being double the thickness of the first, was published in two parts. These are arranged alphabetically, and are followed by a Life of Hobbes, which occupies pages 593—637 of the second volume, and was separated from the rest on account of its greater length, and of its having been originally written in a separate book. The manuscript of this memoir was lent to Dr. Richard Blackbourn, M.D., who made much use of it in his Latin Life of Hobbes. Some biographical anecdotes from Aubrey's collections were printed in 1797, with a collection of portraits published by Caulfield in a thin quarto volume, entitled "The Oxford Cabinet," which contains a portrait of Aubrey. 5. Another important manuscript left by Aubrey, and which appears, by several incidental notices in Gough's "British Topography," and in Nichols's "Literary Anecdotes" (vol. i. p. 150, &c. &c.), to consist of four folio volumes, and to be in private hands, is entitled "Monumenta Britannica," and is described in the memoir prefixed to Aubrey's "Surrey" as a discourse concerning Stonehenge and Rollrich-stones, near Long Compton, in Oxfordshire, and to have been written at the command of Charles II., who, meeting Aubrey at Stonehenge, conversed with him upon that curious monument of antiquity, and approved his idea that both it and the Rollrich-stones were remains of Druidical establishments prior to the period of the Roman invasion. Gough says that "this work, which he intended to publish if his proposals had met with encouragement, was to have given a particular account of our earlier antiquities, the temples, religion, and manners of the Druids; the camps, castles, &c. of both Britons and Romans." Some use was made of this collection in the edition of Camden's "Britannia," published in 1695. Dr. Bliss gives, in a note upon the Life of Wood prefixed to his edition of the "Athenæ Oxonienses" (p. lx.), a complete list of the manuscripts of Aubrey now preserved in the Ashmolean Museum, which contains, besides the articles mentioned above: 6. "Architectonica Sacra," a short but curious dissertation on English Ecclesiastical Architecture. 7. "An Apparatus for the Lives of our English Mathematical and other Writers." 8. "An Interpretation of Villare Anglicanum." 9. "An Idea of Education of Young Gentlemen," respecting which some information may be obtained from a letter addressed to Aubrey by the Rev. Andrew Paschal in 1684, after perusing the manuscript, which letter is published in the memoir prefixed to

Aubrey's "Surrey." 10. "Designatio de Easton-Piers in Com. Wilts," consisting of several views of the house, gardens, and environs of Easton-Piers, his native place. 11. A volume of letters and other papers of Elias Ashmole, relating chiefly to Dr. Dee and Sir Edward Kelley. 12. Two volumes of letters addressed to Aubrey by various eminent persons. 13. Among the Lansdowne MSS. in the British Museum is a collection by Aubrey, entitled "Remains of Gentilisme and Judaisme," which seems to have been compiled with a view to the publication of a work to draw a parallel between the superstitions of Greece, Rome, and England, and from which many passages were introduced into Sir Henry Ellis's edition of Brand's "Popular Antiquities." Further extracts from this manuscript were printed by W. J. Thoms, Esq., F.S.A., in his "Anecdotes and Traditions illustrative of early English History and Literature," issued by the Camden Society in 1839. Several letters which passed between Aubrey and his learned friends were published after his death in the collection of philosophical letters by Ray, Willughby, and other eminent men, edited by Derham in 1718.

The above notice of Aubrey's principal writings will show that he was a diligent collector of literary materials, although he published so little himself. Wood, after making, as would appear from a note by Aubrey, dated September 2, 1694, which is printed in the same collection as his "Lives" (vol. ii. p. 171), free and rather unscrupulous use of his industry, and after having mentioned him in some of his writings in terms of high commendation, appears to have taken offence at him; and he subsequently, in his *Life of himself*, mentioned him very slightly, styling him "a pretender to antiquities," and "a shiftless person, roving and magotie-headed, and sometimes little better than crazed." A very different account of his character was written by Malone, and published with his "Historical Account of the English Stage." This authority observes, that Aubrey "was acquainted with many of the players, and lived in great intimacy with the poets and other celebrated writers of the last age, from whom, undoubtedly, many of his anecdotes were collected;" and, after giving a long list of distinguished persons with whom Aubrey enjoyed an intimacy, Malone adds, that a person esteemed by such a circle of friends must have been a very different character from what Wood's splenetic remarks might lead us to suppose. Malone further observes, that Aubrey's character for veracity has never been impeached; and that, as a very diligent antiquary, his testimony is trustworthy. Toland, who was well acquainted with him, has a similar remark in his "Specimen of a Critical History of the Celtic Religion" (p. 122), where he observes, that

though Aubrey "was extremely superstitious, or seemed to be so, yet he was a very honest man, and most accurate in his account of matters of fact." To these may be added the testimony of Gough, who, in the Introduction to the first volume of the "Archæologia," assigns to him the merit of having "first brought us acquainted with the earliest monuments on the face of the country,—the remains of Druidism, and of Roman, Saxon, and Danish fortifications." (Rawlinson, *Memoir prefixed to Aubrey's Surrey*; *Memoir prefixed to the second edition of Aubrey's Miscellanies*; Wood, *Athene Oxonienses*, ed. Bliss, vol. i. p. lx. of the *Life of Anthony a Wood*; Kippis, *Biographia Britannica*; Malone, *Account of Aubrey*, printed in pp. 694—697 of the second volume of Prolegomena to Boswell's edition of Malone's *Shakspeare*, 1821; Gough, *British Topography*, i. 161, 162, ii. 315, 316, 369, 370, &c.; Thomson, *History of the Royal Society*, Appendix, No. iv. p. xxi.; and the printed *Works of Aubrey*.) J. T. S.

AUBREY, or AWBREY, WILLIAM, an eminent English civilian of the sixteenth century, was born at Centre in Brecknockshire, in 1529 or 1530. His epitaph on the monument (destroyed in the great fire of London) erected in St. Paul's Cathedral to his memory by his sons stated that he was of a good family. It does not appear in what year he entered the University of Oxford; but in 1549 he took his degree of bachelor of law there, and was elected a fellow of All Souls' College. Next year he was chosen principal of New Inn Hall. In 1553 he was appointed regius professor of civil law. This appointment was, in 1554, bestowed upon William Mowse: Wood says, whether in his own right or as a deputy of Aubrey he had been unable to learn: Strype conjectures that Aubrey, not having been found so pliant as Mowse, who was a conformer to the Roman Catholic religion, had been deprived. This conjecture is not very probable, as we find that Aubrey took his degree of doctor of law and was admitted an advocate in the Court of Arches in 1554. He held the office of judge-advocate in the expedition against St. Quintin's. Archbishop Grindal appointed him auditor and vicar-general in spirituals for the province of Canterbury, offices which he appears to have held till his death. In 1577, during the temporary sequestration of Grindal for refusing to enforce rigorously certain edicts and judgments against the Puritans, Aubrey was one of the civilians named to carry on the visitation in which Grindal was engaged at the time. Queen Elizabeth subsequently appointed Aubrey a member of the council of the marches for Wales, and a master in chancery. He died on the 23rd of July, 1595. Wood, on the authority of a grandson, describes him as a man of distinguished erudition, singular prudence, and

agreeable manners. Tanner attributes to him letters on the dominion of the sea, addressed to Dr. Dee, which have not been published. Extracts from his opinion on the best mode of reforming the Court of Arches, also mentioned by Tanner, are given in Strype's "Life of Grindal." A few of his opinions are preserved among the Lansdowne MSS. in the British Museum, and some fragments of his letters have been published by Strype. Dugdale's "History of St. Paul's Cathedral" contains a drawing of the monument and effigy of Aubrey in St. Paul's. Aubrey had by his wife Wilgifford three sons and six daughters. (A. Wood, *Hist. et Antiq. Universitatis Ozoniensis*; Sir W. Dugdale, *History of St. Paul's Cathedral*; Tanner, *Bibliotheca Britannico-Hibernica*; John Strype, *Histories of Archbishops Cranmer and Grindal*.)

W. W. AUBRIET, CLAUDE, was born at Châlons-sur-Marne, in 1651. Having acquired some reputation as a miniature painter, and studied under Joubert, he was appointed to make drawings of objects in natural history at the Jardin des Plantes in Paris. Here he became acquainted with Tournefort, who thought so highly of his talents, that he proposed that Aubriet should undertake with him his journey to the Levant. Having accepted this offer, he accompanied Tournefort, and on his return he was appointed painter to the king at the Garden of Plants, as successor to Joubert, where he was occupied for many years in adding to the fine collection of natural history painting commenced at Blois, by Nicolas Robert, by order of Gaston, Duke of Orleans. This collection of drawings, to which also Joubert contributed, consists of sixty-six folio volumes, which are now deposited in the library of the Jardin des Plantes. Aubriet's drawings in this collection are superior to those of Joubert, but are not always equal to those of Robert. The plates which illustrate Tournefort's work entitled "Éléments de Botanique," or the Latin edition "Institutiones Rei Herbariæ," were executed from designs by Aubriet. The plates also accompanying Tournefort's account of his voyage in the Levant were from drawings made by Aubriet on the spot. On his return from the Levant he commenced making drawings for Sebastian Vaillant's great work, the "Botanicon Parisiense," which was published in folio in 1727. In the royal library at Paris are five folio volumes of designs by Aubriet, including various species of mollusca, butterflies, fishes, and birds. Of these the drawings of the fishes, kept in the menagerie of Louis XIV., are considered the best. Aubriet died in the year 1743.

Under the tuition of Tournefort, Aubriet became an able botanist, and it is to his accurate knowledge of botany that many of his drawings of plants are indebted for their

excellence. Although these representations of plants by Aubriet were probably the best that had been published up to his time, they want many of the accurate details that are considered necessary at the present day. Du Petit Thouars, in his notice of Aubriet, in the "Biographie Universelle," says that Linnæus considered Aubriet a better botanist than Tournefort; but this could only apply to some particular branch of botany, as Linnæus himself, though opposed in theory in many things to Tournefort, must have been well aware of the great merit of the author of the "Institutiones Rei Herbariæ." (*Biog. Univ.*; Chalmers, *Biog. Dict.*; Füssli, *Allgem. Künstler-Lexicon*.)

E. L. AUBRIOT, JEAN, an historian of the fifteenth century. He was a burgess of Metz (in what was then called the Three Bishopricks, afterwards included in Lorraine), and a man of importance in that city. He was a member of or attendant upon a deputation sent from Metz to Charles le Téméraire (the Rash), Duke of Burgundy, then at Luxemburg. Returning, apparently in the course of the same year, from Bourges, he fell into the hands of a party of Burgundians, and only obtained his liberty on payment of a considerable ransom. The object of his journey to Bourges and the ground or manner of his capture are not stated. In 1477 he was one of a deputation from the citizens of Metz to Louis XI., then at Nogent, eighteen or twenty miles from Auxerre; and in 1492 he is again noticed as taking an active part in the affairs of the city of Metz. He is said, in the "Biographie Universelle," to have died 10th of October, 1501, but the authorities are not given in the article. Two manuscript works by him are noticed in Le Long's "Bibliothèque Historique de la France" (vol. iii. Nos. 38,770 and 38,777, and vol. iv.: Supplement to vol. iii. No. 38,770, ed. by Fevret de Fontette): one entitled "Les Chroniques de la Ville de Metz;" the other, "Journal de Jean Aubriot." They are probably the same work, and contain, according to Le Long, a minute history of Metz from 1464 to 1500, or, according to Calmet, from the death of Charles le Téméraire in 1477, to 1501 or 1502. The style of Aubriot is rude, but his writings contain some information not to be found elsewhere, and his participation in the affairs of which he speaks gives value to his testimony. (Calmet, *Bibliothèque de Lorraine*; Le Long, *as above*; *Biographie Universelle*, Suppl.)

J. C. M. AUBRIOT, HUGUES, prévôt of Paris in the latter end of the fourteenth century. He was originally a burgess of Dijon, and had been recommended by Philippe le Hardi (the Bold), Duke of Burgundy, to his brother Charles V. of France as a man of ability. The Duke of Anjou, another brother of Charles V., procured his appointment as pre-

vôt, or mayor, of Paris, an office which he held for a long time. While in possession of this office Aubriot was intrusted with the charge of repairing or rebuilding the fortifications of the city, the sewers, the bridge of St. Michel, the Petit Châtelet, the quay of the Louvre, and other buildings. The cost of these erections, and the strict police which Aubriot established, rendered him extremely unpopular with the populace; and he incurred the hatred of the University by the promptitude with which he imprisoned the students on the slightest evidence; and of the clergy, whom he treated with the greatest contempt. Those whose enmity he had thus incurred made secret inquiries into his course of life, which, it was said, was found to be of very disgraceful character. His licentiousness was alleged to be gratified partly by force exercised upon his victims, partly by the influence of money, gifts, or promises: and the charges were aggravated by the statement that some of his mistresses were Jewesses. Irreligion was also charged upon him; he was said not to believe in the sacraments of the church, and even to deride them—never to go to confession, and, in a word, “to be a very bad Catholic.” He was apprehended in 1381, and imprisoned “in the prisons of the bishop (archbishop) of Paris.” He was examined on various charges of heresy, impiety, and other crimes; and having confessed some of the charges, was declared by the clergy who sat in judgment on him to be justly liable to the stake. This extreme penalty was, on the intercession of the princes of the blood, to whom he was acceptable, commuted for degradation, perpetual imprisonment in a dungeon, and to be fed on bread and water. He was brought forth in the close of the cathedral of Notre Dame at Paris, and was proclaimed by the Archbishop of Paris guilty of Judaism and other heresies and crimes. He was then remanded to prison, from whence, however, he was next year (1382) delivered by the Parisian insurgents termed “maillottins” (“hammer-men” or “club-men”). They requested him to be their leader, to which proposal he seemingly assented; but the very same night he took the opportunity to escape into Burgundy, his native province, and, says Froissart, “told his adventure to his friends.” In the “Biographie Universelle” his rescue is erroneously placed in 1381; and Aubriot is said, but it is not mentioned on what authority, to have died in Burgundy the following year. (Froissart, *Chroniques*, livre ii. ch. cxxvii. ed. Buchon, Paris, 1837; *Les Grandes Chroniques de St. Denis*, quoted in Buchon’s note to Froissart, in loco citato; Juvenal des Ursins, *Histoire de Charles VI.* A.D. 1381, 1382; Barante, *Histoire des Ducs de Bourgogne*, liv. i.)

J. C. M.

AUBRIOT, JEAN, Bishop of Châlons-sur-Saône in the fourteenth century. He was

a native of Dijon, and of the same family as Hugues Aubriot, prévôt of Paris. He was elected bishop of Châlons toward the end of 1345 or the beginning of 1346. He stood high in the favour of Eudes IV. Duke of Burgundy, to whom, by the wisdom of his counsels and his skill in business, he rendered great service. He was one of the executors of Eudes, who died in 1349. There is some difference as to the time of Aubriot’s death, which is said by some to have occurred in or before 1350; but, according to other and better authority, he was appointed in 1351 president of the *Chambre des Comtes* at Paris. He probably died either in that or the following year. (*Gallia Christiana*.) J. C. M.

AUBRY, the name of several French artists.

ETIENNE AUBRY, a portrait and *genre* painter, born at Versailles in 1745. He painted several domestic pieces with much feeling, and in a good manner, several of which have been engraved by different masters. He was a member of the French academy of painting, and died at Paris in 1781.

PIERRE AUBRY was a designer, engraver, and printseller at Strassburg in the seventeenth century. He was born at Oppenheim in 1596, and died at Strassburg in 1660. He published a great many portraits, of which Heineken, in his “*Dictionary of Artists*,” has given an alphabetical list of two hundred and sixty-one: among them are portraits of Masaniello, John of Austria, Beza, Buxtorff, Charles II. of England, Des Cartes, Christina of Sweden, Cromwell, Fabricius, Grotius, D. Heinsius, John king of Portugal, Louis XIV., Maximilian of Bavaria, Admiral Ruyter, Salmasius, Marshal Turanne, Van Tromp, and Wallenstein. None of these probably were engraved by Aubry, but they are all marked P. Aub. exc., or P.A. Heineken says his other works are not worth notice.

ABRAHAM and JEAN PHILIPPE AUBRY were relations, the former a brother of Pierre Aubry, and likewise engravers and print-sellers; Abraham with his brother at Strassburg, and Jean Philippe at Frankfurt-on-the-Main. Abraham’s best works are a set of twenty-four Scripture characters, which he published under the title “*Les Hommes Illustres de l’Ancien Testament*,” eleven of the twelve months after Sandrart (the twelfth was engraved by F. Brun); and an interior view of the cathedral of Strassburg.

The works of Jean Philippe are not worth specifying. He made many copies after other prints, but few of any merit.

There have been two or three other obscure artists of the name of Aubry, but little or nothing is known about them. (Heineken, *Dictionnaire des Artistes*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

' AUBRY DU BOUCHET,' N., born at La Ferté Milon, about the year 1740, was elected at the Revolution deputy to the States-General for the bailliage of Villers-Cotterets. He voted for all the revolutionary measures, but took a prominent part only in such matters as related to his profession as a commissaire-à-terriers. He was a member of the Committee on Finances, and of that for effecting a new geographical division of the kingdom. He also originated the project of a Cadastre Général, or General Registry of Estates, for the purposes of taxation, which constitutes his chief claim to notice. His detailed plan was printed by order of the National Assembly (Paris, 1790, 8vo.), and Aubry died shortly after. (Rabbe, &c., *Biographie des Contemporains*, i. 155; Aubry du Bouchet, *Cadastre Général de la France*.)

J. W.

AUBRY, CLAUDE CHARLES, was born at Bourg-en-Bresse on the 25th of October, 1775, and entered the French army on the 10th of March, 1792, as under-lieutenant of artillery. He served in the campaign of the Milanese, in 1800, which commenced with Napoleon's passage of the Alps; in the disastrous French expedition to St. Domingo; the successful campaign against Austria, in 1809; the invasion of Russia, in 1812; and the campaign of 1813 in Germany. He distinguished himself on two memorable occasions in the construction of bridges: once, in 1809, when Napoleon, who had received a check from the Austrians, and was shut up in the island of Lobau in the Danube, was thus enabled to renew the struggle; the other, in the retreat from Moscow, in November, 1812, when he constructed the bridge over the Berezhina, which saved the wretched remains of Napoleon's army. It was in recompense for this service, according to the "Biographie Universelle," that Aubry was made general of division; but in an official document referred to in the "Victoires et Conquêtes des Français" he is stated to have been already a general at the time of the battle of Polotzk, on the 20th of October, 1812. On the third day of the battle of Leipzig, the 18th of October, 1813, both of his thighs were shot off by a cannon-ball, and he died the next morning. (*Biographie Universelle*; *Victoires, Conquêtes, &c. des Français*, xix. 114, xxi. 266.)

T. W.

AUBRY, FRANÇOIS, one of the inferior actors in the French revolution, appears to have preserved throughout a character of comparative moderation, remarkable at that time for its rarity. He was born at Paris, about the middle of the eighteenth century—according to Feller in 1749, and according to the "Biographie Universelle" in 1750; and was the son of a merchant who had property in Provence. He entered the artillery, and had risen to the rank of captain when he quitted the service, and, having adopted the

principles of the Revolution, became, in 1790, mayor of Nismes, where he resided, and, in 1792, deputy to the National Convention for the department of Le Gard. It is stated in the "Biographie Universelle" and many other works, that he voted for the death of Louis XVI. with a respite till the acceptance of the constitution by the people; but in his own speech on the occasion, which was printed at the time, we find that he concluded by proposing that the National Convention should decree that Louis was guilty, but that it appealed to the sovereign people to determine his punishment. The whole speech is directed against the idea of putting Louis to death. "The people," he exclaims in an animated passage, "will say to you, how is it you did not fear to draw on the nation the accusation of an unworthy abuse of its strength? As republicans you ought indeed to be severe, but you should be great and generous also; the austerity of your principles ought never to have been opposed to the immutable rights of justice: it is to these rights I appeal, and it is on your heads that the vengeance must fall which is due to the culpable abuse you have committed of the rights I transferred to you. Posterity will judge you also, and a just proscription, either of yourselves or your descendants, will certainly follow the culpable facility you have shown to give yourselves powers you did not possess." In another part of the same speech he censures the absurdity of forcing liberty upon foreign nations at the point of the sword. He signed the protest of the 6th of June, 1793, against the arrest of the Girondins on the 31st of May, and was in consequence put, with seventy-two other deputies, under arrest, which was terminated by the fall of Robespierre. On the 4th of April, 1795, he succeeded Carnot in the direction of the military operations as a member of the Committee of Public Safety, and in that capacity took an active part in the suppression of the revolt of the sections against the Convention on the three days beginning with the 20th of May (1st of Prairial), the success of which would probably have led to a still more terrible Reign of Terror. His alleged propensity to the employment of aristocrats in the armies led to his retirement from the Committee of Public Safety, on the 2nd of August, and on the 22nd of October he was placed under arrest on a charge of misconduct in the organization of the armies; but the accusation fell to the ground. On the 28th of August, 1796, he supported a proposal by Camus for a general amnesty, and he afterwards became a member of the club of Clichy, which was accused of having connections with the Royalists. On the revolution of the 4th September, 1797, which was as violent in principle as any that had preceded it, but happily bloodless, Aubry shared the fate of the rest of the members of this

club, and was condemned to transportation to Guiana. From this unhealthy exile he escaped on the 4th of June, 1798, with Pichegru and several other colleagues, to Demerara, and there, according to the "Biographie Universelle," he died, at the commencement of 1799. In Feller's "Dictionnaire Historique" it is asserted, on the contrary, that he went from Demerara to the United States, and thence to England, that he was well received by the Duke of Portland, and that he died in this country about the commencement of the present century, bitterly regretting that he was not allowed, like his companions in exile, to return to France, to which Bonaparte, then First Consul, persisted in refusing his consent. We find no mention of the death of Aubry in the obituaries of the "Annual Register" or the "Gentleman's Magazine."

The measures proposed by Aubry in the National Convention were chiefly of a military character, and though he may not have had the genius of his predecessor Carnot, he appears to have shown considerable talent. His project of a military penal code, proposed and adopted in 1796, is the basis of that which now prevails in France. Another of his proposals, against allowing the executive an arbitrary power of dismissing military officers, was adopted in 1797. His greatest error as a military man was his refusal, in 1795, a year before the campaign in Italy, to employ Bonaparte. During his banishment at Guiana, he composed a work on the French revolution, which has not yet been published. The large collection of tracts on the French revolution at the British Museum contains thirteen by Aubry, chiefly reports and projects of laws, printed by order of the National Convention: their titles are given at length in the printed Catalogue of the Museum. The "Opinion sur le Jugement définitif de Louis Capet," from which some quotations have been given, is the most eloquent and interesting, but many of the others display ability. (*Dictionnaire Biographique et Historique des Hommes marquans de la fin du Dix-huitième Siècle*, i. 57, &c.; *Biographie Universelle*, lvi. 522; Feller, *Dictionnaire Historique*, 5th edition, ii. 7; Lievy's, &c., *Fastes de la Légion d'Honneur*, i. 175; Aubry, *Opinion*, &c.) T. W.

AUBRY, JEAN D', or AUBERY, commonly known by the name of the Abbé Aubry, was born at Montpellier. He was son of an attorney, and laid claim to be descended from St. Roche. After having been successively a surgeon's boy, a monk, and a secular preacher, he took up the study of medicine. In 1638 he published a work for the instruction of preachers. Shortly after this he determined, according to his own account, to visit the Turks for the purpose of converting them to Christianity. He returned to his own country, and became "very melancholy,"

he says, "because that our religion could not be proved useful to pagans and infidels by the Holy Scriptures, the miracles, history, the fathers of the church, and our doctors." He accordingly determined to pursue another method, and he went to Africa, relying on the light of reason to recommend his religious teaching, and some say he added to this the working of miracles. It was during these travels that he pretended to have got a knowledge of medicine hitherto not known; but some of his biographers have taken the liberty of doubting whether he ever was in Asia or Africa at all. In his medical doctrines he was a follower of Van Helmont and Raymond Lully. In 1656 he published a work on the Archæus (the fancied principle of fire and life) of Van Helmont, entitled "Le Triomphe de l'Archée et le Désespoir de la Médecine," Paris, 4to. This work was translated into Latin, and published at Frankfort, in 1660, and both together were published at Paris in the same year. This work contained a reprint of a small work which he had published in 1638, in order to defend himself from the charge of using magic in his cures. It was entitled "Apologie de l'Abbé d'Aubry contre certains docteurs en médecine, les persécuteurs de son emprisonnement, répondant à leurs calomnies; que l'Auteur à guery par Art Magique, beaucoup de maladies incurables et abandonnées," Paris, 4to. He obtained permission of Pope Alexander VII. to practise medicine although he was a preacher. He published other works on medicine, in which the absurd chemical views of the alchemists are applied in their utmost extent to the explanation of the symptoms and treatment of disease. His other works are, "La Merveille du Monde, ou la Médecine véritable nouvellement ressuscitée," Paris, 1655, 4to. "Médecine Universelle des Ames," Paris, 1661, 4to. "Abrégé de l'ordre admirable et des beaux secrets de Saint Raymond Lulle," Paris, 1665, fol. This work seem to have had its origin in the fact of Mascal, professor of the doctrines of Raymond Lully at Majorca, having indicated his approbation of Aubry's previous writings by presenting him with manuscript copies of two of Raymond Lully's works. The work in which he gives an account of his voyages to Asia and Africa is entitled "Trompette de l'Evangile."

Aubry possessed an enthusiastic mind, and mistook the creations of his imagination for the conclusions of his reason. He had great confidence in his own powers, which probably gave confidence to others, and will account for many of his miraculous cures. It appears from his own account that he was imprisoned for being supposed to use magic, and this could only have the effect of confirming him in the opinion that the views which he held were true and of importance to the world. He has been, without suf-

ficient evidence, condemned, with the rest of his school, as a charlatan and an empiric by those whose writings at a subsequent period may not appear less absurd or dishonest when criticized by the light of advanced knowledge. (*Biog. Méd.*; Eloy, *Dict. Hist. de la Médecine.*) E. L.

AUBRY, JEAN FRANÇOIS, was physician in ordinary to Louis XVI., King of France, and superintendent of the mineral-waters of his native place, Luxeuil, during the latter half of the eighteenth century. Few particulars of his life exist; but he was well known in France by the publication of a work on the symptoms of diseases, with the following title, "Les Oracles de Cos, ouvrage de Médecine clinique à la portée de tout lecteur capable d'une attention raisonnable, intéressant pour les jeunes Médecins, et utile aux chirurgiens, curés et autres ecclésiastiques ayant charge d'âme," Paris, 1776, 8vo. This work was published again at Paris in 1781, and at Montpellier in 1810. In this work Aubry conceived the singular project of re-establishing the text of the sentences of Hippocrates, not according to the manuscripts and commentators, but after the accurate observation of disease. He considered that any errors in the works of Hippocrates did not exist in the original, but was the consequence of the want of care on the part of transcribers and printers. The Moslem has not more respect for the Koran than Aubry for the works of Hippocrates. He said of them that they contained the art of relating the past, of recognising the present, and predicting the future. In the preliminary discourse to his work he displays great erudition and an extensive knowledge of diseases and their symptoms. For each symptom in disease he gives the appropriate treatment on the principles of Hippocrates. Such a work was ill calculated to advance the study of medicine, and although in many instances it affords faithful pictures of disease, still it fails to refer particular symptoms to general principles, by which alone the science of medicine can be improved and successfully practised. Aubry died at Luxeuil, in 1795. (*Biog. Méd.*; Quérard, *La France Littéraire.*) E. L.

AUBRY, MARIE. [GOGUES.]

AUBRY, PHILIPPE CHARLES, was born at Versailles on the 8th of February, 1744, of parents who were not in very good circumstances. He studied gratuitously at the college of that town, and obtained an employment in the Ministry of Marine. In 1798, when some reductions were made, he lost this situation, and returned to Versailles, where he followed the profession of teacher of languages till his death, on the 23rd of May, 1812. Aubry wrote verses both in Latin and French, and published a small collection of his lyric poetry with his initials only, under the not very modest title of "Le

Pétrarque Français;" the first edition is not mentioned by our authorities, but the second appeared at Tours in 1799. He was acquainted with several modern languages, and among others with English and German, at that time an unusual combination of accomplishments for a French man of letters. He published the "Esprit d'Addison," a selection of essays from the *Tatler*, *Spectator*, and *Guardian*, and a translation of the "Leiden des jungen Werthers," which he entitled "Les passions du jeune Werther." The original had been first published in 1774; the first French translation, by Yverduin, appeared at Maastricht in 1776, and that by Aubry with the imprint of Mannheim in 1777. Though inferior to its predecessor, it ran through several impressions, and the "Sorrows of Werter," published in 1789, in Harrison's "Novelist's Magazine," is said in the title-page to be "translated from the genuine French edition of Monsieur Aubry, by John Gifford, Esq." Barbier inserts it in his "Dictionnaire des Ouvrages anonymes et pseudonymes," and adds, in a parenthesis, to the name of Aubry, "or rather by the Count von Schmettau," a statement which the "Biographie Universelle" brings forward some considerations to rebut, but omits the strongest. Prefixed to the translation in the "Novelist's Magazine" is a letter from a German of literary eminence to Monsieur Aubry, which commences with these words: "I have received your acknowledgments, Sir, for the assistance I afforded you in the 'Sorrows of Werter.'" It seems not unlikely that the Count von Schmettau may have been this "German of literary eminence," and that he thus had really a part, but only a part, in the translation. Mr. Gifford states in his preface to the English reader, that "the letter prefixed to the work, at the same time that it conveys some idea of the state of literature in Germany, will demonstrate the extreme difficulties that a foreigner must inevitably experience in the study of the German language, and which render it almost impossible that he should acquire a sufficient knowledge of it to be able, without the assistance of a native, to give good translations of the best German authors." This is speaking of German in much the same style in which it is now customary to speak of Chinese. Another version of Werter from the original, by a native, Dr. Render, was published in English in 1800, but the translation from Aubry has been much more frequently reprinted than that from Goethe. (Barbier, *Dictionnaire des Ouvrages anonymes et pseudonymes*, No. 13,892; Eckard and H. Audifret, in *Biographie Universelle*; Goethe, *Sorrows of Werter*, by Gifford.) T. W.

AUBUSSON, FRANÇOIS D', DUC DE FEUILLADE. [FEUILLADE.]

AUBUSSON, JEAN D', was a trouba-

dour of the thirteenth century, who has left a piece, or *tençon*, on the subject of the bestowal, by the Emperor Frederic II., on Boniface, marquis of Montferrat, of some privileges and estates. It is in the shape of a dialogue between the poet and Nicolet, the former asking the explanation of a dream, in which he had seen an eagle soaring on high and putting all to flight. He is told that the eagle is the emperor, who puts to flight all who have offended him; that no land, nor man, nor aught in the world can prevent his being master of all things, as it is just he should be. He goes on to say that he saw a vessel come down from Cologne, and make way across the land, full of fire, which the eagle was blowing; and is told that the eagle is the treasure which the emperor is bringing to Germany, the ship the army of Germans which he is leading. He continues:—that the eagle blew out the fire, and shed forth a light which shone in Montferrat first, and then throughout all the earth; and then sat on high, in so lofty a region that from thence he could view the whole world. The fire which he puts out is that peace which he will give to the world; the light is the restoration of Montferrat, and other rewards which he will give to the deserving; the eagle sitting on air indicates that the whole world is subject to the imperial dominion.

This piece illustrates in a curious manner at once the strange conceits of the troubadours and the high Ghibeline principles of the age. Several extracts are given from it, in the original, in Raynouard's "Choix des Poésies originales des Troubadours," Paris, 1820, vol. v. p. 236.

No other works of this author have been discovered, nor is anything known of his life. (Mittot, *Histoire Littéraire des Troubadours*, Paris, 1774, vol. ii. p. 207; Raynouard, as above cited.) J. M. L.

AUBUSSON, PIERRE D', the son of Renaud d'Aubusson, lord of Montcil-au-Vicomte in La Marche, and one of the most successful opponents of the progress of Turkish conquest in the fifteenth and sixteenth centuries, was born in 1423. He embraced at an early age the profession of arms, and, on the conclusion of a truce between England and France, offered his services to the Emperor Sigismund of Luxemburg against the Turks, and distinguished himself highly in Hungary, when only twenty years of age. When their invasion of that country had been arrested, he sought to obtain the good graces of the emperor, a zealous patron of learning, by studying languages, geography, mathematics, especially in relation to war, and above all things history, and he soon became a favourite. But on the death of Sigismund in 1437, D'Aubusson found no longer the same disposition in his successor Albert II., and was glad of an occasion to return to France. Introduced to court by his cousin Jean d'Aubusson,

chamberlain to Charles VII., he obtained high favour with the Dauphin, afterwards Louis XI., whom he accompanied to the siege of Montereau, and afterwards on his expedition to Switzerland in 1444. On the revolt of the Dauphin, D'Aubusson had tact enough to retain his favour without joining in his attempt, and was one of those whose wise advice at last prevailed upon him to submit. The king's gratitude for this service intrusted him with the conduct of various important and secret matters; it was rare, Charles VII. used to say, to find so much fire combined with so much wisdom.

Peace, however, was ill suited to D'Aubusson's ambitious spirit. The progress of the Turks, and the successful resistance opposed to them by the Knights of St. John of Jerusalem, impelled him to leave France for Rhodes, and solicit admission into the order, which was granted. But a treaty had just been concluded between the grand-master Jean de Lastie and Sultan Murad II., and D'Aubusson had at first nothing to do but to study his new duties, and to give chase to some Turkish pirates. The death of Murad II., and the demand of tribute from the Order by Mohammed II., soon called his talents into play. He was deputed to the court of France to solicit assistance, and although Charles VII. was indisposed to a holy war, D'Aubusson obtained from him permission to levy tenths on ecclesiastical property throughout the kingdom, with promise of assistance, and 16,000 gold crowns. D'Aubusson laid the money out in the purchase of artillery, ammunition, and stores of every kind, which he sent off to Rhodes.

After his return to Rhodes he was intrusted with a diplomatic mission to Rome, for the purpose of defending the new grand-master Pedro Ramon Zacosta (second in succession from De Lastie), who had excited disaffection by endeavouring to levy the arrears due on lands in the vassalage of the order, and to reform the dissolute habits of the knights; and he met with full success. After rising successively to the higher dignities of the order, he was admitted into the council, where he distinguished himself by taking the part of the fugitive Queen of Cyprus, Charlotte of Lusignan, and was soon intrusted with the superintendence and defence of the fortifications of the island of Rhodes. He was finally elected grand-master in 1476, by the unanimous voice of the council. He shed tears, it is said, on this occasion, whilst being carried on a chair to the high altar upon the shoulders of the chief commanders of the order.

His first care was to perfect the fortifications, as well of the island as of the castle of St. Peter, a possession of the order upon the opposite coast of Caria. There was need for all his vigilance, for he was threatened at once by Mohammed II. and by the Venetians, whom the order had offended by giving

an asylum to Charlotte of Lusignan, whilst Venice supported the claims of Catherine Cornaro, the adopted daughter of the republic. The Venetians, however, did not choose to commence hostilities, and the Turks wanted money, so that a truce was concluded, whilst the Turkish governor of Lycia sent an ambassador to bargain for the ransom of some knights of Rhodes and other vassals of the order, prisoners of the Turks. Soon afterwards, just as a dreadful storm had almost dismantled the town, and some dissensions between the Greeks and Latins upon certain doctrinal points, which had even given rise to rioting, had scarcely been appeased, the news arrived, through a Turk in the ambassador's suite, who had offered his services to the grand-master, that a formidable armament was in course of preparation. It was on occasions such as these that D'Aubusson's energy and quiet decision shone conspicuous: he repaired the half-ruined forts, compelled all vagrants and strangers to take service in the troops, and put an embargo on all ships in the harbour. For the time, however, it proved but a false alarm, as the Turkish fleet withdrew after devastating various islands of the archipelago. Yet the danger was still nigh, and D'Aubusson sought to provide against it by sending a circular letter to all the priors of his order, inviting them to come to his assistance, and threatening with expulsion all those knights who should not personally appear before him on the 1st of May in the ensuing year, 1477. He sent the Chevalier de Blanchefort to his old friend Louis XI. of France, now seated upon his father's throne, whose passion for curious animals, which is well known to the readers of Commines, he sought to gratify by sending him a leopard and some rare hunting hawks. Louis XI. obtained for him from the pope a jubilee (or plenary indulgence) for all persons of his realm who should assist the order at this juncture, the large proceeds of which were entirely devoted to the defence of the island. At the same time two favourable treaties were concluded with Mohammedan princes, the one with the Sultan of Egypt, by which it was stipulated that neither party should molest the other, that Rhodian ships should be received with favour in Egyptian ports, and Rhodian vassals exempted from oppressive tolls and dues on their pilgrimage to the Holy Land, and that the Egyptians should have nearly similar privileges in return; the other with the Bey of Tunis, much in the same tenor as the former, with the further somewhat singular condition, that Rhodian vessels should be allowed to ship from the coast of that state free of duty, and under whatever circumstances of peace or war, plenty or dearth, 30,000 measures of wheat. Yet all these precautions had well nigh been of no avail; the corn-ships were wrecked off the coasts of Asia Minor and the islands of the archi-

and fearful storms, succeeded by a famine, would have placed the Rhodians at the mercy of their enemies, if the love of gain of the Turkish merchants themselves had not provided the grand-master with fresh supplies.

It was some time before the war broke out. Advised by his principal ministers to come to terms with a foe whom it would be more difficult than profitable to subdue, Mohammed sent three successive embassies to Rhodes, at first in the names of his son and nephew, and subsequently in his own, endeavouring to obtain a tribute. This D'Aubusson steadily refused; asserting, moreover, that he could not treat without the permission of the pope, but that he was ready in the meanwhile to conclude a truce, and to allow free trade between the two contending parties. At the same time he was earnestly preparing for war, and getting in vast supplies of corn from Naples, Syria, Egypt, and other countries. The general assembly of the knights of the order, which had by this time met in Rhodes, invested him with the sole superintendence of the finances, ordnance, and commissariat of the order, as well as with the right of naming to various offices; new embassies were sent to Europe, and some knights who had not responded to the grand-master's appeal were expelled the order, or otherwise punished.

The Turkish fleet, repulsed on its first appearance (4th of December, A.D. 1479) before Fano, one of the fortresses of the island, turned off against the small Rhodian island of Tilo in the archipelago, which was subdued. This had given time to D'Aubusson still further to complete his preparations for the defence, towards which nothing was spared; two churches were thrown down to make way for new fortifications, all the standing corn, even that which was green, was cut down and brought into the city for provisions or fodder, whilst the translation to Rhodes of a miraculous image of the Virgin inspired the Christians with fresh confidence.

On the 23rd of May, 1480, the Ottoman fleet again made its appearance, 160 sail strong, carrying, it is said, 100,000 soldiers, amongst others the élite of the spahis and janissaries, 4000 adventurers of reckless courage, and some of the veteran bands of Mohammed II., besides a German engineer of the name of George Frapam(?). The command was held by the renegade Misach or Misithes Palæologus, of the Greek imperial family of that name. Ably seconded by his brother Antoine d'Aubusson, his nephew Blanchefort, and other knights of the order, the grand-master succeeded in repelling all the attacks of the enemy: he exposed himself to much personal danger, often led the defence himself, and was struck by the stones or arrows of the enemy. His activity and vigilance were

incessant. He repaired or strengthened the fortifications, worked himself, and excited by his example all the knights of the order, the citizens of the town, and even the women and girls, the nuns and little children, to similar efforts. At the last assault, which was a general one, made on the 27th of July, when seven Turkish standards were planted on the wall, the grand-master had to lead the defence in person, while behind him the women manned the inner walls, dressed as men, to increase the apparent number of the garrison, some casting down boiling oil, stones, and pieces of iron, others fire-balls, some even using the arms of soldiers who had been killed in the fight, till at last the wall was retaken, and the flags wrested from the Turks. An old corps of janissaries was then called out, with orders to aim chiefly at the grand-master's person; though wounded at once in five places he yet fought on, and had the good fortune to repulse the enemy and to pursue them into their own camp. Paleologus now prepared for a retreat, at the very juncture when two vessels sent to the assistance of the town by Ferdinand of Naples were coming into the harbour, and he left the island completely baffled, after an eighty-nine days' siege, and with a loss, it is said, of 9000 killed and 15,000 wounded.

D'Aubusson, whose wounds had been considered mortal, was soon restored to health, and in commemoration of this splendid triumph he founded churches in Rhodes, both according to the Latin and Greek rites of worship, to unite both religions in the recollection of their joint success. Embassies were sent to the Christian princes to apprise them of the event; rewards were distributed among the deserving; and the population of the island obtained a three years' exemption from taxation. These rejoicings were likely to have proved premature: earthquakes and inundations of the sea spread universal terror throughout the island, while the news was received that Mohammed II. had left Constantinople with 300,000 men, to take vengeance for his general's defeat. Death, however, stopped his progress at Nicomedia (1481), and whilst his sons were disputing for his throne, D'Aubusson applied himself to reform the morals of his order, from which, it is said, he succeeded in banishing even all games of chance. He made an unsuccessful attempt to take Mitylene, and sent privateers to devastate the coasts of Egypt and Syria, to retaliate for some infractions of the treaty with the sultan. On Zizim's expulsion from the throne by his brother Bajazet, D'Aubusson granted him an honourable asylum; but seeing the arrival of ambassadors from his brother to negotiate his dismissal, the fugitive prince himself asked leave to embark for France, after concluding a perpetual alliance with the order, in case he should ever recover his kingdom. So completely were matters

reversed since the death of Mohammed, that Bajazet consented to a humiliating treaty, by which he engaged to pay a sort of tribute to the order, in the shape of an annual sum of 40,000 ducats, partly for the subsistence of Zizim, and partly as an indemnity for the extraordinary expenses of the late war.

The possession of the Turkish prince, who, though in France, was still under the care of the order, at the commandery of Bourgneuf in Auvergne, was a powerful weapon in the hands of the grand-master; and solicited in turn by the pope, by kings Ferdinand of Naples and Ladislaus of Hungary, by Cahir Bey of Egypt, to give up to them his prisoner-guest, for a long time he refused them all, and by the credit of such refusals obtained from the Turkish sultan almost all his demands. He prevailed upon him to refrain from aiding the Venetians against the King of Naples, and received from him "the hand of St. John the Baptist which had baptized our Saviour;" he also obtained for the Genoese island of Scio the remission of a heavy tribute which had been imposed upon it by the Turks. He was finally prevailed upon by Pope Innocent VIII. to transfer Zizim to Rome (1488) (but still under the guard of some knights of the Order), and was rewarded by the uniting of the orders of St. Sepulchre and St. Lazarus to that of St. John, and by being named cardinal and universal legate in Asia. Bajazet at first complained of the transfer of his brother to Rome, but was appeased by the grand-master, and even induced to send an embassy to the pope, and to deliver up "the lance which had pierced the side of Christ."

Although sometimes threatened with war, on which occasions he would quickly repair the fortifications, and buy in corn from Sicily, Naples, and the Turkish coasts, D'Aubusson's attention was now for a time chiefly devoted to internal matters—the building of churches, the administration of the finances of the order, the punishment of some Spanish pirates, whom he caused to be broken alive on the wheel, the draining of a morass which created frequent pestilence in the Rhodian island of Lango, and the institution of an order of nuns on the model of and in conjunction with that of St. John, founded at Seville by a female admirer of his wisdom and talents. Still he pursued what had always been the grand object of his life, the formation of a general league amongst the Christian princes against the Turks, towards the success of which the possession of a claimant to the Turkish throne seemed at this time to offer great encouragement. To attain this end, he found himself at last compelled absolutely to deliver up his prize to Pope Alexander VI. (Borgia), who in turn gave him over to Charles VIII. of France, having first, it is said, poisoned the prisoner, who died shortly afterwards. Courtied by European princes; invited by the young conqueror Charles VIII.,

then in the full tide of his glory, to meet him at Rome; consulted by the Emperor Maximilian on a projected war against the Turks, D'Aubusson seems now studiously to have provoked the hostilities of the Turkish sultan, which the latter as studiously avoided. His haughty complaints of the piracies of some Turkish vessels received immediate satisfaction; no notice was taken of the embassies sent by the grand-master to Louis XII. of France, who had succeeded Charles VIII., to Ladislaus of Hungary, and other princes, to excite them to a crusade, nor of the assistance afforded to the Venetians, on the invasion of Romania by the Turks, by the grand-master's own nephew, the prior Blanchefort; and a Rhodian vessel having been taken by a Turkish one, all the prisoners were instantly given up.

The long-talked-of league was formed at last: it included the kings of Castile, Portugal, and Hungary, the Emperor Maximilian, the Pope, and Louis XII. of France. D'Aubusson was declared at Rome captain-general of the crusade, 1501, yet all went wrong. The pope long failed in sending his contingent of fifteen galleys; instead of the preconceived combined attack of the allied fleet by sea, and of the king of Hungary by land, Ravestein, the French general, made an unsuccessful and premature attempt upon Mitylene, where the grand-master arrived only to find the siege already raised, and the general out of sight, homeward bound. But the grand-master's zeal, or spite, was not to be appeased. In vain did Bajazet send his own son to sue for friendship and freedom of trade; in vain did the war between Spain and France warn him of the little faith to be placed in a league of princes for the defence of the faith; he would still exhaust himself in fruitless exhortations to concord on the one side, in petty acts of spleen on the other, such as taking a few Turkish vessels, stirring up discord between Turkey and Persia, and conquering Santa Maura, which he gave to the Venetians. Where he could not persecute the Moslems, the luckless Jews would serve his purpose as well. He expelled the Jews from Rhodes, except the children, whom he tore from their parents and baptized, "as, being slaves of the Christian princes, they could not have the fulness of paternal power over their children." When the Jews were expelled, he employed himself in making severe enactments against oaths, luxury, and other vice. But his credit was failing with his genius; the Venetians gave up Santa Maura to the Turks, and Ladislaus made his peace; the pope, engaged with other affairs, made no scruple to offend the troublesome grand-master, by disposing of a priory which by right was in the gift of the latter. Tired and disheartened, the old warrior fell ill and died, on the 15th day of July, 1503, at the age of eighty.

Notwithstanding the unbounded praise of his panegyrist, Father Bouhours, who speaks of him as "a man chosen of God amongst the French, to put bounds to the conquests of the Infidels," D'Aubusson appears to have been nothing more than a stubborn though able bigot, perfectly unscrupulous in his dealings with men of another faith, and viewing all questions through the medium of the narrowest fanaticism. His base betrayal of his confiding guest, Zizim, into the hands of the most treacherous of popes, Alexander Borgia, has been frequently commented on; and his whole conduct towards the Mohammedan princes presents a course of double-dealing which has rarely been rivalled, and which is truly worthy of the early friend of Louis XI. of France. (Bouhours, *Vie du Grand-maitre D'Aubusson*, La Haye, 1739.)

He is stated to have left a history, in Latin, of the siege of Rhodes, entitled "De servatâ urbe presidiisque suo, et insigni contra Turcos victoriâ, ad Fridericum III. imperatorem relatio," contained in "De Scriptoribus Germaniæ," Frankfort, 1602, 8vo. (*Biographie Universelle*, "D'Aubusson.") J. M. L.

AUCHMUTY, SAMUEL, was the son of the Rev. Samuel Auchmuty, D.D., of New York, a minister of the Church of England, and was born in 1756. In the contest with the colonies, all the members of his family were decided partisans of the mother-country, and in 1776 Samuel entered the British army as a volunteer, in which capacity he served three campaigns under Sir William Howe, and was present at several actions, particularly those at White Plains and Brooklyn. He obtained an ensigncy in 1778. From 1783 to 1796 he was in India, and at the latter date had risen to the rank of lieutenant-colonel, and filled the office of adjutant-general. During that period he served two campaigns on the Malabar coast and in the Mysore, and assisted at the first siege of Seringapatam, under Lord Cornwallis. He returned home in 1797, and in 1800 he was sent from England, with the rank of colonel, to take command of a force to be despatched from the Cape of Good Hope to attack the French posts at Kosseir and Suez, on the Red Sea. On arriving at Jidda, his command merged in that of General Baird, whom he found there at the head of the Indian army; but he was appointed adjutant-general, at first to that army, and afterwards to the whole British forces in Egypt. He remained in that country during 1801 and 1802, and in 1803, on his return to England, was honoured with the Grand Cross of the Bath. In 1806 Sir Samuel Auchmuty was ordered to take command of the British troops in South America, with the rank of brigadier-general. On his arrival he found affairs in a critical position,

the main body of the troops already on the spot being shut up in Buenos Ayres, on account of the recapture of that city by the Spaniards. He landed on the 5th of January, 1807, on the island of Maldonado, of which possession was still kept by the remnant of the British forces. Seeing the necessity of instant action, he determined on the attack of Monte Video, a city so well fortified that it was often called "the Gibraltar of America." The whole of his force, amounting to 4800 men, was accordingly landed near the city on the 18th of January, and on the 20th it sustained an attack from a well-appointed Spanish force of 6000 men, which was repulsed with great loss to the Spaniards. Regular siege was then laid to Monte Video, and a breach effected, notwithstanding the great strength of the works, which mounted 160 pieces of cannon. Intelligence arriving that 4000 men and 24 pieces of cannon were approaching for the relief of the place, the general determined on an immediate assault, which, on the morning of the 3rd of October, was made with complete success. The British loss amounted to 600, and on the side of the Spaniards there were 800 killed, 500 wounded, and 2000 taken prisoners. After this brilliant action, little more was done by Sir Samuel Auchmuty until he was superseded, on the 9th of May, by General Whitelocke, whose incapacity caused the loss of the advantages which his predecessor had gained. For the taking of Monte Video, Sir Samuel received the thanks of both houses of parliament.

In 1810 Sir Samuel Auchmuty sailed again for India, as commander-in-chief in the presidency of Fort St. George, and in the next year he commanded the troops at the reduction of the island of Java. He landed on the 4th of August, 1811, Batavia was taken on the 8th, and on the 18th the island surrendered by capitulation. For this service also Sir Samuel received the thanks of both houses. In 1813 he returned to England, and was made lieutenant-general in the army, but he was not afterwards engaged in active service. He died suddenly, in the Phoenix Park, Dublin, on the 11th of August, 1822, in his sixty-sixth year. At the time of his death he was commander of the forces in Ireland. (Allen, *American Biographical and Historical Dictionary*, i. 58; *Gentleman's Magazine*, lxxx. 301, xcii. 184, 471; *Annual Biography and Obituary*, vii. 312—14; *Narrative of the Operations of a small British Force employed in the Reduction of Monte Video*, by a Field-Officer of the Staff, London, 1807, pp. 5—21.) J. W.

AUCKLAND, LORD. [EDEN.]

AUCLERC, GABRIEL ANDRÉ, born at Argenton in Berry, about the middle of the eighteenth century, became an ardent advocate of revolutionary principles, and endeavoured to substitute for the Christian religion

the rites of ancient paganism, taking himself the name of Quintus Nantius, and the pretended garb of a pontiff. His household, however, ended by being the sole proselytes whom he could muster for the celebration of his rites, although he continued, even for years after the restoration of the Christian worship, to appear in public in his long pontifical robes. His tenets, which consist of a few moral views with a farrago of miscellaneous dogmas, are to be found in a work entitled "La Thérésie, ou la seule voie des Sciences divines et humaines, du culte vrai et de la morale," Frankfort (Paris), 1799, 8vo., though not in all their original boldness. His style is said to be somewhat impassioned, but incoherent and incorrect. He subsequently published, it is said, a recantation, in the shape of a poem in three cantos, under the title of "Ascendant de la Religion, ou récit des crimes et des fureurs, de la conversion et de la mort Chrétienne qui ont eu lieu récemment dans la ville de Bourges," anonymous, Bourges, 1813; and died two years after. (*Biographie Universelle*.) J. M. L.

AUCOUR, JEAN BARBIER D'. [BARBIER.]

AUDA, DOMENICO, a Franciscan monk, of Lantusca, in the province of Nizza. He lived during the early part of the seventeenth century, and is known by two medical works which he published. He officiated as a priest in the convent of St. Francis at Rome, and was afterwards attached, according to Jücher, to the hospital of the Holy Ghost in "Saxia Aromatarius." His first work was published at Rome, in 1655, and contained a short account of marvellous secrets. It was entitled "Breve Compendio di maravigliosi Segreti," 12mo. This work is divided into four books, the first of which treats of medical secrets; the second, of secrets appertaining to various things; the third, of chemical secrets; and the fourth, of medicinal astrology. The first three books of secrets consist of receipts of various kinds, supposed to be good in particular diseases. The fourth book contains general remarks on the means of preserving health, and is not at all confined to an astrological view of the subject. This work was republished at Rome in 1660, at Venice in 1663, at Turin in 1665, at Milan in 1666, and again at Venice in 1692 and 1716. His second work is sometimes quoted as having the Latin title "Praxis Pharmacæ utriusque dogmaticæ et chemicæ;" and an Italian edition in 12mo. is referred to by Mazzuchelli, as having been published at Venice in 1683. In the British Museum library there is an edition of this work published at Venice in 1670, with the title "Pratica de' Spetiali che per modo di Dialogo contiene gran parte anco di Theorica," 12mo. It consists of directions for forming various medicinal preparations, which are arranged according to their form, as pills,

plasters, ointments, electuaries, &c. With this work are bound up two others by the same author, and which were published at Venice at the same time. The title of the first is "Trattato delle confettioni nostrane per uso di casa;" the other was an appendix to the Secrets, and entitled "Nuova aggiunta di Segreti." The date of his birth or death is not recorded. (Mazzuchelli, *Scrittori d'Italia*; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung, *Supplement*; Auda, *Works*.) E. L.

AUDÆUS, or AUDIUS (*Ἀυδαῖος*, Theodoret; *Ἀυδαῖος*, Epiphanius; Audæus, Jerome), founder of a sect in the fourth century after Christ. He was born in Mesopotamia, and obtained great reputation there by the holiness of his life and the earnestness of his zeal. He was in the habit of boldly rebuking the sins of presbyters and bishops, plainly telling them, when he noticed their love of money, their luxurious self-indulgence, or their departure from what was then deemed the faith and discipline of the church, that "such things ought not to be." This severity of reproof, not pleasing those of the clergy who were lax in conduct, drew upon him much ill-will, which was manifested by insult and contradiction. This treatment he long bore with patience, not wishing to separate himself from the church; but at length, worn out by it, he determined on separating; and many others withdrawing with him, they formed a dissenting community or sect, variously called by the Fathers "Audæans," "Audians," "Odians," "Vadians," and "Basians."

Among the separatists were several bishops and presbyters, and by one of these seceding bishops Audæus was himself ordained to the episcopal office. According to Jerome, Audæus had obtained great reputation in Cœle-Syria, and from that Father's brief notice of the Audæans (*Chronicon*, A.D. 344) it may be inferred that the sect rose in Cœle-Syria. Audæus, in his old age, was banished by the Emperor (it is uncertain by which of the emperors) into Scythia, on the accusation of the bishops (we may presume of the country where he lived) for inducing the people to withdraw from the communion of the church. In his exile, he withdrew into the country then occupied by the Goths, and instructed many of that nation in Christianity, established monasteries among them, and inculcated celibacy and the strictest ascetic observances. The time of his death is not known, but it must have been before (and was probably some years before) the expulsion of the Christians from the Gothic territory, which took place in A.D. 372.

After the death of Audæus, the leading bishops of the sect were Uranius in Mesopotamia and Silvanus in the territory of the Goths. The sect, however, soon diminished, and as those of the Gothic territory were expelled with other Christians, the remain-

ing members of the body, when Epiphanius wrote, were to be found chiefly at Chalcis near Antioch and in the neighbourhood of the Euphrates.

There is some uncertainty as to the leading tenets of Audæus and his followers. Epiphanius ascribes the separation of Audæus to the persecution which his zeal had entailed on him, rather than to any important divergence from the then prevalent doctrine of the Church. He distinctly says that the Audæans were chargeable with "defection and schism, but not with heresy;" and that "he (Audæus) and his followers were most correct in their belief, though over pertinacious in a trifling matter." That he held orthodox views of the doctrine of the Trinity is also expressly stated; the "trifling matter" of which Epiphanius speaks was his explanation of the passage that God made man "in his own image;" an expression which he insisted was to be understood of man's bodily form. He and his followers supported this opinion by an appeal to those passages of Scripture in which eyes, ears, and hands, or other members are ascribed to God. From their thinking and arguing thus, some of the other Fathers, Augustin and Theodoret, charged them with anthropomorphism, and apparently not without reason, notwithstanding the testimony of Epiphanius to the soundness of their faith. They differed from the Catholic Church also in the time of observing Easter, which they regulated so as to make it coincide with the Passover of the Jews; charging the Church with having altered the time to please the Emperor Constantine, and alleging the authority of the pseudo "Apostolical Constitutions."

According to Epiphanius these were the only peculiarities of the Audæans, but Theodoret adds some others. He says that Audæus was charged with holding that darkness, fire, and water were uncreated; but that his followers concealed their opinion on this point: the charge, however, from Theodoret's mode of stating it, seems to have rested on a mere rumour. He also charges them with giving absolution to sinners on condition merely of confessing their sins, while passing between their sacred books (of which he says they had many spurious, besides the genuine ones, and that they revered the spurious most, as being most mysterious) arranged in two lines. Whether this charge had any foundation is not clear. The followers of Audæus were, according to Epiphanius, remarkably strict in their morals, and Theodoret admits that they alleged the vices of the Catholics as the cause of their separation; Theodoret, indeed, charges them with doing much worse things themselves, but he does not say what these things were. (Epiphanius, *Against Heresies*, No. 70; Augustine, *De Heresibus*, c. 50; Theodoret, *Fictions of the Heretics*, book iv. No. 10;

Petau (Petavius), *Dogmata Theologica* (*De Deo, Deique proprietatibus*) lib. ii. cap. 1, § viii. ix.; Tillemont, *Mémoires*, tom. vi. pp. 691, seq. ed. 1704.) J. C. M.

AUDEBERT, GERMAIN, was born at Orleans in the year 1518. After finishing his education in France, he proceeded to Italy to complete his study of the law. He resided three years in Bologna, under the tuition of Alciati, and afterwards travelled through the whole of Italy. On his return to his own country, he was offered very high legal places, but he always refused them, and contented himself with the humble one of an Elû of Orleans, in which he died on the 24th of December, 1598, after a service of fifty years. He was so highly esteemed, that, on the king (Henri III.) creating a president and lieutenant in each election, he specially ordered that during his life Audebert should take precedence of those officers in the election of Orleans. As an author Audebert is known by three poems in Latin hexameters, in praise of the cities of Rome, Venice, and Naples, which procured him some honours beyond those which usually attend a literary reputation. For his poem on Rome, Pope Gregory XIII. conferred on him the dignity of a Knight; and for that on Venice, the senate sent to him at Paris the collar of Saint Mark, which was presented to him by the ambassador of the republic before a numerous assembly. Besides these works, Audebert is said to have written a great number of smaller poems, many of which would probably have been printed by his son Nicolas, but for his premature death. He died five days only after his father, and they were interred together in the cemetery of Sainte-Croix at Orleans, where a superb monument was erected to their memory.

The "Venetia," appeared at Venice, 1583, 4to., from the press of Aldus; "Roma et Parthenope," together at Paris, 1585, 4to.; and the three collected, at Hanover, 1603, 4to. They are also given in the "Delitæ Poetarum Gallorum," vol. i. The original edition of the poem on Venice is accompanied by some pieces from the pen of Nicolas, and by the commendatory verses of Sannazarius and others. (Sammarthanus, *Gallorum Doctrina Illustrum Elogia*, lib. iv., 24; Nicéron, *Mémoires pour servir à l'Hist. des Hommes Illustres*, xxiv. 84—90; Moréri, *Dictionnaire Historique* (ed. Drouet), i. 498.) J. W.

AUDEBERT, JEAN BAPTISTE, a French painter and engraver, distinguished also as a naturalist, born of poor parents at Rochefort, in 1759. He went to Paris at the age of seventeen, in order to learn painting and engraving; and he eventually distinguished himself as a miniature painter. M. Gigot d'Orcy, receveur-général des finances, having noticed Audebert's ability, employed him (1787) to make some drawings of the rarest specimens in his valuable collection of

objects of natural history. He sent him also to England and to Holland, to make drawings of a similar kind. Many of the illustrations in the "Histoire des Insectes" of Olivier were from the drawings of Audebert. These engagements gave Audebert a great taste for the pursuit; he devoted himself with enthusiasm to the study of natural history; and he afterwards distinguished himself by two original works, which would have been followed by a complete series of others on natural history, had his labours not been suddenly terminated by death in 1800, in his forty-second year.

His first work was "L'Histoire Naturelle des Singes, des Makis, et des Galéopithèques," published in 1800, containing sixty-two plates in folio, all of which were drawn, engraved, and explained by himself. The plates were printed in oil-colours, after a method devised by himself. The next, on birds, was a more splendid work, but was not published until after his death in 1802, by M. Desray. This was the "Histoire des Colibris, des Oiseaux-Mouches, des Jacamares, et des Promérops." Two hundred copies were printed in folio, with the names in letters of gold; one hundred in large quarto; and fifteen in very large folio, of which the whole text was printed in gold. The original set of drawings upon vellum were bound up in one volume, and were in the possession of M. Desray, the publisher, who also published the following work, which Audebert left incomplete, "L'Histoire des Grimpeaux et des Oiseaux de Paradis," &c., for which M. Vieillot wrote the text. Both the works on birds were also published together, in 2 vols. folio, under the title "Oiseaux dorés, ou à reflets métalliques." Audebert intended to illustrate the whole of animated nature in a similar manner. For some time before his death he was busy rearing spiders. He directed the printing of the work "Les Oiseaux d'Afrique," by Le Vaillant, as far as the thirteenth part. His method of printing in oil-colours and in gold has been of the greatest service in the illustration of works of natural history: by some metallic preparations he contrived to imitate in print every shade of gold. Audebert, to his other accomplishments, added that of dramatist: he wrote some comedies. (*Biographie Universelle*.) R. N. W.

AUDEBERT, SAINT. [AUBERT, SAINT.] AUDEFROI THE BASTARD was one of the earliest and most remarkable among the trouvers, or poets of the Langue d'Oïl, in the twelfth and thirteenth centuries. Nothing is known of his life, but M. Paulin Paris, the first who published in the original the few of his pieces which have been preserved, in his "Romancero Français" (Paris, 1833, in 12mo.), conjectures, from the circumstance of his compositions being generally placed among those of the poets of Artois, that he belonged to that province,

and also, from the *envoy* of several of them being made to a Seigneur de Nesles, that the author was a contemporary of Jean de Nesles, who took the cross in 1200. Five songs bearing his name, the abridged translation of which is to be found in Legrand d'Aussy's "*Recueil des Fabliaux*," are all that have been published; though ten others similar in style, but thought to be of an older date, have been given in the original with the before-mentioned five, by M. Paulin Paris. He is considered by Legrand as the inventor of the Romance. These five short poems, entitled respectively "*Belle Argentine*," "*Ammelot*," "*Lai d'Idoine*," "*Lai d'Isabeau*," and "*Lai de Béatrix*," contain each a love-tale, concluding generally with some catastrophe which unites the lovers; they are composed of a various number of stanzas, each ending with a burden which is the same throughout. One of them, "*Belle Argentine*," which recounts the misfortunes, wanderings, and final restoration of a wife turned adrift by her husband for the love of her maid, is supposed to allude to the conduct of Philip Augustus towards his queens Isemberge and Agnes of Méranie, each of whom, in turn, was repudiated by him. Another, "*Isabeau*," has reference to the Crusades. There is much grace and pathos in these short poems, the simplicity of which forms a great contrast with the artificial mechanism of the works of the troubadours. Take for instance *Argentine's* departure:—

"*Argente* has risen to her feet, whether she will or no; weeping she takes her leave, sad and wroth; she begs all the barons to help her children. Then she kisses them weeping, and they in turn have embraced her. When she must part from them, she becomes almost mad." On her return: "*When the lady hath recognised her fair children, such joy hath her heart that she almost faints. She would not say one word for a whole kingdom; she demeans herself as though her soul were parting; near her are her children seated on a bench.*" The following is a sample of the language, taken from the last-quoted stanza:—

"*Quant reconnés a ses biaux enfans la dame
Tel jole en a son cuer qu'à pou que ne se pame.
Ne déist un seul mot pour trestout un roiaime;
Eusement se maintient que s'en allast li ame,
Lez li sunt li enfant assis seur un escame.*"

The burden is: "Who hath married a bad husband, must often grieve in heart." The music of these songs is in the manuscripts of the Royal Library at Paris. (Legrand d'Aussy, *Fabliaux*; Leroux de Lincy, *Recueil de Chants Historiques Français*, 1st Series, Paris, 1841.) J. M. L.

AUDENAERDE, or OUDENAERDE, ROBERT VAN, a Flemish historical and portrait painter, etcher, and engraver, born at Ghent in 1663: he took the name of Audenaerde from the birth-place of his father.

He learnt painting of Mierhop and J. van Cleef; and in 1685 he went to Rome, and entered the school of Carlo Maratta, who, from an etching which he saw from one of his own pictures, advised Audenaerde to follow engraving. This he did, but did not entirely give up painting; and during the seventeen years which he lived in Rome, he engraved many prints after Maratta. Frey and Audenaerde were Maratta's favourite engravers. Audenaerde was a clever etcher, but he never used the graver with any great degree of skill or freedom; his best prints are those in which he used both the point and the graver. It was the advice of Maratta, that, in historical engraving, the etching-needle should be used as much as possible, and the graver only for those effects which could not be obtained with the needle. Waterloo carried out this principle to great perfection in landscape-engraving. There are or were some altar-pieces by Audenaerde at Ghent; the best was that of St. Peter in the monastery of the Carthusians. As a painter, he was a good colourist; but he painted few pictures. His prints, on the other hand, are numerous; the best of them are some of those which he engraved after Maratta, particularly the following:—*Agar in the Desert*; *David with the Head of Goliath*; *Bathsheba in the Bath*; *Christ on the Mount of Olives*; a *Pietà*; a *San Filippo Neri*; the *Martyrdom of San Biagio*; and *Apollo and Daphne*. He made also, according to Gandellini, copies of Andreani's woodcuts of Mantegna's "*Triumph of Julius Cæsar*," and a print of Guido's *Aurora* in the Rospigliosi Palace at Rome, a picture which Frey likewise engraved.

Huber mentions a set of medallion portraits of the family of the Cardinal Barbarigo, which was commenced by Audenaerde for that cardinal, after whose death, however, the work was for some years suspended. It was completed by the cardinal's family, and was published at Padua in 1762, under the title "*Numismata virorum illustrium ex gente Barbarica*," and was sold at the Barbarigo Palace for twelve zecchini. Every portrait is accompanied with emblems, and Latin verses, of which Audenaerde was the author. Among his prints is one from the Descent from the Cross, by Daniele da Volterra, at Rome. There are prints also by him after Domenichino, Annibal Carracci, Pietro da Cortona, Bernini, and others. His works are marked sometimes with an R and a V upon an A, and sometimes with R. V. A. G., the G signifying Gandensis, or of Ghent. He died at Ghent in 1743. (Descamps, *La Vie des Peintres Flamands*, &c.; Gandellini, *Notizie degli Intagliatori*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Huber, *Manuel des Amateurs*, &c.)

R. N. W.

AUDENTIUS, a theological writer of uncertain date. All that is known of him

appears to rest on the authority of Gennadius of Marseille, a writer of the fifth century, who drew up a supplement to Jerome's Catalogue of Ecclesiastical Writers, and whose account is as follows:—"Audentius, a Spanish bishop, wrote a book against the Manichæans, the Sabellians, the Arians, and chiefly and with especial design against the Photinians, who are now called Bonosians; which book he entitled 'A Treatise on the Faith against Heretics.' He shows in it that the Son of God is co-eternal with the Father, and that he did not first receive his Godhead, when by the power of God his human nature was conceived and born of the Virgin Mary." (Gennadius, *De Viris Illustribus*, c. 14, in the *Bibliotheca Ecclesiastica* of Fabricius, Hamburg, 1718, fol.) Cave assigns Audentius to the middle, and Possevin to the latter end of the fourth century; but nothing definite can be gathered from the notice of Gennadius, except that Audentius was antecedent to that writer. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*; Possevin, *Apparatus Sacer*.) J. C. M.

AUDIBERT was born at Toulouse, about 1720, and became vicar of Vieille-Toulouse, a village which he believed, on account of the antiquities discovered there, to be the site of the capital of the Volcæ Tectosages, in opposition to the opinion of most writers, Lafaille and Raynal among the number, who place the site at the modern city of Toulouse. Audibert defended his hypothesis in a "Dissertation sur les Origines de Toulouse," Avignon, 1764, 8vo. his only published work. He died in 1770. (*Biographie Toulousaine*, i. 22.) J. W.

AUDIFFRED, J. P., a French mathematician of the last century. He published, in conjunction with F. N. Babeuf, a work entitled "Cadastré Perpetuel," Paris, 1789, 8vo., in the title-page and preface to which mention is made of a mode of surveying introduced by Audiffred, by means of a new instrument called the "Trigonometrical Graphometer," invented by M. Fyot, formerly professor of mathematics in the Académie of Lyon, and perfected, after many years' study, by Audiffred. A second instrument, called the "Cyclometer," which Audiffred was engaged in improving, is also mentioned. It was designed for use in conjunction with the Graphometer. Audiffred took part in a work called "Nouvelle Théorie Astronomique," 4to. Paris, 1788. He is not noticed either in the "Biographie Universelle" or its Supplement, or the "Biographie des Contemporains," or "Biographie des Hommes vivans." (Preface to the *Cadastré Perpetuel*.) J. C. M.

AUDIFFRET, FRANÇOIS CÉSAR JOSEPH MADELON, was born at Draguignan, 15th of January, 1780. After ten years' service in one of the financial government offices at Paris, he was dismissed

in 1814, shortly after the restoration of the Bourbons, though decidedly royalist in his principles; and died at Montmartre, A.D. 1820, "of the consequences (as it is ambiguously stated) of mental alienation." He paid great attention to dramatic literature, and formed a large collection of theatrical pieces. He had a considerable hand in the publication of the first two volumes of the "Annuaire Dramatique" (1805, 1806), and assisted in some of the subsequent volumes. In 1809 he published "L'Almanach des Spectacles," an annual which did not survive the first year. (*Biographie Universelle, Supplement*.) J. C. M.

AUDIFFRET, HERCULE, a French theological writer of the seventeenth century. He was born at Carpentras, 15th May, 1603, and having become a member of the Congregation of the Fathers of the Christian Doctrine, rose to be general of the body. He was maternal uncle to the celebrated Flechier, whose education he directed, and to whom for twelve years he acted the part of a father. Flechier joined the Congregation during his uncle's generalship, but quitted it after his death. Hercule Audiffret died at Paris, 6th April, 1659. He was regarded as one of the most eloquent men of his day, and composed sermons for those who aspired to the reputation of good preachers, among whom were some of the French bishops. One of these prelates having preached a sermon in one of the churches of Paris which obtained him great reputation, a wit, who was present, and knew who was the real author of the discourse, observed that he had been listening in a sermon to the labours of Hercules. Audiffret is described in the "Mémoires de Trévoux," Nov. 1711, as one of the great reformers of pulpit eloquence in France. His funeral orations for Marguerite de Montmorency, Princess of Condé, and for the Duke of Candale, were admired for their good taste. The following works of Audiffret have been published:—1. "Questions et Explications spirituelles et curieuses sur le Pseauteur et divers Pseaumes," 12mo. Paris, 1668; 2. "Ouvrages de Piété," 3 tomes, 12mo. Paris, 1675. If these were the first editions, both publications must have been posthumous. (Biographical notices of Flechier prefixed to an edition of his Works, in 10 vols. 8vo. Nîmes, 1782; *Catalogue des Livres imprimés de la Bibliothèque du Roi—Théologie*, ii. partie, Nos. 6035, 6041.)

J. C. M.
AUDIFFRET, JEAN BAPTISTE D', son of Louis Audiffret, an Avocat au Parlement, was born at Marseille. He published "La Géographie ancienne, moderne, et historique," Paris, 1689—91, 2 vols. 4to.; 1694, 3 vols. 12mo. He died at Nancy, in 1733, aged seventy-two years. According to La Renaudière, Audiffret was sent to Nancy as envoy extraordinary to the Count of Lorraine,

AUDIFFRET.

having previously discharged the same office at Mantua, Parma, and Modena successively. He was among the first who sought to combine historical notices with topographical description. (*Le Long, Bibliothèque Historique de la France*; Watt, *Bibliotheca Britannica*; *Biographie Universelle*.) W. W.

AUDIFFRET, LOUIS, an advocate of the parliament, apparently of Aix in Provence, and father of the geographer J. B. Audiffret. He was the author of a work in 4to. called "L'immuable Fidélité de la Ville de Marseille." (*Le Long, Bibliothèque Historique de la France*, No. 38,233.) J. C. M.

AUDIFFRET, POLYEUCTE, a native of Provence, born at Harjols, about 1750, of the same family as François César Joseph Madelon Audiffret mentioned above. His early life was very disorderly; but being led to forsake his licentious habits, he became a Trappist. On the occurrence of the French revolution he retired into Italy, and, after some years, entered a Camaldolite convent in the kingdom of Naples, where he died in 1807. He was well acquainted with numismatics, and had collected a rich cabinet of medals. (*Biographie Universelle, Supplement*.) J. C. M.

AUDIGIER, a French historian of the seventeenth century, author of a work "De l'Origine des François et de leur Empire," 2 vols. 12mo. Paris, 1676. Le Long says there is no difficulty in finding out that the author was a Gascon; but nothing more seems to be known of him, nor is he noticed by Moréri, or in the "Biographie Universelle." He had two special objects in his work: the first was, to discover the origin of the Franks, who, he endeavours to prove, were descended from the Gauls that emigrated (according to Livy) into Germany, under Sigoveus, in the time of Tarquin the elder; the second was, to show that the Frankish kingdom originated in a division of the Roman empire. He showed his national feeling by making the Gauls under Sigoveus come from the neighbourhood of the Pyrenees. (*Le Long, Bibliothèque Historique de la France*, No. 15,430; Lenglet du Fresnoy, *Méthode pour étudier l'Histoire*, tom. iv. p. 10.) J. C. M.

AUDIGIER, a French historian of the eighteenth century, not to be confounded with the subject of the last article. He was born at Clermont in Auvergne, of a good family, and having entered the church, became a canon of the Cathedral of Clermont while Massillon was bishop. He is the author of a "Histoire civile, littéraire, et religieuse de la Province d'Auvergne," which exists in manuscript in the King's Library at Paris. It contains some useful matter, and modern writers have made extracts or quotations from it. Le Long, by mistake, calls the writer Audusier. (*Le Long, Bibliothèque Historique de la France*, No. 37,440; *Biographie Universelle, Supplement*.) J. C. M.

AUDIGUIER.

AUDIGUIER, VITAL, D', Sieur de la Ménor, a soldier and a man of letters, was born, according to some, at La Ménor, but more probably at Naiac, both near Villefranche in Guienne, about the year 1570. He was of noble extraction, and the family of the D'Audiguier was once both wealthy and powerful; but at the time of the birth of Vital it had fallen into decay, and his father, an indigent lawyer, filled some petty post in the magistracy of his native province.

At an early age Vital was sent to school, but a distaste for study or the ignorance of his teachers impeded his progress in learning. With advancing years, he seemed solely desirous of emulating the valour of his ancestors, who had been remarkable for an hereditary loyalty. Foremost in every quarrel, whether fighting duels with his companions or engaged in more serious conflicts with the wandering partisans of the rebellious League, he displayed no symptoms of future eminence in the world of letters. Dissatisfied with his conduct, his father recalled him to La Ménor, from which, after a short period, he was sent to the university (of Paris?), where, having completed the courses of "Humanity and Philosophy," he became, nominally at least, a student of jurisprudence. In 1590 the elder D'Audiguier relinquished his post to his son. But Vital had no liking for law or a lawyer's life, and in the spring of the following year, having been twice attacked and wounded by some soldiers of the League, he resigned his situation. He now resolved, in spite of the opposition of his friends, to abandon his home. He bade farewell to his parents, commended them to the care of an uncle, and, with no wealth but his sword, sallied forth into the world as a military adventurer.

The Dutch were at that time successfully persevering in their struggle to throw off the yoke of Spain, and D'Audiguier's first intention was to repair to Holland and offer his services to the States. His biographers add, that the knavery of a servant, who decamped with his best horse, prevented the execution of this project; but a similar story is told of his predecessor, the poet Marot, and such coincidences are always suspicious. D'Audiguier, however, did not leave France. He joined the army of Henry IV., and distinguished himself in several campaigns against the League. It is stated that his services went unrewarded; yet as it appears from the dedication to his poems that previously to the year 1604 he was attached to the retinue of Queen Margaret, it may be reasonably concluded that he owed this distinction to his exertions in the cause of her husband.

Shortly after the peace, early in the seventeenth century, D'Audiguier went to Paris; but of his occupations and circumstances during his residence there, and during the remaining years of his life, no definite or de-

tailed account is conveyed in the confused statements of his biographers.

As a courtier, a man of pleasure, and a poet, he made many friends and patrons. But his love of duelling involved him in never-ending misfortunes. On one occasion he killed his antagonist, and was obliged to fly from Paris. In the preface to a novel published in 1615, he begs the reader to excuse the many faults of the work, alleging that the wounds received in a recent duel prevented him from correcting them. It must be mentioned, however, that this was perhaps more his misfortune than his fault: at least, in a work on duelling, published in 1617, and dedicated to Louis XIII., he beseeches the king to put a stop to that barbarous practice, unless on solemn and special occasions.

He seems to have never forsaken the profession of a soldier. Bayle speaks of letters written by him in 1621, from Saint Jean d'Angely, then the seat of war; and D'Audiguier, in the preface before alluded to, mentions a recent summons to military service. His life alternated between the duties of the camp, the enjoyments of the capital, and the assiduous cultivation of letters.

For this last pursuit, so far at least as respects fertility of imagination, D'Audiguier was unusually qualified. The intervals which choice or necessity interposed between his hours of business and of pleasure must have been few and brief; yet his productions in point of number would not disgrace a lifetime of literary leisure. From 1604 to 1624, the year of his death, poems, novels, miscellaneous treatises, translations from the Spanish, flowed in quick succession from his pen. His poems seem to have been his favourite productions; yet they brought him neither the profit nor the reputation of his other works. In one of his prefaces he declaims against the anti-poetical spirit of the age, and laments, with considerable exaggeration, that he has grown grey in singing the praises of the great, without receiving either assistance or applause.

Among the MS. "Lives of the French Poets," by Cotelier, there is one of D'Audiguier, from which Barbier has extracted a curious account of his death. He was playing piquet, it seems, at the house of a president of parliament, in the Faubourg Saint Germain, when perceiving that his partner repeatedly cheated, he exclaimed, "You are reckoning wrong:" the other gave him the lie, and at the same time some assassins rushed from behind the tapestry, and attacked D'Audiguier with their drawn swords. D'Audiguier's sword had been placed upon a couch, and was seized by his assailants before he could reach it: he snatched up a stool, however, and bravely defended himself for some time, but was at last overpowered and murdered. "His figure," adds Cotelier, who

knew him, "was tall and commanding, his countenance mournful; he was of a thoughtful and solitary disposition; for the rest, towards the close of his life, a devout, God-fearing man, and always a staunch and faithful friend."

Although the works of D'Audiguier are more remarkable for the ease with which they were produced, than for any intrinsic excellence, he cannot be denied the praise of having been among the first to polish and refine the language of his country. The French Academy, in 1638, inserted all his prose writings in their "Catalogue of the most celebrated Works of our Tongue." His translations, from the Spanish, and especially from Cervantes, were deservedly celebrated in their day, and contributed to diffuse in France a knowledge of that noble literature. Among his poems, which, though published by command of Queen Margaret of France, are as uninteresting as they are worthless, two devotional pieces, the "Complainte Chrestienne" and the "Prière," may still be read with pleasure.

The following is a list of D'Audiguier's works:—

1. "La Philosophie Soldade, avec un manifeste de l'auteur contre ceux qui l'accusaient fausement d'avoir voulu livrer sa ville natale entre les mains des ennemis," Paris, 1604, 12mo.
2. "Le Pourtrait du Monde," Paris, 1604, 12mo.
3. "La Flavie de la Ménor," Paris, 1606, 12mo.
4. "La Défaite d'Amour, et autres œuvres poétiques de V. D. S. de la Ménor," Paris, 1606, 12mo., reprinted with alterations and additions under the title of "Œuvres Poétiques," Paris, 1614, 8vo.
5. "Les douces Affections de Lydamant et de Callyante," Paris, 1607, 12mo.
6. "Histoire Ethiopique d'Héliodore" (an improved edition of Amyot's translation), Paris, 1609, 1614, 1616, 12mo.; 1626, 8vo.
7. "Épîtres Françaises et libres Discours," Paris, 1611, 8vo., often reprinted.
8. "Les diverses Fortunes de Panfile et de Nile" (from a drama by Lope de Vega), Paris, 1614, 8vo.
9. "Histoire tragi-comique des Amours de Lisandre et de Caliste," Paris, 1615. This work has been often reprinted, and appeared with a Dutch translation, in two volumes, Amsterdam, 1663, 12mo., and with a German translation, Amsterdam, 1670, 12mo. An adaptation of it was published by the Abbé Guillot de la Chassagne, under the title of "Le Chevalier des Essarts et la Comtesse de Bercy . . . Par M. G. D. C.," 2 vols. Amsterdam (Paris), 1735, 12mo.
10. "Le vrai et ancien usage des Duels," Paris, 1617, 8vo.
11. "Les Maximes de Guerre du Maréchal de Biron" (with notes), Paris, 1617, 8vo.
12. "Six Nouvelles de Michel Cervantes," translated from the Spanish, with "Six autres Nouvelles de la Traduction de François de Rosset," Paris, 1618, 8vo.
13. "Les Travaux de Persiles et de

Sigismonde," from the Spanish of Cervantes, Paris, 1618, 1626, 1653, 1681, 8vo. 14. "Relations de Marc d'Obregon," translated from the Spanish, Paris, 1618, 8vo. 15. "Traité de la Conversion de la Magdelaine," translated from the Spanish, Paris, 1619, 8vo. 16. "Stances en l'Honneur de Louis XIII." Paris, 1620. 17. "L'Antiquité des Larrons," from the Spanish of Garcia, Paris, 1621, 8vo. 18. "La Perfection du Chrétien," from the Spanish of Rodriguez, 3 vols. Paris, 1623, 4to. 19. "Les Amours d'Aristandre et de Cleonice," Paris, 1625, 8vo. 20. "Diverses Affections de Minerve; Palinodie de l'Auteur; les épîtres et libres discours du même," Paris, 1625, 8vo. 21. "Épîtres Françaises et libres Discours," Paris, 1625, 8vo. 22. "Discours," in prose, on the apparition of his deceased valet. Several of D'Audiguier's poems may be found in the collection edited by Jean de Lingendes, Paris and Lyon, 1615. Specimens of his prose are contained in La Serre's compilation entitled "Le Bouquet des plus belles fleurs de l'éloquence cueilli dans les jardins des Sieurs Du Perron, D'Audiguier, &c.," Paris, 1625, 8vo. (Goujet, *Bibliothèque Française*, vol. xiv. 341—354; Barbier, *Examen critique et complément des Dictionnaires Historiques*; Bayle, *Dictionnaire Historique et Critique, augmenté de notes extraites de Chaussepé, &c.*; *Dictionnaire Universel Historique, &c.*; *Biographie Universelle*; D'Audiguier, *Works*.) G. B.

AUDIN-ROUVIERE, JOSEPH MARIE, was born at Carpentras in the present department of Vaucluse, in 1764. He went through a course of classical studies and commenced his medical education at Montpellier. In 1789 he repaired to Paris for the purpose of taking his degree of doctor of the faculty of medicine, and attended the lectures of Portal, Louis, and Pelletan. The Revolution, however, prevented him taking his degree. The medical society of Paris having offered a prize for the best essay on the medical and physical topography of Paris, he wrote for it; but although the prize was never awarded, the Committee of Public Instruction of the National Convention awarded him 1200 francs towards the expenses of publishing his production. This essay was published in Paris in 1794 with the title "Essai sur la topographie physique et médicale de Paris, ou Dissertation sur les substances qui peuvent influer sur la santé des habitants de cette cité," 8vo. This essay was translated into German: in addition to the topographical particulars, it gives an account of the hospitals of Paris. Whilst a student in Paris he also contributed many articles on hygiene to the "Journal Médical," edited by Bacher. In 1794 he joined the army, and was attached to the military hospital of Milan. In 1795 he published a work recommending inoculation, with the title "Mémoire sur la nécessité de l'inoculation à Paris et sur l'utilité d'un hospice des-

tiné à cette opération," Paris, 8vo. He returned from Italy to Paris in 1798, and gave a course of lectures on hygiene to the Lycée des Etrangers, of which he was a member. In 1800 he was attached as physician to the campaign of Marengo. His residence in Lombardy was not long, but he became acquainted with the composition of a celebrated popular remedy, which he vended on his return to Paris, after the peace of Luneville, under the name of "grains de vie" or "grains de santé." He is said in this way to have realized a large income.

In 1794 Audin published a work entitled "La Médecine sans Médecin;" but it attracted little notice at the time. He republished this work, as it appears, in 1820; although Quérard states that the first edition was published in 1824. This work was written on the principle of making every man his own physician, and is one of the most popular medical works in France. A thirteenth edition was published in Paris in 1830; and it has been translated into almost all European languages. This work contains some useful precepts, is written in an agreeable style; but one great end the author had in view in writing the late editions was evidently to sell his "grains de vie." In 1826 he published a little work on leeches, entitled "Plus de Sang-sues," Paris, 8vo. This work was directed against the abuse of leeches, and caused a law-suit between the author and Dr. Frappart, Audin having charged the doctor with having applied eighteen hundred leeches to General Foy. He also published several extracts from his work on Physic without a Doctor, with distinct titles. These were—"Chronique Médicale de Paris," Paris, 1827; "Hygiène abrégée," Paris, 1827; "Oracle de la Santé," Paris, 1829. He accumulated a large fortune, was distinguished for his hospitality, and obtained a distinguished place in the "Almanach des Gourmands." He died of cholera, on the 23rd of April, 1832. (*Biog. Univ. Supp.*; Quérard, *La France Littéraire*.) E. L.

AUDINOT, NICOLAS ME'DARD, was born at Nancy, and made his first appearance on the stage in 1764, at the Théâtre Italien. He quarrelled with his brother actors and left the company in 1767, but two years after he returned to Paris, and set up a booth at the fair of St. Germain, the actors in which were wooden puppets, each of which had a ridiculous resemblance to some performer at the Théâtre Italien. The idea pleased the Parisians, and Audinot was so successful that he was enabled to build the Théâtre de l'Ambigu-Comique, where he replaced his puppets by a juvenile company, who performed with equal applause. When these grew too old to pass for prodigies any longer, Audinot enlarged his theatre, and produced series of pantomimes and grand spectacles, by the great "run" of which he amassed a

fortune. He died on the 21st May, 1801, leaving the theatre, the popularity of which had then passed away, to his son. Audinot was author of "Le Tonnellier," a piece which failed when first produced, but was almost entirely re-written by M. Quétant, and highly successful on its reproduction in 1782. The principal character was sustained by Audinot, who was a great favourite in what the French call apron-parts, such as those of workmen. Audinot also wrote "Dorothée," a pantomime, and he is sometimes called the introducer of melo-dramas, which he designated, aptly enough, as "pantomimes dialoguées." He had a talent for music, and composed some pieces for his own theatre. (Arnault, &c., *Biographie Nouvelle des Contemporains*, i. 269; *Théâtre de l'Opéra Comique*, v. 141; Notice prefixed to "Le Tonnellier.") J. W.

AUDIUS. [AUDÆUS.]

AUDLEY, or more properly DE ALDITHLEY, HENRY, the first of the line of Lords Audley, barons by tenure, and subsequently by writ, whose titles and estates descended, on the failure of the male line, to the family of Touchet, is supposed by Dugdale to have belonged to the ancient family of Verdon, of Alton, in Staffordshire, and to have assumed the name of Aldithley (or, as it is sometimes written, Aldithleg), which has been corrupted into Audley, about the time of King John, from the inheritance of Aldithley (now Audley), in the same county, which he received from Nicholas de Verdon. He adhered to John in his contest with the rebellious barons, and he was, according to Dugdale, "an active person in the times wherein he lived," and "in no small esteem with Ranulph, Earl of Chester and Lincoln," who is said to have been the greatest subject of England in his time, and for whom Audley performed the duties of sheriff for the counties of Shropshire and Staffordshire during the first four years of the reign of Henry III. Of his other public services and the rewards which he received for them, Dugdale gives a minute account. In 1223 he founded and endowed an abbey for Cistercian monks, at Hilton, in Staffordshire. The date of his death is not recorded, but it appears to have been between the years 1241, when he was one of the messengers or commissioners appointed by Henry III. to meet David, Prince of Wales, at Shrewsbury, to receive satisfaction for the grievances of which complaint had been made against him, and 1247, about which latter year his son did homage for, and received livery of his lands. (Dugdale, *Baronage of England*, i. 746, 747; Owen and Blakeway, *History of Shrewsbury*, i. 113, 115.) J. T. S.

AUDLEY, JAMES, LORD, the son and successor of Henry, the first Baron Audley, or de Aldithley, did homage for his father's lands in the 31st year of Henry III., about

the year 1247, and distinguished himself by his adherence to Henry III., and his services against the Welsh rebels, who were headed by their native prince, Llewellyn. He received several appointments of trust from the king, among which was that of Justice of Ireland; and his firm attachment to the royal cause, during the troubles of the latter part of Henry's reign, rendered him so obnoxious to the rebellious barons, that they seized upon his castles and lands in Shropshire and Staffordshire. He was one of the peers appointed on the king's behalf under what were termed the "Provisions of Oxford;" and when Henry was taken prisoner at the battle of Lewes, he raised forces to assist in his rescue. About the year 1268 he undertook a pilgrimage to St. James in Galicia, and two years later he went to the Holy Land, "after which," observes Dugdale, "ere long, viz. in ann. 1272 (56 Hen. III.), he broke his neck," after his return to England, we presume, although this is not distinctly stated. (Dugdale, *Baronage of England*, i. 747, 748.) J. T. S.

AUDLEY, JAMES, LORD, the second of the Lords Audley, barons by writ, who succeeded the Lords Audley, or De Aldithley, barons by tenure, on the death, without issue, of the seventh and last of that line, appears to have been born in the seventh year of Edward II., about 1314, to have succeeded his father Nicholas, when about three years old, and to have very early distinguished himself in the wars against the Scots, for his services in which Edward III. forgave him a covenant for 10,000 marks which he had given to Roger Mortimer, Earl of March, and which, upon Roger's attainder, had been forfeited to the king. In the sixteenth year of Edward III., about 1342, he was made custos or governor of the town of Berwick-upon-Tweed, and also the king's Justice of that town, and of all other lands belonging to the king in the neighbouring parts of Scotland. He was summoned to parliament, according to Nicolas, from the 25th of January, in the fourth year of Edward III., 1330, to the 8th of August, in the tenth year of Richard II., 1386, in which year Nicolas places the date of his death. Other authorities, however, give it a year earlier. This individual is chiefly worthy of notice because he has been generally confounded with the Sir James, or, as he is often called, Lord James Audley, who distinguished himself in the French wars, and who died several years earlier [AUDLEY, SIR JAMES]; and Ashmole tries to explain one of the discrepancies thus occasioned by alluding to a son James, of whom Dugdale makes no mention. James, Lord Audley, called, by way of distinction, Lord Audley of Helegh, was succeeded by his son Nicholas, who died without issue in 1392, when the title descended to the family of Touchet. (Dugdale, *Baronage of England*, i. 748—750; Ashmole, *Institution, Laws, and*

Ceremonies of the Most Noble Order of the Garter, 704—706; Nicolas, *Synopsis of the Peerage of England*, i. 34; Beltz, *Memorials of the Order of the Garter*, 75, &c.) J. T. S.

AUDLEY, or AUDELEY, SIR JAMES, one of the original knights or founders of the Order of the Garter, has been supposed by Dugdale, Ashmole, and other writers to be the same person as the Lord James Audley who died in 1385 or 1386 (the subject of the preceding memoir), though the researches of the late G. F. Beltz, Esq., Lancaster Herald, have brought to light sufficient proof of his having been a different person, though probably descended from the same original stock. He appears to have been the son of a Sir James Audeley, or de Audele, who served in the expedition to Gascony in 1324, and in that to Scotland in 1327, and to have obtained letters of protection in 1346, as James, the son of James de Audeley, of Stretton Audeley, in Oxfordshire, to proceed beyond sea in the retinue of Edward the Black Prince, who then attended his father, Edward III., into France. Various incidental notices in Froissart and other contemporary authorities, which are fully referred to by Mr. Beltz, show that Audley was engaged in connection with the Black Prince, and frequently in personal attendance upon him, at various times between the above date and that of the battle of Poitiers, in which his gallant conduct was eminently conspicuous. In recording the preparations for that great battle, which was fought on the 19th of September, 1356, Froissart relates that Sir James Audley (who is generally called Lord James Audeley in Johnes's translation), so soon as he saw that the armies must certainly engage, requested permission to quit the prince, in order that he might, in fulfilment of a vow which he had formerly made, stand foremost in the attack, and either prove himself the best combatant in the English army, or die in the attempt. His request being granted, he, with his four squires, performed prodigies of valour throughout the battle. He advanced so eagerly as to engage for a considerable time the Lord Arnold d'Andreghen, Marshal of France, under his banner; and, without stopping to take any prisoners, he employed his whole time in fighting and following his enemies, continuing to fight in the heat of the battle until severely wounded in the body, head, and face, and covered with blood. Towards the close of the engagement his squires led him out of the fight, and laid him under a hedge to dress his wounds; and when it was over, the prince desired that, if he were able to be carried to his tent, he might be brought to him, offering to go to him if he were too weak to be moved. Audley was borne in a litter to the prince, who immediately, as a reward for his gallant bearing, retained him as his own knight, giving him an annual revenue of 500 marks,

and declaring him the bravest knight on his side of the battle. On returning to his tent, in the true spirit of chivalric disinterestedness, Audley resigned his annuity to his attendant squires; but when this act of generosity was made known to the prince, he sent for Audley, and bestowed upon him a further annual sum of 600 marks, for his own use.

On the renewal of warlike proceedings in 1359, Audley was again engaged in various sieges and other military operations. In 1362 he went with the Black Prince into Gascony, and from that period there is no evidence of his having returned to England. During the expedition of the prince into Spain, Audley was appointed governor of Aquitaine; and in 1369 he filled the high office of seneschal of Poitou. Among other engagements of that year, he took part in the capture of La Roche sur Yon, in Poitou, after which he retired to his residence at Fontenay-le-Comte, where he died before the close of the year. His funeral obsequies were performed with great ceremony at Poitiers, the prince himself attending on the occasion. On the formation of the Order of the Garter, about the year 1344, Audley was appointed to the eleventh stall on the prince's side, which, after his death in 1369, was occupied by Sir Thomas de Granson [Grandison]. (Beltz, *Memorials of the Order of the Garter*, pp. clii. 75—84; Froissart, *Chronicles of England, France, and Spain*, Johnes's translation, octavo edition, ii. 320—353, iii. 457, 458.) J. T. S.

AUDLEY, JOHN. [AWDELEY.]

AUDLEY, JOHN. [AWDELEY.]

AUDLEY, THOMAS, LORD AUDLEY OF WALDEN, Lord Chancellor of England during the reign of Henry VIII., is supposed by Dugdale, who could not discover his extraction, not to have been a member of the family of Audley, or de Aldithley, of whom came the early barons of that name. This supposition is perhaps somewhat confirmed by the circumstance that he received a grant of arms which bear only a slight allusion to the arms of the baronial family; a circumstance which proves at least that he could not establish his descent from it. Lloyd states that he was born in Essex, and intimates, though somewhat vaguely, that he came of an honourable family. Morant mentions Earl's Colne, in the above county, as his native place, and says that he was born in 1488, but gives no account of his ancestry. His name is sometimes written Awdley or Awdeley, but on what authority we know not, as his own letters, of which several are preserved among the Cotton MSS. in the British Museum, are signed Audley. He is said to have received a university education, but whether at Oxford or Cambridge is uncertain; and the first circumstance which Dugdale could discover concerning him was, that in the eighteenth year of Henry VIII., about the year 1526, he became the Autumn-

reader in the Inner Temple, "whereby," he observes, "it appears that, having been a diligent student of the laws, he arrived to a great proficiency in that commendable learning." Lloyd intimates that he gained reputation in this office by his reading on the Statute of Privileges, which, he says, commended him to the king's service. About three years later he was made Speaker of the House of Commons in that Long Parliament which, continuing by prorogation until the twenty-seventh year of the reign, effected the dissolution of all the smaller religious houses the revenues of which did not exceed 200*l.* per annum. In the twenty-second of Henry VIII., about the year 1530, he became attorney for the Duchy of Lancaster, an appointment which appears to have been given to him on the recommendation of the Duke of Suffolk, to whom he was steward or chancellor; and about the same time he was advanced to the dignity of a sergeant-at-law, and speedily appointed king's sergeant. Having risen thus rapidly in the royal favour, Dugdale observes that no further promotion was thought too great for him, for, in 1532, upon the resignation of Sir Thomas More, he was knighted and made lord keeper of the great seal, which was delivered to him at East Greenwich in the month of May in that year; and on the 26th of January, 1533, he was made Lord Chancellor of England, an office which he held until within a few days of his death, when he resigned the seals.

Dugdale expresses an opinion that the subsequent proceedings of Audley, with reference to the dissolution of monastic establishments, leave no doubt of his having been instrumental, in no small degree, in the earlier measures of suppression sanctioned by the Parliament of which he was Speaker; and which, from the obnoxious character of many of its proceedings, is styled by some writers the Black Parliament. Be this as it may, he appears to have been a man eminently qualified to become a principal agent in the arbitrary proceedings of Henry VIII.; and one who did not hesitate to turn them to his own aggrandizement. Lloyd says that he was a member of the Black Parliament by his own interest, and Speaker by the king's choice. "Sir Thomas More," he observes, "was to serve the crown in the Lords' House, and Sir Thomas Audley was to succeed him in the House of Commons." Kippis observes that "In an age of the meanest compliances with the will of the prince, Lord Audley undoubtedly equalled, if he did not exceed, all his contemporaries in servility;" and the very full account of the proceedings of the Parliament over which he presided, given in the memoir of Audley in the "Biographia Britannica," affords sufficient illustration of the remark, which also accords with the character given by Lloyd, who says that "He

was well seen in the flexures and windings of affairs, at the depths whereof other heads not so steady turned giddy: he had the arts of a statesman and the closeness of a politician: reserved he was, but no dissembler;" although, as he previously remarks, "The age was uncertain, interest not so;" and Audley "was fixed on the one, above the alterations of the other; understanding what was most convenient, at a time when there was nothing lawful."

Respecting the rewards which Audley received for his services, Fuller quaintly remarks that "In the feast of abbey lands, King Henry VIII. carved unto him *the first cut*, and that, I assure you," he observes, "was a dainty morsel." It was the priory of canons of the Holy Trinity, commonly called Christ Church, near Aldgate, in the city of London, the site and precincts of which, together with all the plate and lands belonging to the establishment, were, shortly after his appointment to the chancellorship, bestowed upon Audley, who converted the priory into a residence for himself. Dugdale also adduces proofs of his activity in promoting the surrender of other establishments, and in securing a share of the spoil for himself. He at length succeeded in obtaining the great abbey of Walden, in Essex, after pleading "that he had in this world sustained great damage and infamy in serving the king, which the grant of that should recompense;" and, having gained possession of this noble estate, he was created, by letters patent bearing date the 29th of November, in the thirtieth year of Henry VIII., 1538, Baron Audley, of Walden. He was also invested, in 1540, with the Order of the Garter. Audley did not long enjoy these great accessions of wealth and honour, but died at his residence at Christ Church, on the last day of April, 1544 (according to his epitaph, though some authorities say the 8th of May), at the age of fifty-six. He was, according to the directions given in his will, buried at Walden.

Though by no means the most virulent enemy of that great and good man, the Lord Chancellor Audley will be especially remembered as the chief judge of Sir Thomas More. When the first attempt was made to procure the attainder of More, on a charge of misprision of treason, in connection with the matter of Elizabeth Barton, Audley was one of the commissioners before whom he was called to appear; but such seems to have been his conviction that, if More were allowed to speak in his own defence, the accusation would be overthrown, that when he saw the king vehemently set upon the passing of the bill of attainder, and bent upon being present himself to hear his defence before the House of Lords, he and the other commissioners for the examination of More besought Henry on their knees to forbear from a course

which they considered so likely to lead to a public overthrow of his cause. Roper states also, that the Lord Chancellor and the Secretary of State made such additions to the oath confirming the supremacy and the second marriage of the king as should make it more agreeable to him; and that More, perceiving how they had exceeded the language of the statute, conceived that they would be unable by their own law to justify his imprisonment for refusing to take it. Before his trial, Audley and other members of the Privy Council exerted all their policy in vain to bring More either to admit or distinctly to deny Henry's supremacy; and having failed in these efforts, the Chancellor, either by a shrewd attempt to prevent the prisoner from being freely heard, or by a most unaccountable act of forgetfulness, proceeded to pass judgment upon him immediately upon the giving in of the verdict, without the customary form of asking him what he could plead in arrest of judgment. More stopped him to claim this right, which Audley does not appear to have contested. The contrast presented by the characters of Audley and More was remarkable, and led Lloyd to observe that "When Sir Thomas could not act with the times, Sir Thomas Audley could; the one being weary of the seal, the other takes it."

Audley is the reputed founder of Magdalen College, Cambridge, the patronage of which is vested in his representatives; but the college which bears that name was originally founded by Edward Stafford, Duke of Buckingham, about the year 1519, under the name of Buckingham College. The institution was yet incomplete when, in 1521, it came into possession of the crown upon the attainder of Buckingham. In the 34th year of Henry VIII. (1542), Lord Audley entered into articles of agreement with the king, by virtue of which the college was regularly incorporated under the name of St. Mary Magdalen, which, Parker observes, is "vulgarly in English pronounced Maudleyn, contains the founder's name, with addition of two letters, one at the beginning and the other at the end." Audley assigned certain lands and tenements formerly belonging to the priory of the Holy Trinity towards the support of the re-established college, but they proved insufficient to the maintenance of an establishment of the extent originally proposed, and at the death of Audley there were only four fellows, besides the master, instead of eight, which was the number proposed.

Audley died without male issue, and consequently the barony became extinct. His daughter married, first, a younger son of the Duke of Northumberland, and subsequently Thomas, Duke of Norfolk, by whom she had a son Thomas, who was summoned to parliament as Baron Howard of Walden, and who founded at Walden, upon the ruins of

worth's edition, 1766, i. 81—86; Fuller, *History of the Worthies of England*, Nichols's edition, 1811, i. 347; Morant, *History of Essex*, ii. 548, 549; Kippis, *Biographia Britannica*; Roper, *Life of Sir Thomas More*, Singer's edition, 1817, pp. 78—111; Ackermann, *History of the University of Cambridge*, ii. 147—149; Parker, *History and Antiquities of the University of Cambridge*, 133, 134; Beltz, *Memorials of the Order of the Garter*, p. clxxiv.) J. T. S.

AUDLEY, BARONS, of the Touchet family. [TOUCHET.]

AUDOIN. [ALDUIN.]

AUDOIN DE CHAIGNEBRUN, HENRI, was born in 1713 or 1714, at Chefboutonne in the département Des Deux Sèvres. After studying surgery at Paris he returned home, and for a short time was engaged in surgical practice; but on the advice of his former teachers he afterwards settled in Paris. In 1745 he served as surgeon in the army, and on his return from the campaign was appointed to the office of watching and treating epidemic diseases in the *généralité* of Paris. Soon after this he received the degree of Doctor of Medicine at Montpellier. He continued in the office just mentioned for thirty-five years, discharging its duties with admirable zeal, and returning to it after being five or six times attacked by infectious diseases, and once by the malignant pustule.

2. "Lettre à M. Guattani sur la Cautérisation des plaies d'Armes à feu," Paris, 1749, 4to. Both these are small and unimportant works.

3. "Relation d'une Maladie épidémique et contagieuse qui a régné en 1757 sur les Animaux de la Brie," Paris, 1762, 12mo.; a work very highly esteemed at the time of its publication. 4. "Cartes microcosmographiques, ou Description du Corps humain," Paris, 4to. 1768 (so dated, though it was not published till 1770). It was the cause of a quarrel between the author and M. Chirol, whom he accused of plagiarism for having published similar plates before the period of the privilege granted to his own had completely expired. Audoin was also the author of some papers published in the 12th, 16th, 46th, and 52nd volumes of the "Journal de Médecine" and of two remarkable essays on epizootic diseases, and one on a case of gangrene of the leg, published by his friend M. Goulin in his "Mémoires littéraires, critiques, &c." in 1777. (Goulin, *Encyclopédie Méthodique, Médecine*.) J. P.

AUDOLEON (Ἀδδολέων). A king of the Pæonians, named Audoleon, is mentioned by Diodorus (xx. 19) as having received the assistance of Cassander, King of Macedonia,

who reigned B.C. 315—296, against the Autariatae. There are medals of a King Audoleon, with a Greek legend *Αὐδωλεωντος* and *Αὐδωλεωντος βασιλεως*. The smaller medals are not very rare: the tetradrachms are rare. (Rasche, *Lexic. Rei Numariae*.) G. L.

AUDOUIN DE GERONVAL, MAURICE ERNEST, was born at Paris in the year 1802. He was secretary to the Académie de l'Industrie and to the Société de Statistique Universelle, and also member of several learned societies. His death took place in Paris in 1839. He wrote—1. "Mémoire sur les Jachères," 8vo. 2. "Projet d'une Ferme Modèle, adoptée par l'Institut," 1820, 8vo. The idea of the establishment of a model farm is said to have originated with Audouin. 3. "Les Espérances des Français au berceau de S. A. R. Mgr. le Duc de Bordeaux (relation de la Naissance de M. le Duc de Bordeaux, présentée au roi)," Paris, 1820, 8vo. 4. "Considérations sur l'Industrie," Paris, 1821, 8vo. 5. "Le Soldat Vendéen, mimodrame historique," Paris, 1822, 8vo. 6. "Lettres sur la Champagne; ou, Mémoires historiques et critiques sur les Arts, les Lettres, l'Industrie, et les Mœurs de cette Province," Paris, 1822, 12mo.; published again in 1823, 8vo. 7. "Réflexions sur la Session de 1822," Paris, 1822, 8vo. 8. "Relation du Siège de Mezières," Paris, 1824, 8vo. 9. "Essai historique sur le Sacre des Rois de France," 1824, 8vo. 10. "Épître à M. le Baron de Hake... sur les Bienfaits de la Restauration Française, suivie d'une Lettre sur le Sacre des Rois de France," Paris, 1825, 8vo. 11. "Manuel de l'Imprimeur; ou, Traité de Typographie," Paris, 1826, 18mo. 12. "Céline," Paris, 1828, 12mo. 13. "Le Page du Paladin, conte fantastique," 1830, 8vo. 14. "La Fille du Condamné, Villanelle, à Madame Danjou, Fille de l'infortuné Lesurques," Paris, 1835, 8vo. Audouin was also the author of several works which have not been published, amongst which are—1. "Essai sur l'Éducation physique." 2. "Le Maudit; ou, Souvenirs de la Suisse." 3. "Résumé de l'Histoire de Corse." 4. "Chimie en xii. leçons; ou, Eléments de cette science réduits en tableaux synoptiques." 5. "Une Flore des Ardennes." A full list will be found in Quérard. Audouin was also a frequent contributor to several scientific and literary periodicals, and is said to have been the author of some vaudevilles which were represented in Paris and the provinces, but have not been printed. (Quérard, *La France littéraire*, and *La Littérature Française contemporaine*; Guyot de Fère, *Statistique des Lettres et des Sciences en France*, 86—306.)

J. W. J.

AUDOUIN, JEAN VICTOR, was born at Paris on the 27th of April, 1797. His early education was intended to fit him for the law, the study of which he commenced. His inclinations however were towards the

study of organic nature, and he accordingly gave up the law for the study of medicine. His mind was early directed to the study of that department of the animal kingdom which comprised the large class of insects. The first paper which he published was a description of an animal belonging to the class Insecta, in 1818, and from this date to the time of his death, his labours on this class of animals and those connected with it were incessant. The results of most of his investigations were published in the form of contributions to the various journals or in the Transactions of Societies. These papers were numerous, and they are all valuable. The following are the most important of his papers:—1818. "Anatomy of the Larva of Conops." (In "Mem. Soc. d'Hist. Nat. de Paris," t. i. and "Journ. de Phys.," t. lxxxviii.)—1820. "On the natural relations which exist between the masticating and locomotive organs of Crustacea, Hexapod insects, and Arachnida." (Abstracted in Cuvier's "Analysis of the Academy of Science," 1820.)—1820. "On the Thorax of articulated animals, particularly insects" (partly published in "Ann. Sc. Nat.," t. i.)—1821. "On Achlysia" (now proved to be the immature state of Hydrachna). (In "Mem. Soc. d'Hist. Nat. de Paris," tom. i.)—1821. "On the natural relations between Trilobites and articulated animals." (In "Ann. Gén. Sc. Phys.," t. viii.)—1821. "On the copulative organs of male Bombi." (In the same.)—1824. "Letter on the generation of Insects." ("Ann. Sc. Nat.," t. ii.)—1824. "Anatomy of Drilus flavescens." (In the same.)—1824. "Note on a new species of Achlysia." (In the same.)—1825. "Description of the Plates of Annulosa" in the great work upon Egypt. These belonged to the collection of M. Savigny, whose notes were lost in the expedition, and who, on account of blindness, was unable to describe his own drawings. 1826. "On Nicthoe, parasitic on the Lobster" (with M. Edwards). (In "Ann. Sc. Nat.," tom. ix.)—1826. "On a small Isopodous parasite upon Callianassa." (In the same.)—1826. "Researches upon the natural history of the Cantharides." (In the same.) This was afterwards augmented and published as his medical thesis.—1827. "Researches upon the circulation of the Crustacea" (with M. Edwards). ("Ann. Sc. Nat.," t. xi.)—1827. "Researches upon the nervous system of Crustacea" (with M. Edwards). ("Ann. Sc. Nat.," t. xiv.)—1828. "On the Respiration of Crustacea" (with M. Edwards). (In the same, t. xv.)—1829. "On the Anatomy of Crustacea" (with M. Edwards). (In the same, t. xxi.)—1830. "Résumé d'Entomologie" (with M. Edwards), 2 vols. 32mo.—1830. "Note on the nervous system of Crustacea" (with M. Edwards). ("Ann. Sc. Nat.," t. xx.)—1832. "Description of Cicindela 4-maculata." (Guerin, "Mag. Zool.")—1832. "Me-

moir on various Acaridæ." ("Ann. Sc. Nat.," t. xxv.)—1833. "On the nest of Mygale fodiens." ("Ann. Soc. Ent. Fr.," 2)—1833. "On a coleopterous insect which passes a great part of its time under water (*Æpus fulvescens*)." ("Nov. Ann. du Mus.," t. iii.)—1833. "On the Metamorphoses of *Dositheia*

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1835. "Description of *Meloe collegialis*." (Guerin, "Mag. Zool.")—1835. "Analysis of Calculi found in the biliary canals of Insects." ("Ann. Sc. Nat.," t. v. 2 ser.)—1836. "Researches upon Muscardine." ("Ann. Sc. Nat.," 2 ser. t. v.)—1837. "New experiments on Muscardine." (In the same.)—1837. "Observations on *Cyzycus*." ("Ann. Soc. Ent. Fr.," t. vi.)—1837. "On the nest of a Brazilian Mygale." ("Ann. Sc. Nat.")—1837. "On the ravages of the *Pyrallis* of the vine." (In the same.)—1837. "On *Scolytus*," in Loudon's "Arboretum et Fruticetum Britannicum."—1839. "Exposition of various observations upon insects injurious to Agriculture." ("Ann. Sc. Nat.," 2 ser. t. ix.)—1839. "Entomological instructions for a traveller in Abyssinia." ("Comptes rendus," t. ix.)—1839. "On the habits of *Odynerus*." ("Ann. Sc. Nat.," 2 ser. t. xi.)—1840. "Observations on various insects which attack timber." ("Ann. Sc. Nat.," 2 ser. t. xiv.)—1840. "On a specimen of *Bombyx Cecropia*, reared at Paris." ("Comptes rendus," t. ii.)—1840. "On the Phosphorescence of some *Articulata*." (In the same.)—1840. "Description of New *Cicindelidæ*," in the collection of the Jardin des Plantes (with M. Brulle). ("Archives du Muséum," t. i.)—1841. "Description of New Crustacea," in the same collection (with M. Edwards). (In the same, t. ii.)

In addition to these contributions, Audouin wrote many of the Entomological articles in the "Encyclopédie Méthodique," and also in the "Dictionnaire Classique d'Histoire Naturelle." He wrote also the article "Arachnida" in the "Cyclopedia of Anatomy and Physiology," a work still publishing in parts in London. He also edited that portion of a new edition of the "Règne Animal" of Cuvier which relates to the annulose subkingdom of animals, and contributed much matter to Brulle's "Histoire Naturelle des Insectes." He was also one of the editors of the "Annales des Sciences Naturelles."

His early papers on the anatomy of the Insecta, and especially those on the Annelida, introduced him to the notice of Cuvier, Geoffroy St. Hilaire, and Latreille, with whom he lived on terms of intimacy, and from whose instruction he obtained those enlarged views of the relations of the animal kingdom which are so conspicuous in all his writings. In 1826 he became connected with M. Milne-Edwards in researches upon the

Crustacea and Annelida, which resulted in a great addition to existing knowledge on the subject of the minute anatomy and functions of these animals. In the same year he became assistant to Lamarck and Latreille in the Jardin des Plantes, and on the death of the latter he was appointed professor of entomology in the museum attached to that institution. In his lectures here he paid particular attention to those insects which were injurious to vegetation. His investigation of the economy of insects was very extensive, and only a small portion of the matter he had collected was published before his death. He has left behind him fourteen quarto volumes of manuscript on this subject, with numerous drawings, and arrangements are making for publishing the more important of them. Many of Audouin's published papers were on destructive insects, but the most important on this subject was one which he undertook at the request of the government of France, on the insects which attack the vines of France. He was for many years engaged on this subject. The result was the publication of a work entitled "Histoire des Insectes nuisibles à la vigne, et particulièrement de la *Pyralle* qui dévaste les vignolles des départemens de la Côte-d'Or, de Saône-et-Loire, du Rhône, de l'Hérault, des Pyrénées-Orientales, de la Haute-Garonne, de la Charente-Inférieure, de la Maine, et de Seine-et-Oise." This work was published under the auspices of the government, and came out in six parts quarto. The first part appeared in 1840, but the last did not appear till some time after the author's death, in 1843. The principal part of this work is devoted to the history of the *Pyrallis*, a genus of insects belonging to the tribe of moths, which produces during its larva state a great destruction in the vines during the early part of their growth. The first two chapters treat of the natural history and classification of the *Pyrallis*, with its geographical distribution. The last two treat of the means of preventing the increase, and of destroying this insect, as well as of other insects which are found to be injurious to the vines. The work is illustrated with beautiful plates, after drawings by the author, and, whether regarded as an example of careful observation, and the application of science to a practical subject, or for the beauty of its illustrations, is probably one of the most valuable ever contributed to entomology.

Audouin fell an early victim to the pursuit of his favourite science. In the summer of 1841 he visited the south of France, for the purpose of investigating the habits of the insects which injure the olive-plantations. Here he exposed himself to wet and cold, which brought on an attack of apoplexy, of which he died on the 9th of November, 1841. On the day of his funeral orations were delivered at his tomb by M. Serres, President of the Academy of Sciences; M. Chevreaux,

Director of the Museum of Natural History; by M. Milne-Edwards, and M. Blanchard. He was succeeded in his chair at the Jardin des Plantes by M. Milne-Edwards.

Audouin had collected a fine museum, not only of individual insects, but of specimens illustrating their economy. These were exhibited after his death at the museum of the Jardin des Plantes. His library was large, and when sold by public auction at his decease realized 20,000 francs.

It would be unjust to Audouin to regard him as a mere entomologist. He was a comparative anatomist and naturalist, whose power of acute observation peculiarly adapted him for the study of the habits and the structure of insects. In all his more important papers on entomology, it is evident that he did not regard insects as the end of his inquiries, but that he looked upon them as a great class of phenomena, illustrating the general laws that were deducible from the study of the whole animal kingdom. With him external forms were only regarded as dependent on an internal structure, which in its development, and the functions it performed, stood closely related to the whole animal kingdom. It was thus that he was led to investigate the annulose subkingdom of animals, and succeeded in adding to science so many important facts which assist in indicating the true relation of these animals to one or the other division of the animal kingdom. At present it is difficult to estimate all the importance of Audouin's labours, but there can be no doubt that, as science advances, to him will be given an important position in the history of its advancement as a comparative anatomist and zoologist. (Westwood, *Arcana Entomologica*; Quérard, *La France Littéraire*.) E. L.

AUDOUIN, PIERRE, a clever French engraver, born at Paris in 1768: he was a pupil of Beauvarlet. He engraved several plates from pictures in the Louvre for the "Collection du Muséum" of Laurent; as—Jupiter and Antiope, after Correggio; La Belle Jardinière, after Raphael; the picture of the two portraits called Raphael and his Fencing-master, also attributed to Raphael; the Entombment of Christ, after Caravaggio; La Charité, after Andrea del Sarto (this picture is one of the first which was transferred from the panel upon which it was originally painted to canvas); Melpomene, Erato, and Polyhymnia, after Le Sueur; two pictures after Terburg; one after Mieris; and one after Netscher. The Caravaggio is no longer in the Louvre: it was probably removed at the general restoration of the plundered pictures in 1815; it was formerly in the Chiesa Nuova, or Santa Maria, in Vallicella, at Rome.

Audouin engraved also Le Gros' portrait of Louis XVIII., besides many other good plates: he was engraver in ordinary to

the king. In 1819 he obtained a medal for the prints he exhibited in that year. He died at Paris in 1822. (Joubert, *Manuel de l'Amateur d'Estampes*; Gabet, *Dictionnaire des Artistes*, &c.; Titi, *Pitture di Roma*.) R. N. W.

AUDOUL, GABRIEL or GASPARD, a native of Provence, was an Advocate of the Parliament of Paris, and a Member of the Council of the Duke of Orleans. In 1708 he published "Traité de l'Origine de la Régale, et des Causes de son Etablissement," 4to. This work became conspicuous by being condemned by a brief of the pope in 1710, and by the parliament of Paris suppressing the brief on the motion of the king's advocate-general. Such is Moréri's account, but Le Long, who is followed by Clement, says Audoul's book was condemned by an arrêt of the parliament. Adelung, however, contradicts this statement, and gives a similar account to Moréri's. The book is said to be very rare. (Moréri, *Dictionnaire Historique*; Le Long, *Bibliothèque Historique*; Clement, *Bibliothèque Curieuse*; Adelung, *Suppl. to Jöcher, Allgemeines Gelehrten-Lexicon*.) J. H. B.

AUDOVERE. [CHILPERIC.]

AUDOVINUS. [ALDUIN.]

AUDRA, JOSEPH, Baron de Saint-Just, a French abbé and philosopher of the school of Voltaire, was born at Lyon, in the year 1710; or, according to another account, in 1714. The latter date is, perhaps, the more accurate. No particulars have transpired respecting his education and early pursuits. For many years he passed a life of philosophic leisure in his native city; but with the exception of a work which shall presently be noticed, said to have been published by him in the year 1766, as the result of an intimacy contracted with M. de la Michaudière, Intendant of Lyon, the biography of Audra, from the year of his birth to the year 1768, is a complete blank. In this last-mentioned year he was appointed Professor of History in the Royal College at Toulouse. Audra was scarcely installed in his new office when his sympathies became enlisted in the cause of innocence and humanity. Toulouse, some years before Audra arrived there, had been the scene where the aged Calas suffered death on the wheel for a crime of which he was innocent. France and all Europe rung with Voltaire's denunciations of the cruel and unjust sentence, which was ultimately reversed, and thus his property was secured to his children. Not long afterwards, another innocent man, named Sirven, was accused of a similar crime. Sirven, with the frightful example of Calas before his eyes, feared to abide his trial at Toulouse, and with his family fled for refuge to Voltaire at Ferney. He was condemned as contumacious. This involved the confiscation of his property, and the only course open for Voltaire and his friends was to endeavour to secure him the

benefit of a fair trial. Among the enlightened men at Toulouse whom Voltaire interested in favour of his client, the Abbé Audra was foremost. A correspondence immediately commenced between them. Audra's letters are not preserved, but from those of Voltaire, which are in his general correspondence, it is evident that Audra's exertions not a little contributed to the acquittal of Sirven. In the first of these letters, dated Jan. 3rd, 1769, Voltaire writes to Audra—"This unhappy family will owe you fortune, honour, and life; and the parliament of Toulouse will owe you the re-establishment of its honour, at present tarnished in the eyes of all Europe. You will have seen the *factum* of the seventeen advocates of the parliament of Paris in favour of the Sirvens. It is very well done; but Sirven will owe much more to you than to the seventeen advocates, and you will have performed an action worthy of philosophy and of yourself." The other letters of Voltaire to Audra upon this subject were written at intervals between the date above mentioned and the nineteenth of June in the following year. They all bear similar testimony to the high estimate which Voltaire formed of the energy and talents of his correspondent.

In the year 1770 Audra published an anonymous work entitled "*Histoire générale à l'usage des collèges, depuis Charlemagne jusqu'à nos jours*," tome premier, Toulouse, 1770, 12mo. Only the first volume appeared. This work was an abridgment of Voltaire's "*Essai sur les Mœurs*," and its latitudinarian and philosophic spirit gave considerable offence to the clergy and the orthodox party generally in France. Shortly after its publication, Voltaire wrote to compliment Audra upon his performance. "D'Alembert," he says, "is very well contented with your abridgment, some fanatics are not so well pleased, but it is because they have neither *esprit* nor manners. For your sage hardihood you have nothing to fear; there is not one word in your publication, for which they can annoy you. . . . For the rest, you have an archbishop who is of the same sentiments with yourself, and who will shortly be a member of the Academy." But this was an unfortunate publication for Audra. The archbishop of Toulouse (M. Loménie de Brienne), contrary to Voltaire's opinion, was unwillingly compelled to censure the work; although he did this without naming the author. Audra nevertheless felt it incumbent on him to resign his professorship; he retired, overwhelmed with chagrin and disappointment, and died of brain-fever, after an illness of twenty-four hours, on the 17th of September, 1770. Voltaire was much affected by this event, and the editor of his works (70 vol. edition), in a note on the 62nd chapter of his "*Essai*," informs us that it drew tears from him a very few days be-

fore his death. D'Alembert, in a letter to Voltaire, dated December 21st, 1770, justifies the conduct of the Archbishop of Toulouse; he states the case at full length, and proves that the archbishop for a long time withstood the representations of the bishops, clergy, and parliament of Toulouse, as to the dangerous tendency of Audra's abridgment, but that he was at length compelled, contrary to his own judgment, to yield to their clamours, and to issue his ecclesiastical censure of the publication. Audra, moreover, himself in a measure precipitated the archbishop's censure, by indiscreetly stating that one of the grand-vicars had seen and approved of the work. "You see, my dear master," D'Alembert says at the conclusion of his letter, "that the Archbishop of Toulouse has only done what he could not help doing with respect to the Abbé. Rest assured that he will never persecute any one; but his position will not always allow him to yield to the suggestions of his own disposition and principles, which are both in favour of toleration. I saw him myself before he set out for Toulouse, and I assure you that he was not in the least disposed to be unfriendly to the Abbé Audra."

The work above alluded to as having been attributed to Audra, is entitled "*Recherches sur la Population des Généralités d'Auvergne, de Lyon, de Rouen, &c., par M. de Messance, receveur des tailles de l'élection de St. Etienne*," Paris, 1766, 4to. The "*Dictionnaire Universel Historique*," and the "*Biographie Universelle*" speak of this work as the production of Audra, and the fruit of his intimacy with M. de la Michaudière. Barbier ("*Dictionnaire des Anonymes*," &c.) controverts this statement, and quotes Beguillet and Grimm, the latter of whom, in his correspondence, attributes it to M. de la Michaudière; and Barbier inclines to the same opinion. But these writers appear entirely to overlook the name of M. de Messance (the "*Biographie Universelle*" calls him "Mezence"), the receiver of taxes mentioned on the title-page; or, at best, they only treat him as an imaginary personage. But M. de Messance was a real personage, and the author of the work which bears his name. In support of this assertion the reader is referred to a supplementary publication issued at Paris in the year 1788, 4to., entitled "*Nouvelles Recherches*," &c. by M. de Messance. In the commencing pages of this, the author speaks in his own person of the work published by him in the year 1766. He mentions it by name, and informs us that he commenced it while he was secretary to M. de la Michaudière, from materials originally supplied by M. de la Michaudière. He himself procured additional materials; the work grew under his hands; and although he laid it aside for a time, he at length published it in the year 1766. In all this not one word is

said of the Abbé Audra. There is nothing which should lead us to suppose that De Messance is not the name of a real personage; and if he owed even any portion of the work to Audra, why should he not confess it, while he so frankly acknowledges his obligations to La Michaudière? But the error of the "Biographie Universelle" and of Barbier may be accounted for by supposing that neither of them had seen the "Nouvelles Recherches" of 1788. (*Dictionnaire Universel Historique; Biographie Universelle; Voltaire, Correspondance; Barbier, Dictionnaire des Anonymes, &c.* vol. ii. 133, vol. iii. 125, 126; *Biographie Lyonnaise*, 16.) G. B.

AUDRADUS, who always assumed the appellation of Modicus, was chorepiscopus or rural bishop of Sens, under the Archbishop of Sens, Wenilon, and not a bishop, as stated erroneously by Oudin. He was born at the close of the eighth or beginning of the ninth century. He does not appear to have been distinguished otherwise than by his visions or revelations, the truth of which he maintained with success against more than one attempt by Charles the Bold to convict him of falsehood. In consequence of one of these visions, he made a journey to Rome in the year 849. While there he presented his poem "Fons Vitæ" to Pope Leo IV., who received it with great respect. On his return to Sens in the same year, he was summoned to the council held at Paris, and in the month of November was deposed, together with all the other rural bishops, notwithstanding the efforts made in their favour by Raban, who wrote a treatise upon the subject. The bishopric of Chartres becoming vacant, Charles the Bold nominated to the vacant see a deacon of more than doubtful reputation, named Burchard. Wenilon, the archbishop, before proceeding to ordain him, desired Audradus to ascertain if it were the will of God that Burchard should be Bishop of Chartres. Audradus complied with the archbishop's request, and when the bishops met, in the month of May, 853, to assist at the ordination of Burchard, Audradus presented himself before them, and declared, in a prophetic tone, that God forbade them from proceeding with this ordination under the denunciation of dreadful punishments. The prelates were intimidated, and separated without proceeding further in the matter at that time; Burchard was, however, ordained in the following month. Audradus is supposed to have died in the year 854. He wrote:—1. "Excerpta Revelationum quas Audradus Modicus scripsit anno 853." These extracts, or rather parts of them, have been printed in Du Chesne, "Recueil des Historiens de France," ii. p. 390, and in Bouquet, "Recueil des Historiens des Gaules," vii. 289. They are described as pious fictions which the author considered himself justified in making use of for the purpose of

impressing the minds and hearts of his auditors more forcibly, and putting an end to divisions and civil wars between the reigning princes. 2. "Fons Vitæ." This is a poem written in heroic verse, and consists of three hundred and four verses, preceded by a poetical epistle addressed to Hincmar, Archbishop of Rheims. It was published for the first time by Casimir Oudin, in his work entitled "Veterum aliquot Gallie et Belgii Scriptorum Opuscula Sacra," Leiden, 1692, 8vo. Oudin has fallen into an error in attributing this poem to Hincmar. It has also been printed by Gallandius, "Bibliotheca Veterum Patrum," xiii. 565, Venice, 1779, fol. (*Histoire Littéraire de la France*, v. 131—133; Ceillier, *Auteurs Sacrés*, xviii. 725, 726; Fabricius, *Bibliotheca Latina mediæ et infimæ ætatis*, edit. Mansi.) J. W. J.

AUDRAN, the name of a very distinguished French family of artists, especially engravers.

The first distinguished artist of this name, CHARLES, or, as he latterly called himself, KARLE AUDRAN, the son of Louis, and grandson of Adam Audran, was born at Paris, in 1594. After he had acquired the first principles of engraving at Paris, he went to complete his studies at Rome, where he is supposed to have taken Cornelius Bloemart as his model, and he was successful in his imitation. He settled in Paris after his return from Italy, and his first prints are marked with the letter C or Charles; but in consequence of his brother Claude using the same letter, he used the letter K, and signed himself Karle: he died at Paris in 1674. There are a few prints by him after Titian, Ludovico and Annibal Carracci, Domenichino, Guido, Albani, A. Sacchi, P. da Cortona, J. Stella, Vouet, and Le Brun. He used the graver only, and, in the opinion of Strutt, his style is neater than Bloemart's, and resembles much that of Lucas Kilian. His prints amount to about 130: an Annunciation, after Annibal Carracci, and an Assumption of the Virgin, after Domenichino, are accounted the best.

CLAUDE AUDRAN I., or the elder, the brother of Karle, was born at Paris, in 1592, and established himself at Lyon, where he was professor of engraving in the Academy, and died in 1677. He showed little ability as an engraver himself, but his three sons, Germain, Claude, and Girard especially, were all distinguished artists. Among the works of the father, which are not numerous, is a portrait of Galileo.

GERMAIN AUDRAN, the eldest son of Claude I., was born at Lyon in 1631, and studied engraving with his uncle Karle at Paris, after he had acquired the rudiments from his father. He established himself at Lyon, and died there, in 1710, leaving four sons, all of whom were artists,—Claude, Benoît, Jean, and Louis. Germain used the needle

and the graver, and was likewise a draughtsman; but the majority of his works consist of ornamental designs.

CLAUDE AUDRAN II., the second son of the first Claude, painter and, according to Heineken, engraver, was born at Lyon, in 1639. He studied drawing for some time with his uncle Karle at Paris, and subsequently went to Rome, and after his return was engaged by Le Brun at Paris, where he was elected, in 1675, a member, and, in 1681, a professor, of the Royal Academy of Painting, &c. He assisted Le Brun in his Battles of Alexander, at the Passage of the Granicus, and the Battle of Arbela, and in many other of his works, and was an imitator of his style. He painted in fresco, under the direction of Le Brun, the chapel of Colbert's Château de Sceaux, the gallery of the Tuileries, the grand staircase at Versailles, and some other works. He drew well, and had a great facility of execution: his brother Girard and his nephews Benoit and Jean engraved a few plates after his works, of which the best are a Miracle of the Five Loaves, and the Death of John the Baptist. He died at Paris, in 1684.

GIRARD AUDRAN, sometimes, but improperly, says the Abbé de Fontenai, called Gerard, the third son of Claude I., designer and engraver, and the most celebrated of all the artists of this name, was born at Lyon in 1640. His father taught him the elements of drawing and engraving, in which he early distinguished himself. He went to Paris, where he attracted the notice of Le Brun, who employed him to engrave Constantine the Great's victory over Maxentius and his triumphal entry into Rome, which he did in four plates; and Le Brun was so struck with his ability that he spoke very favourably of him to the minister Colbert, and to Louis XIV., who gave him apartments at the Gobelins. He afterwards went to Rome, where he remained three years, but at the expiration of that term he was recalled to Paris by Colbert, and when he returned was appointed engraver to the king, with a pension for life.

At Rome Audran engraved several excellent plates, especially a portrait of Pope Clement IX., from a drawing of his own. He was an excellent draughtsman, and in drawing improved many of the works which he engraved: this is conspicuously the case in the prints of the battles of Alexander after Le Brun; that painter himself acknowledged it. Watelet says of this engraver, that for the beauty of their drawing alone his prints are very valuable, but this is only one of their merits; the point and the graver in his hand assumed the powers of the brush, all objects have their natural appearance, and to produce other works like his, he himself must be brought to life again, for they cannot be imitated. He terms him the first of en-

gravers for the works of the Roman school, and of a similar class; which is a proper discrimination, for the qualities of Girard's vigorous and correct style, though adequate to a duly faithful representation of all objects, are not the most suitable for such works as are distinguished for mere superficial imitation; as, for instance, highly-wrought stuffs, or pictures of flowers, fruit, and still-life. Strutt, who was himself an engraver by profession, terms Girard Audran "the greatest engraver, without any exception, that ever existed in the historical line."

Distance is admirably kept in Audran's prints; parts are cut with great boldness by the graver, and other parts are merely etched with the needle, and the colours of various objects are finely distinguished by an admixture of dots and small lines, both with the graver and the needle.

In 1681 he was made a member of the council of the Academy of the Arts. He died in 1703, aged sixty-three.

Audran's masterpieces are his Victories of Alexander, after Le Brun, of which he engraved four, in thirteen plates; the Passage of the Granicus; the Battle of Arbela; the Defeat of Porus; and Alexander's Entrance into Babylon: the fifth, representing the Tent of Darius, was engraved by Edelinck. The best impressions are those printed by Goyton, and which bear his name, but they are very scarce.

Audran etched and engraved also after Raphael, Giulio Romano, Andrea Sacchi, Titian, Romanelli, Palma the young, Annibal Carracci, Domenichino, Guido, Guercino, Lanfranc, P. da Cortona, Bernini, N. Poussin, Le Sueur, Coypel, Mignard, Testelin, Girardon, La Fage, Bourguignon, and others. He engraved thirty-eight plates after Le Brun. Among his prints after Raphael are two of the cartoons—the Death of Ananias, and Paul and Barnabas at Lystra.

He is also the author of a work on the proportions of the human figure, published under the following title, at Paris, in 1682: "*Les Proportions du Corps humain, sur les plus belles Statues de l'Antiquité, à Paris, chez Audran, Graveur du Roi.*" There is an English copy of it, which has gone through many editions; it contains a preface and twenty-seven plates of ancient statues, with the relative proportions of all the parts marked upon them.

CLAUDE AUDRAN III., the eldest son of Germain Audran, was born at Lyon in 1658. He was a painter of ornaments and grotesque subjects, in which capacity he was appointed painter to the king. He died in 1734, in the palace of the Luxembourg, of which he was keeper or concierge for twenty-nine years. There are many of his works at Versailles, Marly, Trianon, and Meudon. The celebrated Watteau is said to have been his pupil.

BENOÎT AUDRAN I., designer and engraver, second son of Germain, was born at Lyon, in 1661. He also learnt the first principles of drawing and engraving from his father, and afterwards went to Paris, and completed his studies with his uncle Girard. His prints are bold and clear, but they want the mellowness of his uncle's; he however attained considerable celebrity as an engraver, was appointed engraver to the king with a pension, and in 1715 was elected a counsellor of the Academy of the Arts. He died in 1721, at an estate of his own near Sens. His prints are very numerous; the following are considered the best:—the Seven Sacraments, after Poussin; the Brazen Serpent, after Le Brun; the Illness of Alexander, and St. Paul preaching at Ephesus, after Le Sueur; and two of Rubens's series of the Life of Maria de' Medici, the Birth of Louis XIII., and the Exchange of the two Princesses, Isabelle de Bourbon and Anne of Austria, by France and Spain.

There are also twenty-five prints after Watteau by B. Audran; he engraved likewise several other good plates after Le Brun and Le Sueur; and some after Raphael, Daniele da Volterra (the David and Goliath in the Louvre, falsely attributed to Michel-Angelo), Annibal Carracci, Domenichino, Albani, Guido, Lanfranc, Caravaggio, Paul Veronese, Mignard, A. Coypel, and others. He made also copies of his uncle Girard's print of Porus conquered, and of Edelinck's print of the Tent of Darius, after Le Brun: on the former is inscribed "La Vertu plait quoique vaincue;" on the second, "Il est d'un roi de se vaincre soi-même."

JEAN AUDRAN, the third son of Germain, born at Lyon, in 1667, was also an engraver, and, after Girard, was the most distinguished artist of this family. He also, when he had acquired the first rudiments from his father, was sent to Paris to complete his studies with his uncle Girard. He distinguished himself as early as his twentieth year; in 1707 he was appointed engraver to the king, and had apartments given him in the Gobelins, and in 1708 he was elected a member of the Academy of the Arts. He engraved until he was upwards of eighty years of age, and he lived to be ninety; he died at his apartments in the Gobelins, in 1756, leaving three sons, of whom Benoît II. was an engraver, and Michel one of the contractors or directors of the Gobelins manufactory of tapestries. Of Jean Audran, Strutt says—"The most masterly and best prints of this artist, in my opinion, are those which are not so pleasing to the eye at first sight. In these the etching constitutes a great part; and he has finished them in a bold, rough style. The scientific hand of the master appears in them on examination. The drawing of the human figure, where it is shown, is correct. The heads are expressive and finely finished; the other extrinsecities well marked. He has not, however,

equalled his uncle. He wants that harmony in the effect; his lights are too much and too equally covered; and there is not sufficient difference between the style in which he has engraved his backgrounds and his draperies."

Jean Audran's prints are very numerous; he has engraved after upwards of fifty distinguished painters. His master-piece is, perhaps, the Rape of the Sabines, after Poussin. Among his portraits are those of Fénelon, after Vivien, and of Rubens, after Vanduyck. Of his historical pieces, the following are the best: Galatea, after Carlo Maratta; four of the victories of Alexander, after Le Brun, copied from the prints of his uncle, as companions to the two engraved by Benoît from the fifth, and the print by Edelinck; the Raising of Lazarus, and the Miraculous Draught of Fishes, after Jouvenet; the Resurrection of Christ and the Finding of Moses, after A. Coypel; the Coronation of Maria de' Medici, and two others of the Luxembourg gallery, after Rubens; the Presentation of Christ in the Temple, after M. Corneille; and the Miracle of the Five Loaves, after Claude Audran, his uncle. There are many others of nearly equal merit.

LOUIS AUDRAN, engraver, the fourth son of Germain, was born at Lyon in 1670. He followed the same course as his brothers, and went to Paris to complete his education as an engraver with his uncle Girard, after he had acquired what his father could teach him. He had considerable ability as an engraver, but dying suddenly in 1712 in his forty-second year, he had not the opportunity of producing many good plates. He made some good copies, on a small scale, of some of the best plates engraved by his uncle and brothers after the great French masters; he was probably employed in a subordinate capacity by those engravers. Of his own prints, the following are mentioned as the best: the Seven Acts of Mercy, after Seb. Bourdon; the Slaughter of the Innocents, after Le Brun; and a piece called *Le Cadavre*, after Houasse.

BENOÎT AUDRAN II., or le Jeune, the son of Jean, was born at Paris, and was living when his father died, 1756. He was very inferior to the distinguished artists of this family; his prints are few, and they may be distinguished from his uncle's of the same name, by their inferiority. He engraved the Descent from the Cross, after the picture by N. Poussin, which is now at St. Petersburg; and also the picture of Christ with his two disciples at Emmatus, by Paul Veronese, which is likewise in the Imperial gallery at St. Petersburg. (Lacombe, *Dictionnaire des Beaux Arts*, &c.; L'Abbé de Fontenai, *Dictionnaire des Artistes*; Heineken, *Dictionnaire des Artistes*, &c.; Watelet and Levesque, *Dictionnaire des Arts*, &c.; Strutt, *Dictionary of Engravers*; Huber, *Manuel des Amateurs*, &c.) R. N. W.

AUDRAN, PROSPER GABRIEL, son of Michel Audran contractor for the manufacture of the Gobelins tapestry, and a member of the family of the celebrated engravers, was born at Paris on 4th February, 1744. He studied law under Pothier, by whom he was highly esteemed. His father purchased for him the situation of *Conseiller au Châtelet*, or judicial member of the civic court of Paris; and he entered on his duties in August, 1768. The Châtelet was one of the inferior courts which, after the banishment of the non-conforming members of the parliament of Paris, offered resistance to the projected judicial alterations of the chancellor Maupeou; Audran was exiled, with the other members of his court, in 1771, but he returned in 1774, on the accession of Louis XVI. He resigned his judicial situation in 1784. He seems to have before this time indulged in strong religious feelings, which increased till they assumed the aspect of asceticism. Fortunately for literature, his enthusiasm took the direction of an intense and minute study of the sources of the Christian religion. During the Revolution he appears to have lived in retirement; and though he favoured republican principles, he did not participate in any of the public proceedings of the time. The character of his studies pointed him out as the person best fitted, on the death of Rivière, to succeed him in the chair of Hebrew in the University of Paris. It was with much difficulty that he was prevailed on to abandon his retirement; but he at last accepted the chair, on the 15th November, 1799. He died at Paris, on the 23d June, 1819. He is said to have been amiable in his character, but to have carried in his manners the peculiarities which frequently accompany a retired and studious life, such as he had led for many years. In 1805 he published "*Grammaire Hébraïque, en tableaux*," 4to., of which a second edition appeared in 1818. In this latter year he published "*Grammaire Arabe, en tableaux, à l'usage des Etudiants qui cultivent la Langue Hébraïque*," 4to. In the "*Biographie Nouvelle des Contemporains*" (1820), the account of Audran differs from the above; but it is there stated that little is known of him. (*Biog. Universelle, Supplément*; Quérard, *La France Littéraire*.)

J. H. B.

AUDREIN, YVES MARIE, a miscellaneous writer and politician connected with the French Revolution. The date of his birth is not known. He was a professor of the College of Quimper in Bretagne, superintendent of studies in that of Louis-le-Grand, and coadjutor and vicegerant of that of Grassins, founded by Pierre Grassin for poor students of the town of Sens. He had acquired a reputation as a preacher, was chosen grand-vicar, *ad honores*, to several bishops, and became vicar-episcopal of the diocese of Morbihan. He was a

member of the National Assembly, and, at the sitting of the 6th March, 1791, he distinguished himself by moving that all the schools of the realm should be taken out of the hands of the particular corporations by which they were administered, and subjected to a uniform system under the control of the central government—a proposal which seems to have attracted slight attention in its day, but embodies a principle which in later times has been the subject of much discussion in various parts of Europe. At a later period an educational superintendence, resembling that which Audrein appears to have had in view, was actually vested in a department of the government of France. He sat in the Legislative Assembly as deputy for Morbihan, and represented the same department in the Convention. He had been the instructor of Robespierre and Camille-Desmoulins, had the reputation of teaching them some of the doctrines they practised, and was in his own person a violent partisan of revolutionary principles, but humane in acting up to his opinions. He signalled himself in the Legislative Assembly by denouncing the Spanish representative in France as an enemy to the constitution, and by proposing that the Assembly should receive the addresses of popular bodies. He took part in the proceedings against Louis XVI., but used his exertions in favour of the younger members of the royal family. It is stated that, in 1795, he wrote a book, or pamphlet, in favour of the daughter of Louis XVI. (who must have been the Duchess d'Angoulême), then confined in the Temple, which had the effect of mitigating the severity of her lot—this publication is not mentioned by Quérard. On the restoration of bishops, and the meeting of the Assembly of the clergy at Paris, in 1798, he was chosen by the directory Bishop of Quimper-Corentin. In his episcopal capacity he attended the council convoked by the consular government in 1800, and he there preached a sermon inculcating principles which he appears to have previously promulgated in one of his works—viz., that the writings of the "philosophers" were the cause of all the evils of the Revolution. He appears to have at that time retracted many of his old opinions, as he adduced the death of Louis XVI., to which he was instrumental, as one of those evils. He was not thanked for his recantation. Proceeding to Morlaix, the metropolis of his diocese, the diligence in which he travelled was surrounded by a band of Chouans, headed by Le Cat, who, commanding the other travellers to remain quiet, directed Audrein to descend, and put him to death in retribution, as he was told, for the death of Louis XVI. This occurred in October, 1800. A list of his works will be found in Quérard. The more important seem to be;—1. "*Apologie de la Religion, contre les prétendus Philosophes*," 1797, 8vo. 2.

"De l'importance de l'Education Publique, et de son influence sur toute la vie," 1798, 8vo. 3. "Recueil de discours propres à la jeunesse, dont le but est de former le citoyen par les principes de la morale et de la religion," 1790, 12mo. (*Biog. Universelle*; *Biog. Nouvelle des Contemporains*; Quérard, *La France Littéraire*; *Analyse complète et impartiale du Moniteur*, &c., according to the Index.) J. H. B.

AUDRICHI, EVERADO, an Italian ecclesiastic, a brother of the Pious School, an order of comparatively modern origin, devoted to the education of youth. He held a professorship of philosophy and mathematics in one or more of the schools of his order. He published, in conjunction with Father Pietro Maria Soderini, of the same order, a collection of Latin plays, entitled "*Comœdiæ et Tragediæ selectæ ex Plauto, Terentio, et Senecâ*, 8vo. Florence, 1748." The selection was accompanied, according to Mazzuchelli, with an admirable preface, two learned dissertations, and various notes. He also published "*Institutiones Antiquariæ, quibus præsidia pro Græcis Latinisque Scriptoribus Nummis, et Marmoribus, intelligendis proponuntur*, &c." 4to. Florence, 1756. (*Adelung, Suppl. to Jöcher, Allgem. Gelehrten Lexicon*; Mazzuchelli, *Scrittori d'Italia*; *Göttingische Anzeigen von Gelehrten Sachen*, 27th October, 1757.) J. C. M.

AUDRY, AUDRI, or ALDRIC, in Latin ALDRICUS, SAINT, a French ecclesiastic of the eighth and ninth centuries. He was born in the district of Gâtinois, of a noble family, A.D. 775; and was remarkable even in childhood for gravity of manner, and delight in study and in the exercises of devotion. During the period of his education he delighted to visit monasteries, and the conversation of the monks, as well as his natural disposition, led him, notwithstanding the repugnance of his parents, to embrace a monastic life. He entered the abbey of Ferrières in Gâtinois just before Alcuin resigned the abbacy, and under Sigulf (Sigulfus) or Singulf, successor of Alcuin, he made great advances in the studies and duties of his profession. His merit obtained the notice of Jeremie, Archbishop of Sens, and subsequently of the Emperor Louis le Débonnaire. He was made Preceptor Palatinus (by which Mabillon understands Chancellor), afterwards Abbot of Ferrières on the death of Adelbert, successor of Singulf, and finally, A.D. 829, after the death of his friend Jeremie, Archbishop of Sens. Both in his abbacy and archbishopric he was assiduous in the discharge of his duty. He died 10th of October, A.D. 840, in the sixty-first year of his age, according to his anonymous biographer; but this statement is inconsistent with the year of his birth given above, from the same author. He was buried by his own directions in the abbey of Ferrières, but his body

was afterwards transferred to Château-Landon. Two letters of Audry are extant, and are given by Mabillon. (*Vita Sti. Aldrici*, by an anonymous writer; Mabillon, *Acta Sanctorum Ordinis Sti. Benedicti*, sæc. iv. pars 1; Bollandus, *Acta Sanctorum*, 6th of June; Baillet, *Vies des Saints*, 10th of October; Ceillier, *Auteurs Sacrés*, tom. xviii.) J. C. M.

AUDWIN. [ALDUIN.]

AUENBRUGGER VON AUENBRUG, LEOPOLD (called AVENBRUGGER by French and English writers), the inventor of percussion as a means of detecting diseases of the chest, was born at Grätz in Styria on the 19th of November, 1722. The scene of his medical labours was Vienna; he was physician to the Spanish nation in the Imperial Hospital of that city.

Three methods are practised in the present day for detecting and discriminating diseases of the chest by the help of the sense of hearing. They are called *succussion*, *percussion*, and *auscultation*.

The first, *succussion*, is mentioned by Hippocrates, and seems to have been commonly employed in his time for the diagnosis of empyema, a disease in which the pleural cavity surrounding the lung is partly occupied by a liquid. This mode of examination consists in shaking the patient by the shoulders, and listening for the sound of fluctuation. Hippocrates seems to have regarded it as applicable to all cases of empyema, although he certainly mentions the occasional absence of fluctuation, and accounts for it by supposing an unusual density of the fluid and fullness of the cavity. The truth is that the cases of empyema are very rare in which a splashing sound can be produced by succussion—for it can never occur unless *air*, as well as liquid, be contained in the pleural cavity. This fact was not distinctly recognised till modern times, and ignorance of it had led to a disuse of succussion, until Laënnec showed the real and high value of this process in the limited class of cases to which it is applicable.

The second method of examining the chest, *percussion*, was invented by Auenbrugger, and has gained for its author the highest rank among the improvers of practical medicine. It was published by him in 1761, under the title "*Inventum novum ex Percussione Thoracis humani ut signo abstrusus interni Pectoris Morbos detegendi*," Vienna, 8vo., pp. 95. This little work is stated by the author to have been the fruit of seven years' careful and laborious investigation, in the course of which he had proved the facts again and again by the evidence of his own senses. His mode of examining the chest was by striking it with the tips of his fingers: from the character of the sounds thus produced conclusions were drawn as to the state of the organs contained within. When the

lungs are in a healthy state, their tissue is distended with air, so that a smart stroke on the elastic walls in which they are inclosed elicits a clear hollow sound. If therefore the sound, on thus striking the chest, be dull instead of clear, the inference is that the lung beneath is diseased. For example, dullness of sound may be occasioned by solid matters filling or compressing the air-cells, or by a liquid in the pleural cavity interposed between the lung and the walls of the chest; and in fact there are few of the various diseases of the lungs which do not occasion more or less deviation from the normal sound of percussion. Again, over the region of the heart the sound is naturally dull, inasmuch as the heart contains no air; but as the normal extent of this dull sound is well defined, a deviation from its natural limits is an important sign for distinguishing the disease.

Auenbrugger's mode of percussion did not differ materially from that which is now in general use, but he preferred having a glove on his hand, or a shirt drawn tight over the chest. In the present day, percussion is performed by the naked fingers, either on the naked chest or on the fingers of the other hand of the operator closely applied to the chest. It has recently been proposed by M. Piorry that the percussion should be made on a small plate of ivory, which he has named a *pleimeter*, but this instrument has not been generally adopted.

The "Inventum novum" seems to have been well received at the time of its publication. It is highly spoken of in the "Göttingische Anzeigen" and the "Commentarii Lipsienses" of that period; it was translated into French by Rozière de la Chassagne, and published at the end of his "Manuel des Pulmoniques," 12mo., Paris, 1770; and, as Sprengel states ("Histoire de la Médecine," tom. vi.) the discoveries were in part confirmed by Isenflam, in a dissertation "De difficulti in observationibus anatomicis episcopi," 4to., Erlangen, 1773. Yet strange as it may seem, notwithstanding this early recognition of the value of percussion, its practice remained almost in abeyance until, in 1808, Corvisart published a French translation of the original work, together with long commentaries of his own on each of its paragraphs (8vo., Paris). The example and precepts of this professor established percussion as a common practice in France at a time when it seemed to have been almost forgotten in the land of its discovery. In England it was little known and less practised so late as 1824, when a translation of Auenbrugger's work and Corvisart's Commentaries was published by Dr. John Forbes, together with some original observations and illustrative cases. In the present day percussion is universally regarded as an indispensable process for discriminating disorders of the chest; and

its employment, in conjunction with the more recent invention of Laënnec, *auscultation*, has led to a rapid advance in our knowledge of such diseases.

Percussion has also been practised of late years with great advantage in the exploration of diseases of the *abdomen*, and its application to this purpose has been brought to remarkable perfection by M. Piorry.

The "Inventum Novum" has very recently been republished at Vienna under the title "Leopold Auenbrugger's Neue Erfindung mittelst des Anschlages an den Brustkorb als eines Zeichens verborgene Brustkrankheiten zu entdecken. Im Latein. Original herausgegeben, übersetzt und mit Anmerkungen versehen von Dr. S. Ungar: begleitet mit einem Vorworte von Jos. Skoda," Vienna, 1843. The original and the translation are printed opposite to one another; and excellent remarks are given by Dr. Ungar, partly for illustration of some difficulties in the original, partly for critical comparison with the more recent results of acoustic examinations of the chest.

Auenbrugger was the author of two works relating to insanity:—1. "Experimentum nascens de remedio specifico sub signo specifico in mania virorum," Vienna, 1776, 8vo. 2. "Von der Stillen Wuth oder dem Triebe zum Selbst-morde, als einer wirklichen Krankheit," Dessau, 1783, 8vo. Of the former of these works there is a notice in the "Göttingische Anzeigen," May 21st, 1778, p. 277, containing long extracts from the original. The form of insanity of which it treats is characterised by a peculiar state of the male generative organs, and the specific for its relief is camphor. The author relates in an orderly well-written style the histories of twelve insane persons in whom the peculiar symptom was observed, and of whom eleven were restored to reason; and he states that their recovery took place speedily, and by the same degrees as the restoration of the generative organs to their normal appearance. The treatment was not confined to the administration of camphor, but this was regarded as the principal and specific remedy, and was continued for some time after apparent recovery. The cures were rapid, and the cases altogether very remarkable.

Auenbrugger contributed an article to the "Wienerisch-Beyträge zur praktischen Arzneikunde," 2nd vol. for 1783. Its subject was an epidemic dysentery at Vienna: "Heilart einer Epidemischen Ruhr im Jahre 1779." There is an abstract of this memoir in vol. i. of the "Göttingische Anzeigen" for the year 1784, p. 235.

He wrote also a drama entitled "Der Rauchfangkehrer." He died at Vienna, May 18th, 1809. (Auenbrugger, *Works*; *Göttingische Anzeigen*; *Biographie Medicale*.)

G. E. P.

AUER: there have been two German

JOHANN PAUL AUER, born at Nürnberg in 1636, distinguished himself as an historical and as a portrait painter. He went in 1654 to Regensburg, and placed himself for four years with G. C. Eimart the elder, an eminent painter of that place. After the expiration of the four years he returned to Nürnberg; and in 1660 went to Venice, and studied some time with Pietro Liberi, called Libertino. From Venice he went to Rome, where he remained four years; from Rome he went to Paris, where he delayed some time, and finally returned to Nürnberg in 1670. Auer enjoyed a great reputation in his day, both as historical and portrait painter. Sandrart praises his works. He painted, says Doppelmayr, several electors and other princely personages; and many beautiful histories, large and small. He coloured in the style of Liberi. He died at Nürnberg, in 1687. Auer was the first husband of Susanna Maria, daughter of the engraver Jacob von Sandrart, the nephew of Joachim von Sandrart, author of the "*Teutsche Academie*," &c. Jacob Sandrart and the younger Eimart have etched a few plates after Auer; and the younger Joachim von Sandrart engraved his portrait.

ANTON AUER, a painter on porcelain, was born at Munich in 1778. His parents kept a public-house at Nymphenburg, near Munich; and, through the inspector Aulizeck, Anton obtained, in 1795, admission into the porcelain manufactory of that place, in which his abilities procured him employment as a painter. He was instructed by Melchior, who succeeded Aulizeck; and made such progress that he was sent, in 1807, by Maximilian I., King of Bavaria, to Vienna, to study painting in the imperial academy there. He returned to Munich in 1808, and was appointed principal painter to the above-mentioned porcelain manufactory; and Ludwig, the present King of Bavaria, a well-known patron of the arts, ordered Auer to paint a table-service for him, upon each piece of which he was to make a copy of one of the best pictures in the Munich gallery. Auer, however, had little more than commenced his laborious task, in which he was assisted by J. Reis, when death put an end to his labours, in 1814, in his thirty-sixth year. The work was suspended for some years, and was not recommenced until the accession of Ludwig I.; and it is now being proceeded with by the following painters:—Christian Adler, Max. Auer the son of Anton, K. T. Heinzmann, and K. F. le Feubure. According to Soeltl, Auer was born in 1777; and was sent to Vienna in 1809, and returned in the same year: the dates given are those of Lipowsky. He is considered the founder of the present school of Bavarian porcelain-painters. (Sandrart, *Teutsche Academie der*

Bau- Bild- und Mahlerey-Künste; Doppelmayr, *Historische Nachricht von den Nürnbergischen Mathematicis und Künstlern*; Lipowsky, *Bairisches Künstler Lexicon*; Soeltl, *Bildende Kunst in München*.)

R. N. W.

AUERBACH, JOHANN GOTTFRIED, a German portrait-painter, born at Mühlhausen in Saxony, in 1697. He settled in Vienna, and attained the rank of court-painter there. There are two pictures in the gallery of the Belvedere of Vienna; by him,—a full-length portrait of the Emperor Charles VI. as Knight of the Golden Fleece; and a large equestrian portrait of Prince Eugene of Savoy, in the apartment containing the pictures of his battles, by Parrocel. Auerbach painted also the heads of Charles VI. and the Count Altham, in Solimena's picture of that emperor receiving from the count the inventory of the gallery, in 1728, which is placed in the hall of the grand staircase of the lower Belvedere. Several of his portraits have been engraved; and his own, in folio, by A. J. von Prenner. He also etched a plate of himself painting his wife. He died at Vienna, in 1753, aged fifty-six, leaving a son, Johann Karl Auerbach, who was likewise a portrait-painter. (Heineken, *Dictionnaire des Artistes*, &c.; Mechel, *Catalogue des Tableaux de Vienne*.)

R. N. W.

AUERELL, WILLIAM. [AVERELL, WILLIAM.]

AUERNHAMMER. [AURENHAMMER.] AUERSPERG, or AUERSBERG, HERBARD, BARON VON, hereditary marshal of Krain, the defender of south-eastern Germany against the Turks, in the sixteenth century. The family of Auersperg derives the name from the castle of Auersperg, or more correctly Auersberg, in Suabia, where their ancestors became known among the nobility as early as the tenth century. They afterwards settled in Krain, then a province belonging to the duchy of Kärnthen, or Carinthia, and one of those countries which, being originally a conquest from foreign nations, received the name of "Marken," or frontier-provinces, had a particular administration, and were governed by "markgrafen," or margraves. For some time Krain formed part of the Windish Mark, a name which is still given to a tract along the frontier of Hungary. In 1463 the Emperor Frederick III. conferred upon the chief of that family the hereditary dignity of Marshal of Krain and the Windish Mark. John Weichard Auersperg was created a count of the empire in 1653, and took his seat in the provincial diet of Suabia, for the county of Thengen, which was made a principality in 1654, in consequence of which he became a prince of the empire and was admitted to the imperial diet. He also acquired the principalities, afterwards duchies, of Münsterberg and Franken-

stein in Silesia, and a seat among the nobility of that country, which was not yet united with Germany, although it was a fief of Bohemia. Charles Joseph Anton Auersperg having sold Münsterberg and Frankenstein to Frederick William II., King of Prussia, in 1793, his lordship of Gottschee, a large district in Krain, was created a duchy by the Emperor Francis II., and the present chief of the family, Charles Philip William, is Prince of Auersberg and Duke of Gottschee. The county of Thengen, in Suabia, having been mediatized after the dissolution of the German empire, and the foundation of the Rhenish Confederation, in 1806, and its former independence not having been re-established at the congress of Vienna, the princes of Auersperg took their seat for that county among the high nobility (Standesherrn) of the grand-duchy of Baden, with which Thengen was united. Besides those dominions the family of Auersperg is possessed of the county of Auersperg in Krain, of the county of Thurn-am-Hart, in the archduchy of Austria, and of a considerable number of lordships in different parts of the Austrian empire; but these vast domains are divided among six branches, the eldest of which has alone the princely and ducal title. The house of Auersperg belongs to the real nobility of Germany, that is, not to that host of barons and other gentlemen whose only nobility consists in the privilege of distinguishing themselves from other people by putting the word "von" before their family name, but to those ancient families which became conspicuous as popular leaders in the earliest period of the German empire, or even before; and which are generally still in possession of those extensive dominions in respect of which their ancestors had a seat in the diets.

Herbard Auersperg, whose name is at the head of this article, was born about 1525, and distinguished himself in defending Krain against the inroads of the Turks, who continued to molest the frontiers of Germany although the emperor was at peace with the Sultan. While the emperor's ambassadors at Constantinople, Busbecquius, and, after him, Albert von Wyse, endeavoured to negotiate a more solid peace, Delí Mohammed and Hasan invaded Krain, in 1560, with a body of Albanians and other savage soldiers, who committed unheard of cruelties. Auersperg was marshal of Krain, and consequently its military commander. He surprised the Turks, killed the two chiefs with his own hand, routed the enemy, and made an excursion into the Turkish territory, from which he returned laden with booty. In 1563 he defeated the Turks at Kostenowicz in Bosnia, but he was unable to prevent Mustafa Sokolowich, Pasha of Bosnia and Herzek (Herzogevina), from laying siege to Kruppa in Croatia, and taking that important fortress, the gallant inhabitants of which were cut to

pieces (1565). As Auersperg was in sight of the fortress with a body of 7000 men, some Hungarian officers charged him with cowardice, though the fact was that the Turks were four times as numerous, and occupied a strong position, from which they could not be driven, except by a superior force. In the following year, 1566, Auersperg found an opportunity of showing that he was not to be reproached for want of courage. He invaded Turkish Croatia, took two fortified places by storm, and proceeded as far as Novigrod, which he was going to besiege when he was informed that the Pasha of Kheluna was near with a superior force, which he had led thither by mountain roads for the purpose of surprising the Germans. But Auersperg was so watchful and quick that it was the pasha who was surprised. The Turkish army was completely routed, Auersperg seized the pasha and made him prisoner, and the four sanjak-beys who commanded under the pasha, having likewise been made prisoners, they were all sent to Vienna to be presented to the Emperor Maximilian II. During that time the Turks had been compelled to confine their inroads to Austrian Croatia, and during the following seven years also Krain enjoyed a state of peace unknown before, so that the inhabitants used to call their gallant marshal the bulwark of Krain. In 1575 the Turks invaded Austrian Croatia with an overwhelming force. Auersperg resolved to attack them near Budacki on the river Radonia, and advanced upon the Turks with scarcely more than one thousand horse, hoping to keep the enemy in check till his main body should come up. He thought that he would only have to do with the enemy's vanguard, but when he came in sight of them he was assailed by the whole Turkish army, and after a sharp fight was thrown from his horse and killed by the lance of a sipahi. With him fell Colonel Weixelberg, his lieutenant, and almost all his officers, among whom was his son Wolf Engelhard. The joy of the Turks was extreme. The heads of Auersperg and Weixelberg were severed from their bodies, and sent to Constantinople, together with the prisoners, who were paraded through the streets, preceded by two Turkish officers who carried the two heads on pikes, and they were subsequently presented to the grand-vizir, and to Sultan Murad III. The commander of the Turks in that battle, Ferhad-Bey, was gallant enough to send Auersperg's body to his widow; but the imperial ambassador at Constantinople having wished to buy the heads of Auersperg and Weixelberg, the grand-vizir asked 80,000 ducats for them, adding that this was only a trifling price for an invaluable thing. However, he afterwards presented the ambassador with them in order to induce him to favour the Turkish views with regard to the peace which was going to

be settled, and the heads were finally sent to Laibach in Krain, where they were buried with the bodies, accompanied by the lamentations of the inhabitants. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iii. pp. 400, 433, 511, iv. 22, &c.; *Almanac de Gotha*; Ersch and Gruber, *Allgemeine Encyclopädie*, &c.; Schönleben, *Genealogia Illustrissima Familiae Principum, Comitum et Baronum ab Auersperg*, Laibach, 1681, fol.; George Khisl de Kaltenbrunn, *Herbardi Auerspergii, Baronis, Vita et Mors*, &c. Laibach, 1675.) W. P.

AUFFMANN, JOSEPH ANTON XAVER, Kapellmeister at Kempten about the middle of the eighteenth century, published three Concertos for the organ, under the title of "Triplus concentus Organicus," Augsburg, 1754. E. T.

AUFFRAY, JEAN, a French economist, was born at Paris in 1733. His first known production was published in April, 1753, in "Le Mercure," and consisted of reflections upon printing and literature. In this paper he endeavoured to prove that the art of printing had caused more injury than benefit to learning—to enforce the propriety of admitting none to the profession of an author without an examination—and to restrain the printing of all books not acknowledged to be useful, and necessary for the advancement of literature. In answering objections to these views he afterwards undertook to show that the art of printing itself was retrograding throughout Europe. So limited a conception of the value of printing introduces him, not very favourably, as an economical writer; but though at no time an author of much merit or consistency, he has given to the world some just opinions. An advocate for restrictions in literature, he was nevertheless in favour of unlimited freedom in commerce. He proposed the suppression of apprenticeships, corporations and guilds (*jurandes*); and, unmindful of the bonds he had prepared for authors, he argued "that the artisan ought not to be restrained any more than the artist." With much error and some truth in his speculations, he wrote several treatises upon political economy. He laboured with some of the most eminent of the economists of his day in the preparation of the *Ephémérides* and *Gazettes* of agriculture and commerce, and published separately the following works:—1. "Idées patriotiques sur la nécessité de rendre la liberté au Commerce," 8vo. Lyon, 1762. 2. "Le Luxe considéré relativement à la Population et à l'Economie," Lyon, a work in which he recommends the often-tried experiment of sumptuary laws. 3. "Discours sur les avantages que le Patriotisme retire des Sciences économiques," 8vo. Paris, 1767. 4. "Considérations sur les Manufactures dans les Villes maritimes et commerçantes," Paris, 1768. 5. "Essai sur les moyens de faire du Colisée un établissement

national et patriotique," Paris, 1772. 6. "Vues d'un Politique du Seizième Siècle sur la Législation de son temps," Paris and Amsterdam, 1775. 6. "Louis XII., surnommé le Père du Peuple, dont le présent règne nous rappelle le souvenir," Paris, 1775.

None of these works appear to have attracted much notice in his own time, and they are now scarcely known. They are not mentioned either in Brunet or Watt, nor are any of them in the British Museum. He was elected a member of the Academy of Metz in 1767, and of Marseille some few years afterwards. He died in obscurity about the year 1788. (*Biographie Universelle*, Suppl.; *Précis des travaux de l'Académie de Rouen*.)

T. E. M.

AUFFSCHNAITER, BENEDICT ANTON, was kapellmeister at Passau in the beginning of the eighteenth century, and composed largely for the church. Gerber gives the following list of his published works:—1. "Concoris Discordia," Nürnberg, 1695. 2. "Dulcis fidium harmonia." 3. "Memnon sacer ab oriente sole animatus, a 4 voc. Violinis, &c.," Augsburg, 1709. 4. Five Masses, Augsburg, 1711. 5. "Duodecim Offertoria de venerabili Sacramento, 4 voc. et inst." Passau, 1719. 6. "Cymbalum Davidis, vespertinum seu vespera pro festivitibus, &c., 4 voc. et inst." Passau, 1729. (Gerber, *Lexicon der Tonkünstler*.) E. T.

AUFIDIA GENS was plebeian. The cognomina of this gens were Lurco, Orestes, Gemellus, and Rusticus, but Rusticus is doubtful. (Orelli, *Onomasticon*; Rasche, *Lexic. Rei Numariae*.) G. L.

AUFIDIUS BASSUS. [Bassus.]

AUFIDIUS CHIUUS, a jurist, is quoted in the "Fragmenta Vaticana" (s. 77) as citing an opinion of Atilicinus. Nothing is known of his period, but he must have been either a contemporary of Atilicinus or after him. [ATILICINUS.] G. L.

AUFIDIUS, CN., was quæstor B.C. 119, and tribune B.C. 114. He lived to be very old, and Cicero knew him in the latter part of his life. Though he became blind, he used to speak in the senate, and give his friends his advice; and he employed himself on a Greek history (*Græca Historia*) (Cicero, *Tusc.* 5, 38, 112). This history was probably a history of Rome from the earliest times to his own period. This Aufidius was not the person who proposed the *Lex Aufidia de Ambitu*, on bribery at elections; this lex was proposed by M. Aufidius Lurco, B.C. 61. (Cicero, *Ad Attic.* i. 16.)

Pliny (*Hist. Nat.* viii. 17) mentions Cn. Aufidius, a tribune who proposed a measure which repealed an old *Senatusconsultum* against the importation of wild beasts from Africa, so far as to allow the importation for the *Ludi Circenses*. In Harduin's note on Pliny, it is stated that the Cn. Aufidius who proposed the repeal of this *Senatusconsultum*

AUFIDIUS.

tum was tribune in B.C. 84, but no authority is given for the year.

Cn. Aufidius in his old age adopted Cn. Aurelius Orestes, which case is alleged by Cicero, or the author of the oration "Pro Domo" (c. 13), to show that he who adopts another must at the time be unable to get children, and must have attempted to get them. (Krause, *Fragmenta Vet. Historie Roman.*; Orelli, *Onomasticon*.) G. L.

AUFIDIUS NAMUSA. [NAMUSA.]

AUFIDIUS, T., has been enumerated among the Roman jurists, but improperly. He was quæstor B.C. 84. T. Aufidius was subsequently prætor of Asia. He aspired to equal some of his distinguished contemporary orators, but he spoke little. Aufidius lived to a great age. He was the brother of the tribune M. Virgilius, or Virginius, who, at the instigation of Cinna, became the accuser of Sulla with the view of repealing his constitutional measures. (Cicero, *Brutus*, c. 48, ed. Meyer.) G. L.

AUFIDIUS, TITUS, an ancient physician, who was a native of Sicily, and appears from his name to have been of Roman origin. He was one of the pupils of Asclepiades of Bithynia, and must therefore have lived in the first century B.C. He is generally supposed to be the same person who is called Titus only by Cælius Aurelianus, and said by him to have been a pupil of Asclepiades. This Titus wrote a work on the Soul, "De Anima," in which he recommended friction in cases of pleurisy and pneumonia, which mode of treatment is very properly objected to by Cælius Aurelianus. The same author mentions that in cases of mania Titus used to confine his patients with cords, and employed flagellation and starvation, while at the same time he allowed them to indulge their sexual appetite. (Stephanus Byzantius, *De Urbib. Δοξάχαιον*; Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 29, p. 144, ed. Amman, *De Morb. Chron.* lib. i. cap. 5, p. 339.) W. A. G.

AUFIDIUS TUCCA. [TUCCA.]

AUFRE'RE, ANTHONY, son of A. Aufre're, of Hoveton Hall, Norfolk, was born in 1756. Early in life he acquired a taste for the literature of Germany, and, at a time when the German language was much less cultivated in England than at present, published the following translations:—1. "A Tribute to the Memory of Ulric von der Hutten," from Goethe, 1789. 2. "Travels through the Kingdom of Naples," by Salis-Marschliuss, 1795, 8vo. 3. "A Warning to Britons against French Perfidy and Cruelty, or a Short Account of the treacherous and inhuman Conduct of the French Officers and Soldiers towards the Peasants of Suabia during the Invasion of Germany in 1796, selected from well-authenticated German publications," 1798, 8vo. The translation was accompanied by an "Address to the

AUFRE'RE.

People of Great Britain," by Aufre're; and as the whole was intended to arouse his countrymen to the dangers of French invasion, an abridgement was published for more general circulation.

Aufre're also edited the "Lockhart Letters," 2 vols. 4to., a task which devolved upon him in consequence of his marriage with Matilda, the youngest daughter of General Lockhart, of Lee and Carnwath, to whom the papers had been left, with an injunction that they were not to be examined until after the lapse of half a century from their date. The correspondence throws considerable light on the rebellions of 1715 and 1745. Aufre're was a frequent contributor to the "Gentleman's Magazine." He died at Pisa, on the 29th of November, 1833. (*Gentleman's Magazine*, vol. i., New Series, 1834, p. 535; *Literary Memoirs of Living Authors of Great Britain*, 1798, p. 23.) J. W.

AUFRE'RI, ETIENNE, an eminent French jurist, for whose life scarcely any materials exist. Aufreri mentions, in his "Decisiones Capellæ Tolosane," that Pierre de Leon, Archbishop of Toulouse, appointed him official in the archiepiscopal court, in 1483. A form of citation issued by the Parlement of Toulouse in 1497 begins, "Estienne, &c., au premier huissier." In the edition of the "Stilus supremæ curiæ Parlamenti Parisiensis atque Tolosani," published at Paris in 1530, he is spoken of as the "distinguished Etienne Auferi, an eminent professor of civil and canon law, and during his lifetime president of the inquests in the Parlement of Toulouse." In the "Biographie Toulousaine" it is stated that Auferi died on the 11th of September, 1511. No authority is given for this assertion, and Lamoureux, in the Supplement to the "Biographie Universelle," says that the date is evidently incorrect. Lamoureux, however, does not assign any reason for thinking it incorrect; and is himself in error when he states that Auferi was born about the commencement of the sixteenth century, when it is certain that he was the official of the Archbishop of Toulouse, in 1483. In the "Biographie Toulousaine" it is said that Auferi "professed law" (*professa le droit*) at Toulouse in his twentieth year; by which probably nothing more is meant than that he became a legal practitioner at that age.

The following legal treatises by Etienne Auferi are re-printed in Ziletti's collection, entitled "Tractatus universi Juris in unum congesti:"—1. "De Recusationibus" ("Of a court declaring that it has not Jurisdiction"), vol. iii. part 1. 2. "De Testibus" ("Of Witnesses"), vol. iv. 3. "De Potestate Seculari super Ecclesiis et Ecclesiasticis Personis" ("Of Secular Jurisdiction over Churches and Ecclesiastical Persons"), vols. xi. and xvi. 4. "De Potestate Ecclesiastica super Laicis et

eorum rebus" ("Of Ecclesiastical Jurisdiction over Laymen and their property"), vol. xiii. The third and fourth of these treatises were published at Paris, in 1514, with another entitled "Repetitio Clementinæ primæ et Clericorum, de officio et potestate judicis Ordinariis" ("On the Ordinary Office and Jurisdiction of a Judge—a *repetitio* on the first of the Clementinæ 'ut Clericorum'"), which appears from its title to have been an academical exercise or prelection. We have been unable to learn whether this was the first edition of these treatises: if the date of Aufreri's death in the "Biographie Toulousaine" be correct, it was a posthumous publication. A work of Aufreri entitled "Decisiones curiæ Archiepiscopalis Tolosæ, dictæ Decisiones Capellæ," of which an enlarged edition was published at Lyon, in 1616, we have not seen. According to Catel, it is merely a continuation and commentary on the "Decisiones Capellæ Tolosanae" of Corderius. Catel states that Aufreri mentions, in his preface, his having commenced the work, in 1483, at the request of his patron, the Archbishop of Toulouse. The "Stylus curiæ Parlamenti Tolosani," published with that of Paris in 1530, and republished in 1551 by Du Moulin, has notes by Aufreri. Du Moulin, in the preface to this work, speaks in high terms of Aufreri's learning and practical skill. His reputation was great among the canonists of his own time, some of whom were in the habit of quoting him by his baptismal name alone. The treatises mentioned above as included in Ziletti's collection, are characterized by great power of condensation and lucid arrangement. A marked inclination to extend the limits of ecclesiastical jurisdiction as far as possible may be attributed to his early practice in the church courts. (Catel, *Mémoires de l'Histoire de Languedoc*; *Biographie Toulousaine*; Du Moulin, *Stylus Parlamenti Parisiensis* (Preface); Pasquier, *Recherches de la France*; Ziletti, *Tractatus Universi Juris*, iii. iv. xi. xiii. xvi.; *Biographie Universelle*, Supplement.) W. W.

AUFRESNE, JEAN RIVAL, an actor, whose original name was Rival only, was the son of a watchmaker of the latter name in Geneva, where he was born in 1709. His father was a friend of Rousseau and Voltaire, and a man of literary tastes and habits, in which the son partook. His theatrical talents are said to have been developed while he was on a visit to Normandy, about the year 1757. A professional actor being seized with illness just before he was going to act his part in a tragedy, Rival, after some hesitation, was prevailed on to take his place, and received such encouraging applause that he resolved to seek his fortune on the stage. This choice was the subject of much mortification to his respectable Genevese relations, and it was to spare their feelings that he

adopted for after-life the name of Aufresne. On the 30th of May, 1765, he passed the ordeal which in that age decided the fate of a French actor, by making his début in the Comédie Française, where he performed the part of Auguste in "Cinna." He was successful, and is said to have enjoyed much public favour, but to have been unpopular with his brother actors. He seems to have been ambitious of creating a new school of acting in tragedy and serious comedy, but to have found insuperable barriers in his way. Though thus at war with his brethren, he was nevertheless raised to the rank of a socius in the Comédie Française. He afterwards left France. He visited Prussia, where Frederic the Great admired his acting, and, after a tour through Italy, visited Voltaire at Ferney, in 1776. He afterwards spent his days in Russia, where Catherine II. gave him a distinguished reception. He died in the year 1806, at the age of ninety-seven, and is said to have acted the part of Auguste within a few months of the day of his death. (*Biog. Universelle*.) J. H. B.

AUGE, DANIEL D', also known by the Latinized form of his name Augustus, was born at Villeneuve-l'Archevêque in the diocese of Sens, in Champagne, in the first half of the sixteenth century. He was a man of considerable learning, and became royal professor of the Greek language in the university of Paris in the year 1578. He had previously been tutor to the son of François Olivier, chancellor of France. He died in the year 1595. At his death he bequeathed forty thousand crowns to his niece, who was married to a wine-merchant named Autoine. This lady murdered her husband in order that she might marry a person of the name of Jumcau: the crime was discovered, and the murderess hanged, and Jumcau broken on the wheel.

Auge was the author of the following works:—1. "Oraison consolatoire sur la Mort de Messire François Olivier, chancelier de France, à Madame Antoinette de Cerisay, sa femme," Paris, 1560, 8vo. 2. "Deux Dialogues de l'Invention Poétique, de la vraie Connaissance de l'Histoire, de l'Art Oratoire, et de la Fiction de la Fable," Paris, 1560, 8vo. 3. "Discours sur l'Arrêt donné au Parlement de Dôle en Bourgogne, touchant un Homme accusé et convaincu d'être loup-garou." La Croix du Maine states that this work was printed, but does not say where. 4. "L'Institution d'un Prince Chrétien, traduite du Grec de Synèse, évêque de Cyrène. Avec une Oraison de la vraie Noblesse, traduite du Grec de Philon Juif," Paris, 1555, 8vo. 5. "Quatre Homélies de Saint Macaire, Egyptien, contenant la vraie Perfection nécessaire et utile à chacun Chrétien," Paris and Lyon, 1559, 16mo. 6. "Épître à noble et vertueux Enfant Antoine Thelin, fils de noble Guillaume The-

lin, auteur du livre intitulé *Opuscules divins*, en laquelle est traité du vrai Patrimoine et Succession que doivent laisser les Pères à leurs Enfants," printed at the beginning of the "Opuscules divins," which he edited, Paris, 1565. 7. "Recueil des plus belles Sentences et manières de parler des Epîtres familières de Cicéron. Recueillies premièrement par un docteur Italien, nommé Christophe Capharo, mis en François par Daniel d'Auge," Paris, 1556, 8vo. 8. He published, with notes, a poem of Sannazaro, entitled "De Morte Christi Lamentati," Paris, 1557, 4to. 9. "D. Gregorii, Nyssæ pontificis, magni Basilii fratris, de Immortalitate Animæ, cum sua sorore Macrina dialogus, nunquam ante hoc neque Græcè neque Latine excusus. Daniele Augentio interprete," Paris, 1557, 8vo. Printed without the Greek text. 10. "Divi Basilii Homilia de Invidia. Ex Dan. Augentii Interpretatione, cum ejusdem Notis," Paris, 1586, 4to. This edition has the Greek text. 11. "Theodori Gazæ Encomium Canis, Græcè. Latine fecit et Notis illustravit Dan. Augentius," Paris, 1590, 4to. 12. "Epitaphium Gelonidis, Macrini Conjugis," printed in Gruter's "Delitiæ Poetarum Gallorum," pt. i. p. 263. (La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edit. Rigoley de Juvigny; Bayle, *Dictionnaire Historique*, edit. in 8vo; Moréri, *Dictionnaire Historique*.) J. W. J.

AUGEARD, MATTHIEU, a priest, was born at Tours, in the year 1673. He was secretary of the seal under M. Chauvelin, who was keeper of the seals from 1727 to 1737. His death took place at Paris, on the 27th of December, 1751. His works are—1. "Arrêts notables des différens Tribunaux du Royaume, sur plusieurs Questions importantes du Droit Civil, de Coutume, de Discipline Ecclésiastique, et de Droit Public," 3 vols. Paris, 1710—1718, 4to. The first volume, which was printed in 1710, contains decrees passed between the 29th of March, 1696, and the 5th of June, 1709. The second, dated 1713, contains similar documents from the 15th of July, 1681, to the 5th of August, 1710; and the third volume, dated 1718, commences with the 25th of January, 1690, and extends to the 14th of August, 1710. It would appear, therefore, that he printed as soon as he had collected sufficient materials to form a volume. This work was undertaken in imitation, or rather as a continuation, of the "Journal du Palais," by Blondeau, Gueret, and others. It was well received, and Augeard afterwards employed himself in collecting many decisions which had previously escaped his notice, with the intention of publishing an improved edition, in which he proposed bringing the whole body of decrees into one chronological series. He did not live to carry out this design, but the work appeared in this improved form in 1756, in 2 vols. fol., edited by Richer. This

new edition contains decrees down to the commencement of the year 1736. Augeard also took part with J. B. Brunet in an enlarged edition of Denys le Brun's "Traité de la Communauté entre Mari et Femme," published at Paris, 1754, 1776, fol. (Moréri, *Dictionnaire Historique*; Barbier, *Examen critique des Dictionnaires*; Quécard, *La France Littéraire*; Beauvais, *Biographie Universelle*, edit. 1838.) J. W. J.

AUGEARD, N., or, according to the "Biographie Universelle," Jacques Matthieu, farmer-general and secrétaire des commandemens to Marie Antoinette, Queen of France, was born at Bordeaux in the year 1731. It appears that he was sent early to Paris, where, aided by the advantages of ability and person, and the influence of his family, which was one of the first in Bordeaux, his career was highly successful, until the commencement of the revolutionary movement in France. He was devoted to the royal family, and soon became an object of jealousy to the opposite party. His clerk Seguin accused him in the month of October, 1789, of having formed some design against the nation. He was immediately arrested and his papers seized; and the subject was referred to the Châtelet, by which tribunal, after a strict investigation, he was acquitted, on the 8th of March, 1791. This affair gave rise to the following pieces:—"Mémoire pour M. Augeard, Secrétaire des Commandemens de la Reine," Paris, 1789, 8vo. "Compte rendu à l'Assemblée Générale des Représentans de la Commune, par M. Agier, au nom du Comité de Recherches, le 30 Nov. 1789," Paris, 1789, 8vo. "Lettre de M. Blonde, ancien avocat au Parlement, à M. Agier, Président du Comité des Recherches de la Ville, au sujet de son Compte rendu à la Commune de l'affaire du Sieur Augeard," Paris, 1789, 8vo. "Eclaircissemens donnés à un des MM. de l'Assemblée Nationale, par M. Agier, au sujet de la Lettre de M. Blonde, ami et conseil du Sieur Augeard," Paris, 1790, 8vo. "Réponse de M. Blonde aux Eclaircissemens donnés par M. Agier, dans l'affaire de M. Augeard," Paris, 1790, 8vo. "Plaidoyer pour M. Augeard, par M. de Bonnières," Paris, 1790, 8vo. The public suspicion against him may have been augmented by the circumstance of his having, some time before his arrest, and without authority as it is asserted, requested the committee of farmers-general to give him the earliest notice of vacancies in all lucrative posts, supporting his demand by the assurance that their compliance would be agreeable to the queen. The committee assented, though with some reluctance; but when the queen was informed of what had taken place, she openly declared her disapprobation of the conduct of her secretary, and carefully abstained from all interference in the appointments. This circumstance, notwithstanding, contributed much to strengthen the general

belief that financial employments were placed at the disposal of the queen.

Three months after the acquittal of Augeard,—namely, in June, 1791,—the king actually attempted to escape from Paris, and was stopped at Varennes. Augeard, fearing that this event might lead to yet more serious consequences to himself, made his escape to Brussels as soon as he was informed of the arrest of the royal family. Here he met the French princes, and drew up the manifesto which they published against the constitution of 1791. He returned to Paris for a short time, and took part in some political intrigues; but prudently retired again in 1792, and thus avoided the dangers of the reign of terror. In 1799, when tranquillity was restored by the events of the 18th Brumaire, he returned to France, and lived peaceably at Paris until his death, which occurred on the 30th of May, 1805. Augeard was the last of the farmers-general. He left behind him memoirs of the various intrigues of the court from 1771 to 1775, which have never been published. He is also said to have left many valuable manuscripts relating to the history of finance. He was intimately acquainted with all the proceedings of the court, the intrigues of the Revolution, and the secret movements of the coalition against the republic. (Rabbe, *Biographie des Contemporains; Biographie Moderne; Le Moniteur* (1805), p. 812; *Biographie Universelle*, edit. 1843; *Catalogue of printed Books in the British Museum*.) J. W. J.

AUGENIO, ORAZIO, was born at Monte Santo Castello in Romagna, according to a conjecture of Mazzuchelli, in 1527. His father, whose name was Louis Augenio, was a physician, and practised with great success for upwards of sixty years in the cities of Romagna and Tuscany. He obtained the esteem of Pope Clement VII., who attached him to his service. The fame of the father was of great assistance to the son, and he commenced his studies at Fermo with unusual advantages. He studied with diligence classical and general literature, and attended the courses on philosophy and theology. He took his degree of doctor of medicine at an early age, upon which he was appointed professor of logic in the university of Macerata, a post which he resigned at the end of two years, in order to take part of the chair of the theory of medicine at Rome. Here he continued till 1563, when he removed to Osimo for the purpose of practising his profession. He, however, did not remain long here, and in 1570 practised at Cingoli, and in 1573 he again removed to Tolentino. He continued to practise at Tolentino till 1577, when he was elected professor of practical medicine in the university of Turin. Some of his biographers state that he had, during this interval, held a chair of medicine in Pavia and Paris, but this appears to be erroneous. In

Turin he was the colleague of Giovanni Costea da Lodi, and continued there till 1593, when, on the death of Bernardin Pateino, he was appointed professor of theoretical medicine in the university of Padua. The emoluments of this chair were much more considerable than those of the others which he had occupied. He received at first as his stated income 900 florins annually; but so highly were his services valued by the senate of Venice, that in 1699 they increased his salary to 1100 florins. He died at Padua, in 1603.

Augenio published a great number of works on the various departments of medicine. Many of these have been collected and published in folio at various places, under the title "Opera omnia." The first edition appeared at Frankfort, in 1597; the second in 1600; and the same was published again at Venice in 1602, and a second time in 1607. One of the first works published by Augenio was a compendium of the practice of medicine, and was entitled "Compendium totius Medicinæ," Turin, 1580, 8vo. In 1570 he published a work on blood-letting, with the title "De Sanguinis Missione libri tres," which was printed in 12mo. at Venice. He afterwards enlarged this work very considerably, and it was published again at Geneva, in 1575, with the title "De curandi Ratione per Sanguinis Missionem libri xvii." He considered bleeding an entirely revulsive remedy, and recommended the abstraction of blood in inflammation from parts distant from the seat of disease. In this work he describes at great length the process of cupping and the application of leeches, and combats the views of Botalli and Arcangelo Mercenario. Other editions of this work were published at Turin in 1584, at Venice in 1597, and at Frankfort in 1598 and 1605. The next work of Augenio was on renal and calculous diseases, with the title "De medendis Calculosis et exulceratis Renibus," 4to. Camerino, 1575. This, like most of the author's works, is exceedingly verbose, and is principally devoted to the relation of a case cured by sulphuric lemonade. In 1577 he wrote upon the plague, the object of his labours being to point out the means of preventing it. His work was entitled "Del modo preservarsi dalla Peste libri tre," Fermo, 1577, small 8vo. This book is written in Italian, although it is generally quoted with its Latin name. The author gives as his reason for writing it in his mother tongue, that it was intended for the use of the whole community. It was published again at Leipzig in 1598. In 1579 he published, at Turin, the first twelve books of a work consisting of discussions on various medical subjects, entitled "Epistolarum et Consultationum Medicinalium libri xxiv., in duos tomos distributi." The second twelve books were published at Turin, in 1580. They were afterwards re-

published together in folio at Venice, in 1592, and at Frankfort in 1597 and 1600. In 1600 he published a series of letters, entitled "Epistolarum Medicinalium tomi tertii, libri xii," Venice, folio. These letters were principally against the views held by Alessandro Massaria, and contained an exposition of the author's views on the principal doctrines of Galen and Hippocrates. In 1695 he published a work on the question of the periods of utero-gestation at which children may be born alive. It was entitled "Quod homini non sit certum nascendi tempus libri duo," 8vo. It was republished afterwards at Frankfort in folio, as well as with some of his other works. He maintained in this work, against the general opinion of his time, that children lived who were born at the eighth month of utero-gestation. He also relates a case in which the Cæsarean section was performed and the life of the child saved, although the mother died. The last work of Augenio, and probably the best, was published by his son after his death, and was on the subject of fever, and particularly of a form of that disease which he had observed from 1568 to 1572. It was entitled "De Febribus, Februm Signis, Symptomatibus, et Prognostico, libri septem, ab ipso autore ab anno 1568 usque ad 1572 singuli conscripti: nunc vero post ejus obitum ab Hilario Augenio auctoris filio in lucem emissi," Venice, folio, 1605. This work treats first of the cure of the symptoms of epidemic fevers; secondly, of epidemic fevers in general; and thirdly, of the cure of small-pox and measles. He strongly recommends bleeding in all cases of fever, even in infants and delicate persons. It may be here, however, observed, that the practice which is successful in one epidemic may not be in another, and we have had in this country recently instances of fevers prevailing, and requiring at different times almost opposite modes of treatment. There is yet another production of Augenio mentioned by his biographers, entitled "Consilia quædam Medica," which was published at Frankfort, in 1605, in the "Consilia Medicinalia" of Joseph Lautenbach. (Mangetus, *Biblioth. Script. Med.*; Mazzuchelli, *Scrittori d'Italia*; *Biog. Médicale*; Eloy, *Dict. Hist. de la Médecine*; Augenio, *Works*.) E. L.

AUGENTIUS. [AUGE.]

AUGER, ATHANASE, ABBÉ, was born at Paris, on the 12th of December, 1734. He embraced the ecclesiastical profession, but was always devoted to the study of the classics, particularly to that of the Greek and Roman orators. He was for some time professor of rhetoric in the college of Rouen. Afterwards he was made, by the Bishop of Lescars, grand-vicar of that diocese. Enjoying an income which, though small, was sufficient for his very moderate wants, he spent the greater part of his life in Paris, immersed in his classical pursuits, careless of all that

passed around him, and perfectly happy in the belief that the illustration of the masterpieces of ancient eloquence was the purpose for which he had been sent into the world. Having been offered a profitable ecclesiastical cure in Normandy, he refused it, saying with surprise, "If I should accept this place, who would translate Demosthenes?" His religious feelings are described as having been warm without bigotry. He attempted preaching, and believed himself to be qualified for success in sacred oratory; but, after a time, he gave it up, alleging as his reason the weakness of his voice. One of his friends, however, says (and the abbé's published writings confirm the opinion), that his sermons showed no real eloquence. The early storms of the French revolution passed over his head without materially disturbing his contemplative repose; although he was so far aroused as to publish opinions of a moderate and rational cast, on some questions of national interest. La Harpe, and other literary men who took a part in the first scenes of the political drama, studied under the Abbé Auger, and regarded him with respect and affection. He died on the 7th of February, 1792. In the Academy of Inscriptions, of which he was a member, Hérault de Séchelles, one of his pupils, pronounced his "éloge," which was printed in the second volume of the abbé's posthumous works. There was promised, for the same collection, a long life of Auger, by his friends Paris and Selis, which, however, never appeared.

The works of the Abbé Auger were of two classes,—original compositions, and translations from the Greek. His works of the first class (all of which, like those of the second, were published at Paris) were the following: 1. "Discours sur l'E'ducation," 1775, 12mo. 2. "Projet d'E'ducation Publique, précédé de quelques Réflexions sur l'Assemblée Nationale," 1789, 8vo. 3. "Catéchisme du Citoyen François," 1791, 8vo. 4. "Des Gouvernements en général, et en particulier de celui qui nous convient," 1791, 8vo. 5. "Combien nous importe d'avoir la Paix," 1792, 8vo. 6. "De la Constitution des Romains, sous les Rois et au temps de la République." This treatise, the most elaborate which proceeded from the author's pen, is reported to have occupied him at intervals during more than thirty years. The part of it which is strictly systematic is followed by a second part, which is properly a life of Cicero, treated in its relations to the history and political state of Rome in the orator's time. The work exhibits both talent and learning. The French bibliographical books describe it as having been printed in 1792, in 3 vols. 8vo. It fills likewise the first volume and the greater part of the second in the "Œuvres Posthumes d'Athanase Auger," Paris, 1792—93, 10 vols. 8vo. The remainder of the collection contains Auger's translations from Cicero. 7. "De

la Tragédie Grecque," 1792, 8vo., designed as an introduction to a translation of the extant Greek tragedies, but not published till four days after the author's death. 8. Two Memoirs in the collection of the "Académie des Inscriptions et Belles Lettres," 1793, vol. xvi., "sur Lycurgue," and "sur des Restitutions faites au texte de Lysias et d'Isée."

Auger's translations are the following:—

1. "Harangues d'Eschine et de Démosthène sur la Couronne," 1768, 8vo. 2. "Œuvres complètes de Démosthène et d'Eschine, traduites en François, avec des Remarques sur les Harangues et Plaidoyers de ces deux Orateurs, et des Notes critiques et grammaticales en Latin sur le texte Grec," 1777, 4 vols. 8vo.; 1788, 6 vols. 8vo.; 1804, 6 vols. 8vo.; and, edited by J. Planche, with the Greek text, 1819—21, 10 vols. 8vo. 3. "Œuvres complètes d'Isocrate," 1783, 3 vols. 8vo. 4. "Discours de Lycurgue, d'Andocide, d'Isée, de Dinarque, avec un Fragment sous le nom de Démade," 1783, 8vo.; and again, 1792, 8vo., under the title "Les Orateurs Athéniens," &c. 5. "Œuvres complètes de Lysias," 1783, 8vo. In the same year Auger edited the original of Lysias: "Lysiae Opera omnia, Græcè et Latine, cum versione novâ, &c., edidit Athanasius Auger," 1783, 2 vols. 8vo. and 4to. 6. "Homélies, Discours, et Lettres Choisis, de S. Jean Chrysostome," 1785, 4 vols. 8vo. 7. "Discours Choisis de Cicéron," 1787, 3 vols. 12mo. 8. "Harangues tirées d'Hérodote, de Thucydide, et des Œuvres de Xénophon," 1788, 2 vols. 8vo. 9. "Homélies et Lettres Choisis de S. Basile le Grand," 1788, 8vo.

Upon the Abbé Auger's merits as a translator and annotator of the Greek orators, opinions are now unanimous. He was a man of good taste, good sense, and great industry; but he possessed neither acuteness nor comprehensiveness enough to distinguish him highly as a classical critic, nor force or eloquence enough to qualify him for doing justice to the master-pieces of Attic oratory. His few Latin annotations on Demosthenes and Æschines are of little value. His historical explications are more elaborate and valuable. Of his translations, those from Isocrates are by far the best; and, indeed, the flowing style of this orator fitted him well for exercising the pen of Auger, whose feeble circumlocutions and polished elaboration of language convey a most inadequate image of the pregnant vigour of Demosthenes. Perhaps the first edition of the translations may have been better than those which followed; for he himself, dissatisfied with the work as it first appeared, voluntarily undertook the toil of re-casting it almost entirely, confessing in his preface of 1788 that he had previously adhered too slavishly to the letter of his original, and had failed in attaining that ease and lightness which he regarded as essential to the merit of such compositions. The

general correctness of Auger's Demosthenes, both in point of style and in rendering the substance of his author's meaning, with its unquestionable superiority to the partial translations previously executed by Tourneil and D'Olivet, has gained for it in France a popularity which cannot be said to be undeserved. But the French critics acknowledge freely the inability of his translations to communicate an idea of the original; and his editor, Planche, in announcing his edition of the translations as revised and corrected, avows that he has endeavoured to bring them, in many places, closer to the specific conciseness of the Greek text. (*Biographie Universelle*; Quéard, *La France Littéraire*, vol. i. 1827; Hérault de Séchelles, *Eloge d'Athanasie Auger*; De Castres, *Les Trois Siècles de la Littérature Française*, i. 56; La Harpe, *Lycée*, xiv. 328—340; Becker, *Demosthenes als Staatsbürger*, &c. p. 152—158, 1830; Planche, *Préface*.) W. S.

AUGER, EDMOND, an active and able Jesuit of the sixteenth century, was born of poor parents, in the French diocese of Troyes, in the year 1515. Begging his way to Rome with a letter of introduction to the well-known Jesuit father Le Fèvre, but finding on his arrival that Le Fèvre was dead, he considered himself fortunate in obtaining permission to serve in the kitchen of the Jesuit establishment. The attention of Saint Ignatius was soon attracted by the promising talents of the young Frenchman, who, being admitted to the novitiate, and passing through it with great distinction, was afterwards employed to teach the principles of poetry and eloquence at Perugia, at Padua, and in the Collegio Romano. The French bishops, alarmed by the success of the Hugonot doctrines, requested assistance from father Laynez, the general of the Jesuits; and Auger, who was selected as one of the missionaries, returned to his native country in 1559. In his preaching and other professional labours in the south of France he was exposed to many perils. At Valence in Dauphiné he was sentenced by the Baron des Adrets to be hanged; and it was only when he stood on the ladder that he was saved by the intercession of a Hugonot minister. Escaping from Valence, he continued his exertions with redoubled zeal, till, in 1575, he was chosen to fill the office of confessor to the weak and bigoted King Henry III., of whose superstitious follies Auger, deservedly or not, bore in public estimation the principal blame. After a time, indeed, he became tired of his equivocal position. Although he refused a bishopric, he retired from the court, and soon afterwards obeyed a summons of the general of his order to return to Italy. He died at Como, in 1591. His Jesuit biographer gives him credit for having converted more than forty thousand heretics; and it is at any rate certain that he advised measures of extreme

severity for their suppression. His eloquence as a preacher was highly admired by his Catholic contemporaries, one of whom calls him "the Chrysostom of France." He published several controversial treatises, of which a list, probably incomplete, is given in the "Bibliotheca" cited below. Among his other works were these:—an esteemed Catechism; a "Metanœologie sur le sujet de la Congrégation des Pénitens," Paris, 1584, 4to.; and a work entitled "Le Pédagogue d'Armes à un Prince Chrétien, pour entreprendre et achever heureusement une bonne guerre victorieuse de tous les ennemis de son état et de l'église," 1568, 8vo. (Alegambe, &c., *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 182; Moréri, *Dictionnaire Historique*; Feller, *Dictionnaire Historique*.) W. S.

AUGER, LOUIS SIMON, a French man of letters, whose industry and temporary reputation were somewhat greater than his talents, was born at Paris on the 29th of December, 1772. His earliest literary attempts were vaudevilles and other petty dramas; but being soon taught that his strength did not lie in original invention, he applied himself to the more congenial task of criticism, biography, and political writing. In early manhood he was employed in a subordinate character in the administrative departments of the government; but, having attained some literary reputation, he withdrew, in 1812, from the place he held in the bureau of the minister of the interior, and received an appointment in the imperial commission which was charged with the examination and composition of classical works. Thenceforth he was a literary man by profession, and one of the best rewarded literary men of his times. On the restoration of the Bourbons, he was named censor-royal; but, having advocated the cause of the royal family during the hundred days, was displaced, and suffered a short imprisonment. He was re-appointed to the censorship on the second restoration of Louis XVIII., and in 1816 received a pension. On the remodelling of the Institute of France in the same year, and the expulsion of the obnoxious members, Auger was named to one of the two places which had become vacant in the academy. He was next appointed, with a large salary, to be a member of the commission for the French Dictionary; in 1820 he became one of the censors, under the law which suspended the liberty of the press; and in 1827, on the resignation of M. Raynouard, he was named perpetual secretary of the French Academy. In the midst of this uninterrupted train of worldly successes, Auger's life came suddenly to a premature close. On the evening of the 2nd of January, 1829, after having spent some hours in his own house with M. Barante, he went out and never returned. Three weeks afterwards his body was found in the Seine, near Meulan. Difficult though it was to understand what could have made such a

man weary of his life, there could yet be no doubt, from the appearance of the corpse, and from his known opinions, that he had committed suicide.

Auger's literary labours were voluminous and diversified; but there is not among them any original work which can preserve him from being forgotten. He was successively editor, or principal contributor, in several newspapers and other periodicals; amongst which were the "Décade Philosophique" (afterwards called the "Revue"), the "Journal de l'Empire," the "Journal Général de France," a ministerial paper, which, after having written down its circulation to a fraction, he quitted in 1817 to perform the same service for the "Mercure de France," another organ of the government. In these publications he maintained a bitter warfare against some of the most distinguished men of the day, such as Jouy, Constant, and his worst enemies the expelled academicians, who revenged themselves for their expulsion by continually ridiculing their subservient successor. One of the most whimsical of his controversies was that with Madame Genlis, whom he had offended by a criticism on her work "De l'Influence des Femmes dans la Littérature." For the charge of pomposity and egotism, constantly brought against him by his assailants, there was abundant reason, both in his writings and in his personal demeanour. His compositions are justly described likewise as being usually dry and unanimated. But he was a person of good sense, industry, and activity, and maintained with no inconsiderable ability the cause of literary classicism against the followers of the fashionable romantic school. His original works, published elsewhere than in periodicals, were the following:—1 and 2. Two unsuccessful vaudevilles. 3. "Eloge de Boileau-Despréaux," Paris, 1805, 8vo.; an essay which was crowned by the Institute, and received with general applause. 4. "Eloge de Corneille," Paris, 1808, 8vo., which received from the Institute an accessit or supplementary prize. 5. "Abrégé de Géographie Physique et Politique," Paris, 1808, 1809, 12mo. 6. "Ma Brochure en réponse à celles de Madame de Genlis," Paris, 1812, 8vo. 7. "Essai sur la Vie et les Ouvrages de Cervantes," Paris, 1825, 8vo. 8. "Observations sur la Nature de la Propriété Littéraire," Paris, 1826, 4to. (a memoir of 8 pages privately printed for the Literary Commission). 9. The "Discours Préliminaire" of the "Biographie Universelle," and a large number of the biographical articles contained in that work. At the time of his death he was engaged in completing an elaborate "Commentaire de Molière," on which he had laboured very long.

Those publications of Auger, however, which were most useful, as well as most numerous, were the editions of French authors

which appeared under his superintendence, with occasional notes, and elaborate prefatory notices, biographical and critical. Quérard enumerates thirty-two editions thus published by Auger, among which the most voluminous are the works of Duclos, Boileau, Montesquieu, Count Hamilton, Voltaire, and Molière, the "Lycée" of La Harpe, and select works of Beaumarchais, Sedaine, and others. (*Biographie Universelle, Supplément*; *Biographie des Hommes Vivants*; *Biographie des Contemporains*; Quérard, *La France Littéraire*.)

W. S.

AUGEREAU, ANTOINE, better known by the Latinized form of his name Augurellus, a printer and bookseller of Paris. The greater part, if not all, the productions of Augereau's press bear date from the year 1531 to 1544, in which latter year he probably died, as no work is known to have been printed by him after that period. He is said to have printed also in conjunction with Jean Petit and Simon de Colines. His books are distinguished for the beauty of their execution, and the excellence of the type both Greek and Roman. La Caille ranks him among the improvers of the Roman character. He also says that he was one of the first who cut punches for Roman letters, the character hitherto employed being for the most part Gothic. This statement must be qualified, being true only as to France, for the Roman character had been used in Italy and in Germany nearly seventy years before Augereau printed. Panzer enumerates several of the productions of his press. (Panzer, *Annales Typographici*, viii. 153, &c.; La Caille, *Histoire de l'Imprimerie et de la Librairie*, 104; Greswell, *A view of the early Parisian Greek press*, i. 126; Lottin, *Catalogue des Libraires et des Libraires-Imprimeurs*, 24, and part ii. p. 3; Hoffmann, *Lexicon Bibliographicum*, art. "Plutarchus," p. 344.)

J. W. J.

AUGEREAU, PIERRE FRANÇOIS CHARLES, DUC DE CASTIGLIONE, was born in the faubourg St. Marceau, on the 11th of November, 1757. His father was a mason, his mother was a vender of fruit: they could give the boy no education, and, abandoned to his own impulses, he contracted a hardy reckless character, which was continually involving him in scrapes. Like many other wild youths, he sought refuge in the army. Little is known of his early career, and that little has been highly coloured by the malice of the Bonapartists. He served as a private soldier, first in the (cavalry) regiment of Bourgogne; then in the Marquis de Poyanne's regiment of carbiniers, and ultimately entered the Neapolitan service, in which he rose to the rank of sergeant. About the year 1787 he was encouraged and assisted by the Baron de Talleyrand, at that time French ambassador to the Neapolitan court, to establish himself as a fencing-master at Naples. He continued to exercise this profession till he was obliged,

like all his countrymen, to quit the kingdom, in consequence of the violence offered by the Parisians to Louis XVI. on the 10th of August, 1792.

He returned to Paris in September, 1792, at the moment when a foreign enemy had penetrated into Champagne, and volunteers were enrolling themselves for the defence of the country. He joined one of the Parisian battalions that was marched into La Vendée. Among these raw levies of men the trifling military experience of Augereau was of use. He distinguished himself in the war of La Vendée by his courage and activity, and rose rapidly in rank; and early in 1793 was transferred to the army of the Pyrenees with the rank of adjutant-general. The most distinguished portion of Augereau's military career, and probably the happiest part of his life, was that which elapsed between the period of his appointment to the army of the Pyrenees and his first political mission to Paris, 1797.

He continued with the army of the Pyrenees till September, 1795. At first he was under the command of Dugommier. He distinguished himself in the battle of the 24th of July, and at the re-capture of Bellegarde on the 18th of September, 1793. Early in the following year he was promoted to the rank of general of brigade, and in that capacity earned new laurels in the blockade of Figueras, May, 1794. Scherer succeeded not long after to the command of the army of the Pyrenees, and under that commander Augereau contributed mainly to the victory gained over the Spaniards on the Fluvia, in June, 1795.

The French government was about this time alarmed at the aspect of affairs in Italy. Bonaparte having resigned the command of the army of Italy, in May, 1795, Kellerman, personally brave, but unfit to command in chief, was appointed his successor. The peace with Spain in 1796 left the general and army of the Pyrenees at the disposal of the government, and Scherer, with 12,000 of his best troops, among whom was Augereau with the rank of general of division, was transferred to Italy. The Austrian army had also been reinforced. The Austrians were interposed between Genoa and the French army; the season was far advanced, and Scherer became anxious to re-establish his communications with Genoa, in order to be able to retire with security into winter-quarters. He resolved therefore to risk a battle. The French army, consisting of 35,000 or 36,000 men, occupied the line of the Borghetto; the left division, under Serrurier, was stationed at Ormea; two divisions, under Massena and Laharpe, were at Sucharello and Castel-Vecchio; and two, under Augereau and Soré, opposite Borghetto. The Austrians, amounting to 45,000, had their head-quarters at Finale; the right wing at Gavessio, the

centre at Rocca Barbene, and the left wing at Loane. Massena attacked the Austrian centre at daybreak of the 22nd of November, drove back the enemy, and bivouacked at night-fall on the heights of S. Jacopo; on the 23rd he skirmished with the right of the enemy, and held it in check. While he was thus engaged, Augereau debouched on the Borghetto, attacked the enemy's left, and carried every position. Serrurier, who had in the meanwhile kept the superior Austrian force opposed to him at bay, was reinforced with two brigades on the evening of the 23rd, and on the 24th attacked in his turn, and drove back the Piedmontese upon Ceva. The Austrians, having lost great part of their artillery, magazines, and baggage, and 4000 prisoners, abandoned the Riviera of Genoa, and retreated across the Appennines. Had Scherer been an enterprising general, he might have followed up his victory by the conquest of Italy; but he was not, and, satisfied with re-establishing his communications, he retired into winter-quarters, and himself returned to Nice. This battle established Augereau's reputation as a general of division.

On the 13th of February, 1796, Bonaparte again took the command of the army of Italy, and an enthusiastic confidence in the commander-in-chief appears to have inspired Augereau, like all his fellows in arms, with redoubled zeal. The campaign of 1796 is part of the history of Napoleon: here it will only be necessary to enumerate the actions in which Augereau took a part, and the part he took in them. On the 13th of April, after a forced march of two days, he stormed the pass of Millesimo, and forming a junction with Joubert and Mesnard, drew the Austrians from their positions, and obliged Provera, with 1500 soldiers, to capitulate. On the 15th of the same month Augereau stormed the redoubts of Montesimo, formed a junction with the division under Serrurier, and prevented the Sardinian and Austrian armies from joining. On the 16th of April he stormed and took the fortified camp of the Piedmontese at Ceva; on the 7th of May he entered Casale. On the 10th of that month he decided the fight of Lodi by his gallant charge along the bridge over the Adda at the head of his division. He crossed the Po on the 16th of June at Borgo-forte. Bologna surrendered to him on the 19th, and on that occasion the cardinal-legate, his staff, and some hundreds of Roman soldiers were taken prisoners. Augereau took Lugo in July, and gave the town up to be plundered for three hours. His obstinate resistance at Lonato on the 1st day of August, and at Castiglione on the 5th, checked Wurmser's advance upon Mantua, and rendered unnecessary the hasty retreat that Napoleon had in contemplation. On the 25th of August Augereau crossed the Adige and forced the Austrians back upon Roveredo, where they were defeated on the

3rd and 4th of September. After the battle of Roveredo, Augereau fastened upon Wurmser, and obtained advantages over him at Primolano on the 7th, and at Bassano on the 8th of September. On the 10th Augereau advanced from Padua upon Porto Legnano, and hemming in Wurmser by his movement between his own and Massena's division, obliged the Austrian general to throw himself into Mantua. On the 11th Augereau captured Porto Legnano; joined Sahaguet, and on the 15th took possession of Forts George and the Favorite, and the bridge-head of Mantua. When Alvinzi advanced across the Brenta in November, Augereau was equally enterprising and successful. On the 7th he attacked the enemy and drove him back upon Bassano, and on the 14th at Arcole, as at Lodi, he decided the day by a daring and well-timed charge along the bridge.

In the beginning of 1797 Augereau was sent by Bonaparte to present the trophies taken from the enemy in the campaign of 1796 to the Directory. In Bonaparte's official dispatch to the Directory, he said that Augereau had requested permission to visit Paris on his private affairs. In reality, however, Augereau was selected for this charge under the impression that he was a resolute, unreflecting man of action, for the twofold purpose of becoming the military tool of the Directory, and conciliating the republicans, who were already becoming jealous of the general of the army of Italy. Augereau was received with flattering marks of distinction by the Directory, and on the 9th of August he was appointed to succeed Hoche in the command of the seventeenth military division (of Paris). He fulfilled at first the expectations entertained of him, in so far as recklessly obeying any commands imposed upon him by the Directory went. On the 18th of Fructidor (4th of September, 1797) he executed punctually and with audacity the directions of the majority of the Directors: entered at the head of his guards the hall of the Council of Five Hundred, and arrested the members who were condemned to deportation. But in discharging his commission he contracted a taste for political intrigue which had not been suspected. Politics were with him, as with most uneducated men, an affair of sentiment, not of opinion. He was zealously attached to the new order of things, which had afforded him an opportunity of raising himself. The cordiality which Bonaparte felt it prudent at that time to profess for the blustering democrats, Augereau really felt. Instead of remaining a mere link between Bonaparte and them, he became involved in all the intrigues of the faction. The Directory accordingly soon found it necessary to remove him from the command of the division of Paris. Hoche's death (15th of September, 1797) occurred opportunely for them: Augereau was nominated his successor, and

repaired to Offenbourg, the head-quarters of the army of the Sambre and Meuse, about the end of that month.

He still, however, kept up an active correspondence with his democratic allies at Paris, and being animated, like the rest of them, with a spirit of propagandism, fomented revolutionary movements in the south-east of Germany. After the peace of Campo-Formio (17th of October, 1797) Bonaparte had returned to Paris. The Austrian ministry complained of the proceedings of Augereau as a breach of the treaty to Bonaparte, who made vehement remonstrances to the Directory. Augereau was in consequence removed from the army of the Sambre and Meuse, and sent, in January, 1798, to Perpignan, to command the tenth military division.

Augereau had, after the 18th of Fructidor, been instigated by his party to aspire to be made a Director. His defeat had irritated him against the Directory. His removal to Perpignan by their authority completed the alienation. He soon learned the part Bonaparte had taken in the transaction, and his enthusiasm for the general was turned into hatred for the politician. Augereau regarded himself as the champion of the Revolution (there he overrated his own importance), Bonaparte as the champion of the anti-revolution: there he was right. There were, subsequently, brief truces and alliances between Augereau and Napoleon, but all confidence, all cordiality, all sincere friendship was gone for ever.

At Perpignan the political connections formed by Augereau at Paris were kept up. The military duties of his appointment were not of a nature to engross his attention. In 1799, having been elected a member of the Council of Five Hundred, by the department of Haute-Garonne, he resigned his command and returned to Paris. On the 20th of June, the Council chose him for its secretary. On the 14th of September he spoke in favour of Jourdan's motion for declaring "the country in danger." When Bernadotte resigned the portfolio of the ministry of war, Augereau again mounted the tribune, and declared in vehement and somewhat vulgar language his devotion to the cause of the national representatives. Bonaparte was aware that much of this patriotic zeal was aimed at his person, but he took no notice of it. The revolution of the 18th Brumaire (9th November, 1799) was accomplished without his having been allowed an opportunity of declining to take part in it, and without his being able to prevent it. When all was over, he reproached Bonaparte for "having entertained a project for benefiting the realm, and neglected to invoke the assistance of Augereau." In the decimated Council of the Five Hundred he maintained a profound silence.

In January, 1800, Augereau was appointed

to the command of the Gallo-Batavian army, and remained at its head till after the battle of Hohenlinden. He was superseded by Victor, in October, 1801. Andreossi, who was at the head of his staff, published in 1802 an able memoir on the operations of this army during the time that Augereau commanded it. As some vulgar and bigoted idolaters of Napoleon persist in undervaluing the military talents of Augereau, the opinion of an impartial and critical judge like Andreossi ought, in justice to him, to be mentioned:—"The Gallo-Batavian army was, properly speaking, a mere flanking corps, but it performed its task in a distinguished manner. This was owing to the character of its commander, to his extensive knowledge of military operations, to his habits, which inspired him with the confidence which regards reverses as of no moment that would throw less experienced leaders into confusion, and decide them to make a disadvantageous retreat."

Augereau remained without active military employment till September, 1805. He resided during this interval for the most part at a property called La Houssaye, near Melun, which he had purchased. But he visited Paris frequently, and kept up his correspondence with the democratic faction. The First Consul was informed of all his movements by the police, but appeared to pay no attention to them. He railed with vulgar violence at the Concordat (15th July, 1801, and April, 1802); and was, with Lannes, about to leave the carriage when they discovered, on the 11th of April, 1802, that they were being conveyed to the first mass celebrated at Notre Dame since the establishment of the republic. When Bonaparte asked him what he thought of the ceremony, he replied that it was very fine—"there only wanted the presence of the million of men killed in putting down what was now re-established." Augereau's dislike of religion was, like his politics, a sentiment merely, not an opinion. Naturally of an unreflecting, impetuous disposition, he had received in youth neither moral nor religious instruction. All that he knew of religion was, that it was professed by priests, who were hostile to the Revolution. As a matter of party, he railed at religion, without knowing what it was. He felt, however, the ascendancy of Napoleon, and did not struggle against him. He continued, as before, a hater and despiser of the church and the aristocracy; but he swam with the tide, and accepted, with others, titles at the hand of the emperor. On the 19th of May, 1804, he was created a Marshal of France; on the 1st of February, 1805, a Commander in the Legion of Honour; and, not long after, Duc de Castiglione. The title is, in itself, an expression of Napoleon's opinion of Augereau's conduct on that eventful day, which all his peevish and slighting language at St. Helena cannot efface.

In September, 1805, Augereau led the army which had been collected for the invasion of England across the Rhine at Hünningen, and joined the great army in Germany. In the course of this campaign he defeated the Austrian general, Wolfsehl, on the east shore of the Lake of Kostnitz and took Lindau and Bregenz. In the war with Prussia, in 1806, he rendered distinguished services at the battle of Jena. When Poland was invaded, he dispersed a Russian corps on the 27th of December; and, a few days later, he had a horse killed under him in the affair near Golymin. At the battle of Preussisch-Eylau, though exhausted by rheumatic fever, he caused himself to be tied to his horse, and in this manner joined the fight. His troops gave way under a heavy cannonade and a blinding snow-storm. He endeavoured to rally them, but was dangerously wounded and carried from the field. Under the influence of wounds and fever, he exclaimed to Napoleon, who passed at the time, "It is shameful; you send us to be butchered!" The emperor replied, "Marshal, you shall return to France, to have your wounds cured." He continued in the retirement to which he was sent by these words till 1809.

The exigencies of the Peninsular war called him from his retreat. The siege of Gerona was intrusted to him in 1809: the place capitulated to him on the 11th of October. He defeated Blake and O'Donnell; but being in turn defeated by the Spaniards, was forced to fall back upon Barcelona. This reverse, which was not justly attributable to Augereau, but was a necessary consequence of the general progress of events in Spain at that time, irritated Napoleon, and Macdonald was ordered to take the command in Catalonia.

Augereau's next appearance on the theatre of public events was in Napoleon's last campaigns in Russia and Germany. When the emperor invaded Russia in 1812, one of the armies appointed to hold Germany in check and cover his rear was intrusted to the Duc de Castiglione. He was stationed at Berlin. The appearance of an advanced guard of Cossacks excited, on the 13th of February, 1813, a popular insurrection in the city, which was only suppressed by resorting to the use of artillery. A few days after this struggle Augereau evacuated Berlin. He has been accused by his countrymen of not being sufficiently alert and energetic in suppressing or opposing the preparations made in Prussia in 1812—13 to throw off the French yoke; but a dispassionate consideration of facts does not substantiate the charge. What a soldier could do by military means, he did; but the force which overpowered him and his master was a moral one. It was not against a German army, but against the German people, he had to contend. The struggle was too unequal. In April Napoleon appointed Augereau gover-

nor-general of the grand-duchy of Frankfort and Würzburg. He was present and distinguished himself in the battle of Leipzig, where he maintained his position in a wood for a whole day.

The French armies having been concentrated within the French frontiers, Augereau was, in January, 1814, placed in command of the army of the East (composed of the sixth and seventh divisions), which had its head-quarters at Lyon. On the 22nd of that month he called upon the citizens of Lyon to take arms against the enemy. He kept head against the Austrians under Bubna till the 11th of March, when he was defeated by Bianchi at Macon. On the 18th he was again defeated by the Prince of Hesse-Homburg at Villefranche. In consequence of these reverses he was under the necessity of evacuating Lyon under capitulation, and falling back upon Vienne and Valence. It was in the last-mentioned town that Augereau announced to his soldiers the abdication of Napoleon and the restoration of the Bourbons. Napoleon, in his proclamation to the French people, issued after his return from Elba, accused Augereau of having surrendered Lyon without defence, and in his proclamation to the army he denounced him and Marmont as traitors. The events of Augereau's campaign in the valley of the Rhône afford no ground for such a charge; and Napoleon had abdicated five days before Augereau's recognition of the Bourbons appeared. Napoleon had ceased to calculate upon the personal attachment of Augereau after 1797, when the latter had become a member of the democratic party. Augereau, like many other French generals, had long entertained the opinion that Napoleon was sacrificing both them and their country to his ambition; and Augereau was one of the few who had told him this to his face. As long as France and Napoleon were one, Augereau continued the struggle; but when the nation had acknowledged another dynasty, he went along with it. The influence which the house of Talleyrand possessed over Augereau's mind, from early associations, seems to point at the individual who may be supposed to have ultimately decided him to pursue this line of conduct. But though his acknowledgement of the Bourbons implies no stain on his character, the terms in which he spoke of Napoleon in the order of the day which announced his recognition of the new dynasty to the soldiers under his command, and still more his rudeness to the ex-emperor in an accidental interview near Valence, betrayed a coarse mind.

Augereau, on his arrival in Paris, was made by Louis XVIII. a member of the council of war, and (4th of June) a Chevalier de St. Louis. In March, 1815, the king appointed him to command the fourteenth division (of Caen). Like Ney, he was obliged

to give way to the enthusiasm of the soldiery. On the 22nd of March he issued an order of the day, declaring "the emperor is in the capital"—"his rights are imprescriptible." But, more fortunate than Ney, Augereau was, from Napoleon's personal animosity, left without employment, and even excluded from the Chamber of Peers. He was restored to this assembly on the return of the Bourbons, and nominated a member of the court-martial which was appointed in the first instance to try Ney, but declared itself incompetent. The condemnation and execution of Ney are understood to have affected Augereau so strongly as to accelerate his death. He returned to his estate La Houssaye, and died of water in the chest, on the 12th of June, 1816. He left no family, though twice married. His brother Jean-Pierre, Baron Augereau, who was his adjutant, inherited his estates, but not his peerage.

When the utter neglect which Augereau experienced in his childhood, and the irregularities into which his ungovernable temper precipitated him in youth, are taken into account, his successful career in after-life implies the possession of an ample fund of just feeling and no ordinary powers of self-control. Vulgar and reckless in his expressions he continued to the last, and was more the creature of impulse than of principle; but with his utter want of education it could scarcely be otherwise. He was eager to acquire money, and, like most of his associates, not remarkable for delicacy as to the means by which he procured it. But he was not cruel. He was capable of lasting gratitude, and not prevented by false shame for his low origin from showing it, as is proved by his attachment to the family of Talleyrand. His domestic character was amiable: an unfriendly judge admits that his wife "was very happy with him." When he thought of marrying, he commissioned his notary to find out for him "a young woman of good family, prudent and fair." Bourrienne appears to have estimated his political character with tolerable justice: "Augereau, an old republican, and always a republican, although made Duke of Castiglione by Napoleon, had always been one of the discontented. After the fall of the emperor, he was of the very considerable number who became royalists, not from love of the Bourbons, but from hatred of Napoleon. . . . Exaggerated in everything, like all men who have had no education, Augereau issued a proclamation against him, violent and even grossly libellous." While there was a hope for democracy, Augereau was a democrat; when monarchy, aristocracy, and the church were re-established under Napoleon and the Bourbons, he retained his sentiments, and gave vent to them rudely and recklessly in private society, but submitted to the current of events and took his share of the promotion that was

going. It is upon his abilities as a soldier that his fame must rest, and in this point of view he stands at the very top of the class which, unable of itself to command in chief, is in the colossal and complicated system of modern warfare indispensable to a commander. Las Casas, echoing Napoleon, does him less than justice, and yet the picture is favourable:—"He preserved order and discipline among his soldiers, and was beloved by them. His attacks were regular and made with precision; he divided his columns and placed his reserves well; and fought with intrepidity, but all this was only for a day. Conqueror or conquered, he felt discouraged in the evening. His words and manners gave him the appearance of a fire-eater, which he was not by any means after he was gorged with honour and riches." The last trait is incorrect and unjust. We have the testimony of Andreossi to the extraordinary power of bearing up under reverses which Augereau displayed on the Main and the Rednitz in 1800 and 1801; and the man who saved Bonaparte by the determined and prolonged stand he made at Castiglione, fought so obstinately at Preussisch-Eylau, when from illness he was obliged to have himself tied to his horse, and kept his ground longest at Leipzig, did not deserve this imputation. Augereau is entitled to a high rank among the soldiers of the French revolutionary army. (*L'Art de vérifier les Dates de l'an 1770 jusqu'à nos jours*; Madame de Staël, *Mémoires sur la Révolution Française*; Las Casas, *Mémoires de St. Hélène*; Montheilon and Gourgaud, *Mémoires pour servir à l'Histoire de France sous Napoléon*, et *Mélanges Historiques*; Andreossi, *Campagne sur le Mein et le Rednitz par l'Armée Gallo-Batave*; Bourrienne, *Mémoires sur Napoléon*; Ersch and Gruber, *Allgemeine Encyclopädie*; *Biographie Universelle, Supplement*.) W. W.

AUGIAS. [AGIAS.]

AUGIER-DUFOT, ANNE AMABLE, was born at Aubusson in 1733, and died in 1775, at Soissons, where he practised medicine and taught midwifery. He wrote many works on various subjects, of which the following list contains the titles of the most important:—1. "Journal historique et physique de tous les tremblements de terre," Soissons, 1756, 12mo. 2. "Traité de la Politesse et de l'Etude," Paris, 1757, 12mo. 3. "Considérations sur les Mœurs de temps," Paris, 1759, 12mo. 4. "Les Jésuites atteints et convaincus de Ladrerie," Paris, 1759, 12mo. 5. "De morbis ex Aeris Intemperie," Paris, 1759 and 1762, 12mo. 6. "Tractatus de Cordis motu," 1763, 12mo. 7. "Mémoire sur les maladies épidémiques dans le pays Laonnais," Laon, 1770, 8vo. 8. "Mémoire pour préserver les Bêtes à Corne de la maladie épizootique qui règne dans la généralité de Soissons," Paris, 1773, 8vo. 9. "Catéchisme sur l'art des Accouchements," Paris, 1775,

12mo. We have not found any of these works in our chief libraries, or referred to as good authorities on the subjects of which they treat; it may be presumed, therefore, that they possess no great merit. The last named is said to be the résumé of the lectures of M. Solayrès which was made by M. Bandedecque, from whom it passed first to M. Leroy and then to Augier-Dufot. It was published for the sages-femmes of the district of Soissons by order of the government. Augier-Dufot was also the author of a letter in the "Journal de Médecine," tom. 27 (1767), on the establishment of dispensaries. (Quérard, *La France Littéraire; Dictionnaire Historique de la Médecine Ancienne et Moderne.*) J. P.

AUGIER, JEAN, Lord of Maisons Neuves, a native of Issoudun, where he occupied a government appointment, is known as the author of a collection of poems called "Torrent de Pleurs Funèbres," published in 1589, 8vo. It professed to embody the author's lamentations for the death of his wife. (*Bioq. Universelle.*) J. H. B.

AUGIER, JEAN BAPTISTE, was born at Bourges, on the 27th of January, 1769. He studied law, and became dean of the Faculty of Advocates at Bourges. The military fervour of the Revolution prompted him to join the army, in which he distinguished himself in 1793 by the defence of the fortress of Bitche, afterwards so celebrated as a dépôt for English prisoners, against the Austrians. On the 27th of January, 1794, he was made brigadier-general. In consequence of severe wounds he retired from active service, and was appointed commander, first of the department of Manche, and afterwards of that of Cher. Napoleon made him in 1804 a commander of the Legion of Honour, and afterwards raised him to the rank of baron. In 1809 he joined the French army in Spain, where he made two campaigns. He was appointed to the army for the invasion of Russia, but escaped the horrors of that campaign by remaining as governor of Königsberg. He was a deputy of the legislative chambers, where he advocated the deposition of Napoleon. He received the order of St. Louis at the Restoration of 1814. He acted what was considered a vacillating part in the Chamber of Deputies until the announcement of the return of Napoleon from Elba, when he signaled himself by proposing the boldest measures for resisting and crushing "the common enemy," as he called his old master. His proceedings on this occasion do not seem to have been dictated so much by loyalty to the Bourbons as by a dread of the restoration of the strong government of the empire, for while he was proposing immunities and privileges to those who should join in a national resistance to the attempt of Napoleon, he urged the necessity of taking measures against the probable restoration of the imposts and

aristocratic privileges which the Revolution had obliterated, and proposed the resumption of the tri-coloured flag. In the midst of proposals whose consistency with each other was rather too subtle to be recognised at such a juncture, Napoleon arrived. Augier's resignation of his honours and emoluments, and their revocation by the government of the Hundred Days, were simultaneous. On the second Restoration he was of course replaced, and he was made president of the electoral college of St. Amand, by which he was elected to the Chamber of Deputies. As a member he created considerable surprise among his friends by the contrast between his timid cautious policy and the energy he had displayed on the emergency above referred to. He suffered much from his early wounds, and he died at Bourges, in September, 1819. (*Bioq. Universelle, Suppl.; Bioq. Nouvelle des Contemporains.*) J. H. B.

AUGOS, JUAN DE, a Spanish sculptor, and one of the eighteen employed upon the tabernacle of the high altar of the Cathedral of Toledo in the year 1500. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

AUGUIS, PIERRE-JEAN-BAPTISTE, was born in 1748, at Ruelle in Poitou, where he received the rudiments of his education; he continued his studies in the university of Poitiers. He served for some time in the army, and afterwards became president of the bailliage of Melle. Having imbibed the opinions of the Revolution party, he was, in 1791, appointed "président du tribunal" of the district which in the new arrangements corresponded with his bailliage. In 1792 he was elected deputy to the National Convention for the department of Deux-Sèvres. In the votes as to the condemnation of Louis XVI., he supported the measure that the king should be kept imprisoned till the cessation of hostilities, and should then be banished, under pain of death, in case of his return. He was an opponent of the cruel policy of Robespierre, and joined in the measures for crushing him. He was appointed, with M. Serre, on a deputation from the Convention to Marseille and the surrounding district. He was here in the centre of the power of the Robespierre party, and he distinguished himself by the courage with which he denounced them on the spot, and the zeal with which he exposed their projects and policy to the Convention. On the 2nd of October, 1794, the Convention passed a vote of approbation of his conduct, sanctioned the measures adopted by him and his colleague for the preservation of order, and decreed the appointment of a military commission of inquiry, charging the Committee of Public Safety to furnish a sufficient force for the occasion. On his return from his mission he was himself appointed a member of the Committee of Public Safety, and he signaled himself by the zeal and energy with which he suppressed the

efforts of the Terrorists to reconsolidate their party. In the outbreak of the inhabitants of the Faubourgs on the 1st April, 1795, he was met by the multitude while he was on a mission to inspect the prisons, and they attacked him, and wounded him with their pikes. On the 20th of May ensuing he headed a force which entered the place of meeting of one of the Terrorist assemblies, and dispersed the members. He afterwards ceased to sit in the Convention, and was sent to the army of the Western Pyrenees, on one of those missions of observation peculiar to the French military organization of the day. On his return he became a member of the Council of Ancients, and in 1799 he represented the department of Deux Sèvres in the Council of Five Hundred. He there opposed the motion of Jourdan to declare the country in danger. He maintained that such a declaration would amount to one of distrust in the directorial government, and candidly explained, that when he had last supported a similar proposition in 1792, it was with the view of overturning the system of government of the time, viz. the monarchy of Louis XVI. He sided with Napoleon at the revolution of the 18th Brumaire (9th November, 1799), and obtained a seat in the new Legislative Assembly, of which he became secretary. He died on the 7th of February, 1810. (*Bioq. Nouvelle des Contemporains*; *Bioq. Universelle, Suppl.*; *Révolution Française, ou Analyse complète, &c. du Moniteur*, according to the index.)

J. H. B.

AUGURELLI, GIOVANNI AURELIO, one of the most pleasing among the minor Latin poets of modern times, was born at Rimini in the Papal States, about the year 1454. He studied in the university of Padua. Afterwards, devoting himself, though somewhat late in life, to the study of Greek, he attained reputation at Venice as a teacher of that language and of Latin. Several times, however, he shifted his place of residence; and we read of his having at one time been a canon at Treviso. He was esteemed not only for his classical knowledge, but for his critical skill in the modern Italian tongue, which made Bembo and other eminent literary men submit their works to his revision. Notwithstanding his high reputation, he lived and died poor; a fact which probably ought to be attributed not to his love for poetry, but to his insane devotion to alchymy. Paul Jovius indeed describes him as accustomed to neglect everything for his pursuit of the philosopher's stone, and as spending entire days and nights beside the chemical furnace. The only fruit of these labours was his "Chrysopoia," a poem on the making of gold, which, presuming that one who spent much money would receive favourably instructions in the art of procuring it, he dedicated to Pope Leo X. It is said that the pope, in requital, gravely presented him with an

empty purse, saying that one who knew how to make gold could not have any difficulty in filling it. Augurelli died and was buried at Treviso; and the event is supposed by Maz-zuchelli to have occurred in 1537.

His works are the following:—1. "Carmina," Verona, 1491, 4to.; Venice (with additions), Aldus, 1505, 8vo.; Geneva, 1608, 8vo. Of the poems in this collection, containing Iambics, Odes, and Horatian "Sermones" or Epistles, a large number is printed in Gruter's "Deliciae Italarum Poetarum," i. 287—321, 1608, 12mo.; and in the "Carmina Illustrium Poetarum Italarum," i. 408—434, Florence, 1719, 8vo. 2. and 3. "Chrysopoia Libri Tres," and "Geronticon Liber Unus," published together; Venice, 1515, 4to.; Basle, 1518, 4to.; Antwerp, 1582, 8vo. The "Chrysopoia" is also in Grattarolo's collection of writers on alchymy, Basle, 1561, fol.; and both it and the "Gerontica" are in Zetzner's "Theatrum Chemicum," iii. 197—266, Strassburg, 1659, 8vo. There are also two separate editions of the "Chrysopoia" undated; and a French translation, Paris, 1626, 8vo.

Upon the poems of Augurelli critics have pronounced opposite judgments. Scaliger, not the best qualified among the judges of poetical beauty, treats him with angry scorn; but there is more justice in the favourable opinions expressed by others. The Epistles contained in the volume of "Carmina," and the miscellaneous compositions of the same sort which make up the "Gerontica," or poems of old age, are allowed by common consent to be the best of his works. It is less difficult to acquiesce in this decision than in that which gives the preference to his "Chrysopoia" over his Odes and Iambics. The "Chrysopoia" is certainly deficient in poetical spirit; and, although its didactic dryness is relieved by many episodic inventions, yet the study of it as a whole is a task which few are likely to accomplish. In his minor poems, however, we find much that is extremely pleasing; a general simplicity and correctness of language, an agreeably placid, contemplative, and refined tone of thought and sentiment, and a gentle grace and picturesqueness in the classical imagery. (Maz-zuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed., vi. 960; Baillet, *Jugemens des Savans*, No. 1240; Julius Cæsar Scaliger, *Poetica*, lib. vi.)

W. S.

AUGURINUS. This name was borne by two families of ancient Rome; one a branch of the gens of the Minucii, the other of the Genucii. Both families originally were patricians. The name is derived from the word Augur (*Rasche, Lex. Rei Num.*). At a later period we meet with individuals of the name of Augurinus of other families. The more eminent individuals of the name of Augurinus were as follows:—

AUGURINUS, CNEIUS GENUCIUS. The "Fasti" of Onuphrius Panvinus, corroborated by the "Anonymous Fasti," edited by Cardinal Noris, and published in the "Thesaurus Antiquitatum Romanarum" of Grævius, give the surname of Augurinus to the Cneius Genucius who, according to Livy and Diodorus, twice held the office of military tribune with consular authority, namely, in B.C. 399 and 396. In his second tribuneship, Genucius, with his colleague, Lucius Titinius Pansa Saccus, commanded the army sent against the Falisci and Capenates. The rashness of the Roman generals led them into an ambushade; and in the engagement which ensued, Genucius fell in the front ranks, "expiating," says Livy, "his rashness by an honourable death." Titinius rallied his forces on an eminence, but did not venture to descend from it and renew the engagement.

The surname of Augurinus is not given to Cn. Genucius by Livy; and as that writer has called him a plebeian, Pighius, in his "Fasti," published in the "Thesaurus," &c. of Grævius, has called him Cn. Genucius Aventinensis, assuming that he belonged to the plebeian family of the Genucii Aventinenses. But the second of the two fragments of the "Capitoline Fasti," of which a copy with a dissertation upon each was published by Bartolomeo Borghesi (in two parts, 4to. Milan, 1818, 1820), corroborates the "Fasti" of Panvinus. (Livy, v. 13, 18; Diodorus Siculus, xiv. 54, 90.)

AUGURINUS, MARCUS GENUCIUS, was consul B.C. 445, with C. Curtius Philo. His year of office was distinguished by violent contention between the patrician and plebeian orders. C. Canuleius, tribune of the plebeians, introduced early in the year a proposition for allowing intermarriages between the two orders; and he with eight more of the tribunes united in proposing that the consulship should be open to plebeians. Genucius and his colleague vehemently opposed both measures, and shared the satisfaction of the patrician body at the news of the revolt of the people of Ardea, the actual hostilities of those of Veii, and the threatened hostilities of the Volsci and the Æqui. They trusted that the occurrence of war would divert the plebeians from urging the two propositions of their tribunes. Livy has put into the mouths of "the consuls" and of Canuleius, speeches which may be taken to represent the sentiments of the contending parties. The patricians at length gave way on the question of the intermarriage of the orders, which was legalized; but they held out with respect to the consulship. The consuls held private assemblies of the chief senators, the business of the regular meetings of the senate being hindered by the interposition of the tribunes. At these private assemblies the most violent measures were proposed by C. Claudius, but

overruled by the two Quintii (Cincinnatus and Capitolinus) and others who were more moderate. Ultimately it was agreed to compromise the matter by creating a new office in the place of the consulship, that of the military tribunes with consular power, and admitting plebeians to it. The season for military operations was probably over before this arrangement was concluded, as we read of none during Genucius's term of office. (Livy, iv. 1—6; Dionysius Halicarnassensis, *Antiquitates Romanæ*, xi. 52, 61; Diodorus Siculus, xii. 31; Niebuhr, *History of Rome*, Eng. transl. by Hare and Thirlwall, vol. ii. p. 383, seq.)

AUGURINUS, TITUS GENUCIUS, was brother of Marcus noticed above, and apparently, from his earlier prominence in the state, an elder brother. He was consul B.C. 451, with Appius Claudius, but abdicated when the decemvirate was created. He was one of the decemvirs for the first year, but not for the second. In the consulship of his brother Marcus, when in the private assembly of the principal senators it had been agreed to propose the establishment of the military tribuneship, it was intrusted to Titus Genucius to bring the matter forward in the Comitia. (Livy, iii. 33; Dionysius Halicarnassensis, *Antiquitates Romanæ*, xi. 56, 60.)

AUGURINUS, LUCIUS MINUCIUS ESQUILINUS (Florus erroneously calls him Marcus Minucius), was consul B.C. 458, with C. Nautius Rutilus. According to Livy, Minucius had the conduct of the war against the Æqui, who, under their leader Clælius Gracchus, had occupied Mount Algidus. The timidity of Minucius first incurred a defeat and then allowed the enemy to surround the Roman camp by a line of circumvallation. Five horsemen managed to escape just before the blockade was completed, and carried the news to Rome. L. Quintus Cincinnatus was chosen dictator in this emergency, and with the aid of Minucius and his army defeated the enemy, and forced them to pass under the yoke. The stern dictator withheld from the consul's army all participation in the plunder, and rebuked Minucius, as destitute of "the spirit of a consul." Valerius Maximus and Dionysius say that Cincinnatus compelled him to resign his office. Fabius Quintus was chosen his successor. Niebuhr rejects a considerable part of the narrative of Livy, but admits the defeat and blockade of Minucius by the Æqui, and his rescue by a Roman army sent to his relief. L. Minucius, apparently the same person, was a member of the second decemvirate, B.C. 450. (Livy, iii. 25, seq. 35; Dionysius Halicarnassensis, *Antiquitates Romanæ*, x. 22, seq. 58; Florus, i. 11 (*Bellum Latinum*); Valerius Maximus, ii. 7; Dion Cassius, *Historiæ Romanæ, librorum priorum fragmenta*, xxvii. ed. Reimari; Niebuhr, *Roman History*, Eng. translation, ii. 262.)

AUGURINUS, LUCIUS MINUCIUS, was, by the favour of the plebeians and the sufferance of the senate, created *Præfectus Annonæ* at the time of the dreadful scarcity B.C. 439. The efforts of Minucius to obtain a sufficient supply of corn were ineffectual; and so great was the famine that many of the poorer plebeians in despair drowned themselves in the Tiber. But what Minucius with all his official resources could not do, was to some extent effected by the great liberality of Spurius Mælius, a rich Roman eques. Minucius, according to Livy, discovered and denounced to the senate the treasonable designs concealed under this show of munificence, and Mælius was eventually slain by C. Servilius Ahala, master of the horse to the Dictator L. Quintus Cincinnatus. Minucius sold to the plebeians at a low price the store of corn which Mælius had laid up, and the popularity which he obtained with one of the orders by this distribution, and with the other by his denunciation of Mælius, led to his receiving the honours of a bull with gilded horns and a statue just without the Porta Trigemina. Some traditions stated that he passed over from the patrician to the plebeian order, and that he was chosen as an eleventh tribune of the plebeians, in which character he quelled a sedition by reducing the price of meal. Niebuhr has vindicated the innocence of Mælius. This L. Minucius appears in history at the same period as the L. Minucius who was consul B.C. 458, and probably decemvir B.C. 450; and, from anything to the contrary that appears in Livy, they may have been one and the same person, though regarded by modern writers as two different persons. Pliny indeed in one place calls the *Præfectus Annonæ*, Publius, but in another place accords with Livy in calling him Lucius. (Livy, iv. 12, 16; Pliny, *Hist. Nat.* xviii. 4 (with the notes of Dalechamp and Desfontaines given in Lemaire's *Bibliotheca Latina*), xxxiv. 11; Niebuhr, *Roman History*, Eng. transl. ii. 414, seq.; Eckhel, *Doctrina Numorum Veterum*, v.)

AUGURINUS, MARCUS MINUCIUS, was consul B.C. 497, with A. Sempronius Atratinus. According to Livy, the festival of the Saturnalia was instituted and a temple dedicated to Saturn (according to Dionysius, on the ascent from the Forum to the Capitoline hill) in his consulship; but other writers refer the institution of the Saturnalia to an earlier period. He was consul again with the same colleague in B.C. 491. In this consulship, according to Livy and Dionysius, there was a dreadful famine; and the proposal of C. Marcus Coriolanus to keep back a supply of corn which had come from Sicily, from the plebeians, until they had surrendered the franchises which they had formerly extorted from the patricians, provoked the enmity of the plebeians, and led to the banishment of

Coriolanus, in whose favour Minucius pleaded, but in vain. Dionysius has put some long speeches into the consul's mouth on this occasion. According to the same writer, Minucius was one of the ambassadors sent from Rome to Coriolanus when (B.C. 488) he attacked Rome at the head of a Volscian army. Dionysius reports a long speech of Minucius on this occasion. (Livy, ii. 21, 34, seq.; Dionysius Halicarnassensis, *Antiquitates Romanæ*, vi. 1, vii. 20, seq. viii. 22, seq.; Niebuhr, *Roman History*, Eng. transl. ii. 234, &c.)

AUGURINUS. Some modern writers give this name to MARCUS MINUCIUS, tribune of the people B.C. 216 (the second year of the second Punic war), who proposed and carried the nomination of three eminent men as *Triumviri Mensarii*, or commissioners for advancing money on security from the treasures of the state, an expedient adopted only in great emergencies, and at this time occasioned by the scarcity of money. Livy simply calls the tribune M. Minucius, and we know not on what authority he is assigned to the family of the Augurini. (Livy, xxiii. 21.)

AUGURINUS, PUBLIUS MINUCIUS. The "Fasti" of Idatius, and the "Anonymous Fasti" edited by Cardinal Noris, give the name of Augurinus to Publius Minucius, whom Livy mentions as consul with T. Geganius (B.C. 492). Their consulship was distinguished by a dreadful famine, which would have been destructive to the slaves and plebeians, but for the care of the consuls, who sent for corn from Sicily and Etruria; and by the foundation of a colony in the hills about Norba, and the augmentation of the number of colonists at Velitræ, or, according to Dionysius, the re-establishment of a colony there. Livy states that the year was one of rest both from foreign warfare and domestic sedition; but Dionysius relates some violent contentions between the plebeians and the patricians, and notices a hostile incursion into the territories of Antium by a party of volunteers under Coriolanus. He passes on Minucius and his colleague the encomium, that they safely guided the vessel of the state through a stormy and dangerous period, and that their administration was characterized rather by prudence than by good fortune. (Livy, ii. 34; Dionysius Halicarnassensis, *Antiquitates Romanæ*, vii. 1, 2, 12—19.)

AUGURINUS, QUINTUS MINUCIUS, was the brother, as appears from the "Capitoline Fasti," of Lucius Minucius, who was consul B.C. 458, and was blockaded on Mount Algidus by the Æqui. Quintus was consul the year after his brother, with Caius Horatius Pulvillus. The early part of their consulship was disturbed by the attempts of the plebeians, under the leadership of their tribunes, to carry the propositions of Terentilius (as to which see Niebuhr, "Roman History," Eng. transl. ii. 277, seq.) for a revision of the laws. The con-

tention was interrupted by hostilities with the Æqui and the Sabines. Minucius marched against the latter, who had ravaged the Roman territory from Crustumium to Fidenæ. On the consul's approach, they withdrew into their own territory; and abandoning the open country, shut themselves up in the towns, so that Minucius had no opportunity of striking a decisive blow. Dionysius states that before the tribunes of the plebeians would allow the consuls to raise an army, they extorted from the senate the concession that their own number should be increased from five to ten. (Livy, iii. 30; Dionysius Halicarnassensis, *Antiquitates Romanæ*, x. 26-30.)

AUGURINUS, TIBERIUS MINUCIUS, was consul B.C. 305. Livy and Diodorus call him simply Ti. Minucius: we learn his name Augurinus from the "Fasti," edited by Cardinal Noris. His colleague was Lucius Postumius Megellus. The two consuls marched with separate armies against the Samnites; and Postumius, after an engagement of uncertain issue near Bovianum, fortified his camp, and leaving a strong body of troops to guard it, marched secretly with the rest of his forces to the aid of his colleague, who by his instigation was already engaged with the enemy. The arrival of Postumius with his legions decided the victory in favour of the Romans; and the united armies, marching back to the camp of Postumius, gained a second victory over the Samnites who were before it, and besieged and took Bovianum. Livy states, that according to some accounts the two consuls triumphed together for their victory; but that according to others, Minucius was wounded, apparently in the second battle, and died in the Roman camp, to which he had been carried; and Marcus Fulvius, who was appointed in his room, took Bovianum. This is in all probability the correct account. The Capitoline Marbles assign a triumph to Fulvius, as consul this year, but do not notice either Postumius or Minucius. (Livy, ix. 44.) J. C. M.

AUGURINUS, SENTIUS, a contemporary and friend of the younger Pliny, who has spoken very highly of the poetical talents of Augurinus, and has preserved in one of his letters the only extant specimen of his *Poemata* (little poems), as Augurinus himself termed them. The specimen which is re-printed in the "Anthologia Veterum Latinorum Epigrammatum et Poematum" of Burman and Meyer presents nothing remarkable. Pliny notices the author's intention of publishing a book of similar pieces. We learn from Pliny that Augurinus was intimate with Antoninus, uncle of the Emperor Antoninus Pius.

A consul of this name as Augurinus appears in the Fasti, A.D. 132; and again, or another person of the name, in A.D. 156. An inscription referring to the second consulship

(Gruter, *Corpus Inscriptionum*, cxxviii. 5) calls Augurinus, C. Serius Augurinus. Gruter in his index suggests that Serius is a mistake for Senti-us. If this correction be admitted, the consul seems to have been a member of the poet's family, if not the poet himself. (Pliny, *Epistolæ*, iv. 27, ix. 8.) J. C. M.

AUGUSTA. [AUGUSTUS.]

AUGUSTA, CRISTOFORO, a clever Cremonese painter, born at Casalmaggiore near Cremona, in the latter half of the sixteenth century. He was a pupil of the Cavaliere Giovanni Battista Trotti, and gave great promises of distinction, but he died young. There is a picture by him in the church of San Domenico at Cremona, dated 1590. (Zaist, *Pittori, &c. Cremonesi*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

AUGUSTA, JAN, was born at Prague, in 1500, of Utraquist parents, and studied theology under Wacław Koranda, an eminent Utraquist professor. On the death of Koranda, he left the university of Prague for that of Wittenberg, where he became acquainted with Luther and Melancthon, with both of whom he afterwards maintained an uninterrupted friendship and correspondence. He soon after abandoned the opinions of the Utraquists, but without embracing those of Luther, whose zeal he thought too much directed to questions of doctrine and too little to those of discipline. Augusta became one of the sect of the Bohemian Brethren, which had arisen in 1450, and may be regarded as the origin of the modern sect of the Moravians. At their meeting in 1531, he was admitted into the ministry; he was soon after appointed pastor of the congregation of Leutomysl, and after a few years he was unanimously chosen bishop of all their churches in Bohemia. He made repeated attempts to effect a union between the Bohemian Brethren and the Protestants, and at his last interview with Luther on this subject, in 1542, it is said that Luther told Augusta and his colleague Israel to return to their country and be the apostles of Bohemia, while he and his would be the apostles of Germany. This unity of feeling with the Protestants induced the Bohemian Brethren to withhold their assistance from King Ferdinand in the war of Smalkald against the Elector of Saxony; and Ferdinand, on the successful issue of the war, took his revenge by ordering the banishment of the whole sect from Bohemia, the shutting-up of their meeting-houses, and the apprehension of their preachers. Augusta, who escaped from Leutomysl, was soon taken in the disguise of a peasant, and sent in chains to Prague. At first he was treated with great harshness, and three times put to the rack to ascertain if he had not been concerned in a project for transferring the crown of Bohemia to the Elector of Saxony; but as he confessed nothing, his

enemies relaxed their severity. In the castle of Bürglitz, to which he was transferred, he was indulged with pen and ink, and occupied his time in composing works in behalf of the Bohemian Brethren. He was repeatedly offered his liberty on condition of passing over to the doctrines of either the Roman Catholics or the Utraquists, the only two confessions then allowed in Bohemia; and on one occasion he declared his readiness to conform to the Utraquists if they would not insist on the ceremony of a public recantation, but they refused to concede him the indulgence. At length, in 1564, the death of the Emperor Ferdinand I. set him at liberty, after an imprisonment of sixteen years, but on the condition that he should not teach or preach. The Bohemian Brethren made him their chief director, and he died in that capacity, at Jung-Bunzlau, the principal seat of the sect, on the 13th of January, 1575.

His works, all of which are in Bohemian, are—1. "O Zawazach krzestianskych Zakona Krystowa" ("On the Duties of the Christian Religion"). 2. "O Pokussenjch" ("On Temptations"). 3. "Ohlassenj a Ozwanj proti Knjz'ce Petra" ("Answer to the priest Peter," with whom he was engaged in a controversy). 4. "Jana Augusty a Kniez'stwa Kalissneho Prze" ("The Controversy between J. Augusta and the Calixtine Priesthood"). 5. "Spis gmenem wssy Gednoty swe k geho Milosti cysarz'ske do Augspurka poslanj" ("A Letter in the name of the Congregation sent to his imperial Majesty at Augsburg"). 6. A funeral Oration on Justina de Kunstadt, of which Pelzel does not give the original title. 7. "Regstrz'jk a Rzecz'i" ("An Abridgment of the Doctrine of the Bohemian Brethren and Sermons"). This abridgment, which was written in prison, was not accepted by the Brethren till after several alterations had been made in it, a circumstance which highly offended Augusta, and seems to have occasioned his intended passing over to the Utraquists. Augusta had a controversy with Martin Klatowsky, a Utraquist, who, in 1544, published a work entitled "Rozsuzowanj," &c. ("Examination of some Articles in the controversial Writings of John Augusta, in which he attacks, under the name of Priesthood, every form of Christianity except the sect of the Waldenses"). Jan Blahoslav, the successor of Augusta in the bishopric of the Brethren, published a long Life of him in the Bohemian language, from which Pelzel extracted these particulars. (Pelzel, *Abbildungen Böhmischer und Mährischer Gelehrten und Künstler*, ii. 67, &c.) T. W.

AUGUSTENBURG. [CHARLES CHRISTIAN, DUKE OF SCHLESWIG-HOLSTEIN-SONDERBURG-AUGUSTENBURG; HOLSTEIN.]

AUGUSTI, CHRISTIAN JOHANN WILHELM, was born on the 27th of October, 1771, in the village of Eschenberge

near Gotha, where his father, Ernst Anton Augusti, was then pastor. He was the grandson of Friedrich Albert Augusti, the converted Jew. After having received his early education from an uncle at Girstädt, who also made him acquainted with the elements of Hebrew, in 1787 Augusti entered the gymnasium of Gotha, where his teachers, and among them especially Kaltwasser, Manso, and Döring, laid the foundation of that love of classical and historical studies, to which the greater part of his subsequent life was devoted. In 1790 he entered the university of Jena for the purpose of studying theology. Here Griesbach exerted a great and stimulating influence upon him. After the completion of his academical course at Leipzig, in 1793, he spent five years without having any public office, living in obscurity, and struggling with various difficulties. His theological and philological studies, however, were continued with great zeal, and he also commenced his literary career by contributing to the "Theologische Blätter," and by the "Exegetisches Handbuch des Alten Testaments," which he wrote in conjunction with Höpfer. In 1798 he began his career as a teacher at Jena, as a privat-docent in the philosophical faculty. His lectures on Oriental literature were highly valued, partly on account of their intrinsic merits, but more especially on account of the liveliness and humour with which he treated his subjects. In 1800 he became professor extraordinary, and three years later he was appointed the successor of Ilgen as professor of Oriental literature. In 1804 he married Ernestine Wunder, with whom he lived very happily until his death. The familiar intercourse with the distinguished men at Jena, where philosophical and theological investigations were pursued with extraordinary activity and freedom, rendered the period which now followed the happiest of his life. The critical spirit of theological investigation, which had been called forth by Griesbach, was, however, not followed up by Augusti, for he was a man of too positive a character to become an innovator, and he took his stand upon the forms that were established. He was one of the first German theologians in the beginning of the present century who recognised the importance of established forms of belief, and endeavoured to support them by his writings. Among the works of that period which were written previous to his abandoning the critical philosophy, we may mention his continuation of Berger's "Praktische Einleitung ins Alte Testament;" "Apologien und Parellelen theologischen Inhalts;" "Memorabilien des Orients;" an edition of the apocryphal books of the Old Testament; "Lehrbuch der Christlichen Dogmengeschichte," Leipzig, 1805, 8vo., and "Historisch-Kritische Einleitung ins Alte Testament," Leipzig, 1806,

8vo. In 1807 he was appointed ordinary professor of theology at Jena, and the course of lectures which he now delivered on the Christian dogmas led him to publish, in 1809, his "System der Christlichen Dogmatik, nach dem Lehrbegriffe der Lutherischen Kirche." In this work Augusti opposed the critical philosophy, and stedfastly maintained the doctrines of the Lutheran church. Henceforward he chiefly devoted himself to the investigation of the early history of Christianity and the early church. The great reputation which he had acquired by his lectures and publications, though he was rather a patient investigator of historical facts than a philosophical historian, caused various distinctions to be conferred upon him. In 1808 the university of Rinteln conferred upon him the degree of D.D., and the year after the Duke of Weimar made him a counsellor of his consistory, to reward him for having declined an honourable offer which would have drawn him away from Jena. The attention of the Prussian ministry, too, was directed towards Augusti as a fit man to assist in their exertions to bring about the restoration of Prussia. Attempts were accordingly made, at first, to draw him to Königsberg, and afterwards to Frankfurt on the Oder. The university of Rostock likewise endeavoured, in 1810, to gain him, but it was not till the new organization of the university of Breslau was completed, that Augusti accepted a professorship of theology in it, with a seat in the consistory of the province. The period from 1811 to 1819, which he spent at Breslau, completely developed his practical character, and he was not only one of the main instruments in bringing about the revival of the university of Breslau, but he exercised a great and beneficial influence upon all the scholastic and ecclesiastical affairs of Silesia. During the eventful years of 1813 and 1814, Augusti was rector of the university, and it required all his personal intrepidity and energy to evade the suspicions of the French, and to overcome the pusillanimity of his colleagues, and the calumnies against him which reached even the ears of the king. Augusti, however, resolutely followed his own way, and exerted himself as much as he could to rouse his countrymen against the French, both by his publications and his lectures. He assembled around him in his lecture-room those young men who were willing to fight in the cause of their country, and he succeeded in thus secretly forming and organizing a band of volunteers. When the danger became threatening, and he thought the university no longer safe, he declared on his own responsibility that the lectures of the university were suspended, and, with the funds of the institution, he retreated to the headquarters of the Prussians. Here he put to shame those who had spread calumnious

reports about his proceedings, and the king henceforth distinguished him by various marks of royal favour. His official functions and the disturbances of the war rendered it impossible for him to display the same literary activity which he had done before, but he published several small works, and he commenced a large work, to which the greater part of his subsequent life was devoted, and which is his most important production. We allude to his "Denkwürdigkeiten aus der Christlichen Archaeologie," 12 vols. 8vo. 1817—1835. Augusti subsequently condensed this work into a manual of Christian archaeology, "Handbuch der Christlichen Archaeologie," 3 vols. 8vo. Leipzig, 1836 and 1837.

In 1818, when the university of Bonn was founded, Augusti, who had been so useful in re-establishing that of Breslau, was again called upon to lend his assistance and his name to adorn the new institution. Accordingly, in 1819, he went to Bonn as professor primarius of theology, and a member of the consistory of Cologne. In 1825 he was raised to the rank of Ober-Consistorialrath at Coblenz, and in 1833 to that of Consistorial-Director, so that he had the supreme control of all the ecclesiastical affairs of the Rhenish province of Prussia. In the meantime he still continued his lectures in the university of Bonn, as his presence at Coblenz was required only on certain occasions. During this later period of his life Augusti completed his "Denkwürdigkeiten," and wrote a great many other works, such as "Versuch einer historisch-dogmatischen Einleitung in die heil. Schrift," Leipzig, 1832, 8vo.; "Historiæ Ecclesiasticæ Epitome," Leipzig, 1834, 8vo.; and others. He also began a work on the history of Christian art—"Beiträge zur Christlichen Kunstgeschichte und Liturgik," of which, however, only the first volume had appeared when death suddenly terminated his career. His position, however, obliged him to turn his attention more particularly to questions of a practical nature,—such as the constitution of the church and its relation to the state. When the late king, Frederick William III. of Prussia, recommended to the Protestant churches in his dominions the introduction of a new liturgy, and called upon the two Protestant parties, the Lutherans and Calvinists, to unite, the plan was opposed by the liberal party, which was headed by Schleiermacher; but Augusti defended the government measures in a series of essays. He died at Coblenz, on the 28th of April, 1841. His body was conveyed to Bonn and buried there.

Augusti was, all through life, one of the most active theological writers in Germany; and in his opinions he was as far from the pietistical party as he was from the philosophical or speculating school. After he had abandoned philosophy, his works, so far as

doctrinal points are concerned, show him to be a resolute champion of the substance of the Lutheran creed, with this only fault, that he clings too much to the letter and rather neglects the spirit. His greatest merits consist in his historical investigations, which contain the most ample proofs of his learning, diligence, and accuracy; but, useful as they are as works of reference, they show that he was unable to derive comprehensive views from history: and all his historical writings are deficient in those qualities which render books agreeable reading. In his private life Augusti was a man of the highest integrity, open-hearted, and sincere. He was an enemy to every kind of assumption and hypocrisy; he had neither pride nor vanity; and was a most cheerful man in society, although he was subject to much suffering during the last years of his life. (*Jenaische Allgemeine Literatur-Zeitung*, for June, 1841; *Intelligenzblatt*, p. 66, &c.) L. S.

AUGUSTI, FRIEDRICH ALBRECHT, a converted Jew, and afterwards Lutheran pastor at Eschenberg in the duchy of Gotha, was born at Frankfurt on the Oder, on the 30th of June, 1696. At his circumcision he received the name of Josua Ben-Abraham Herschel. His father, who was a learned Jew, instructed him in the Biblical and Talmudical writings; and such was his diligence that at nine years of age he knew by heart the Pentateuch, the Haphtharoth (or those portions of the Prophets introduced by the Jews into their public services), and the Psalms in the Hebrew language; and at thirteen the learned among his people spoke of him as one who would "instruct Israel in the law, and be a light to his people." In September, 1709, soon after the death of his father, he went to Lithuania for the purpose of studying in the high school of Bressci. While here he received valuable instruction from a Jew of Jerusalem, particularly in Hebrew grammar as taught by the Eastern Jews, and also in the Hebrew, Chaldee, and Arabic languages: his teacher could speak no others. At the expiration of two years he accompanied this person as far as Constantinople, it being their intention to visit Jerusalem together, but having neglected to pay some Turkish impost, they were seized and thrown into confinement. After a considerable period Augusti's companion was allowed to depart, but he himself was kept as a young slave, whose price would increase. He was at length ransomed by a rich merchant of Podolia, at the earnest entreaty of some Jews who made themselves responsible for his price, and he was thus enabled to return to Lithuania. He pursued his studies at Moscow and Cracow, and afterwards at the High School at Prague, where he held disputations, and distinguished himself as an expounder of the Sacred writings. Being desirous of studying the Cabala, he projected a journey to

Italy, as the Jews of his native country would not impart its mysteries to him until he had attained his fortieth year: but he was seized with an illness which obliged him to abandon his design for a time, and took up his residence at Sondershausen. Here he became acquainted with M. H. Reinhardt, the Lutheran superintendent, who, in the course of several theological discussions, succeeded in convincing him of the truth of the Christian religion. Augusti was remarkable for his love of truth, and no sooner did he perceive the errors of Judaism than he was anxious to renounce them. This he did publicly on the 22nd of May, 1721, being the first day of Pentecost, before the assembled Jews, and was baptized on Christmas-day, 1722. He

in the gymnasium of Gotha, in 1729, and on the foundation of the University of Göttingen was about to proceed there, when it was determined by the reigning duke of Saxe-Gotha, Frederick III., that he should devote himself to the duties of a pastor. He was accordingly, in 1734, appointed substituirten pastor, or curate, and in 1739 pastor at Eschenberg, where he remained until his death on the 13th of May, 1782.

For some time after his conversion he suffered great persecution by the Jews, who pursued him with bitter hatred, and, it is said, attempted to poison him when they found that their efforts to induce him to return to them were vain. His works are:—1. "Fasciculus Dissertationum de Pontificatu Christi: Dissertatio I. De Adventus ejusdem necessitate tempore templi secundi," Leipzig, 1729, 4to. 2. "Dissertatio Epistolica de factis et fati Abrahami," Gotha, 1730, 4to. 3. "Aphorismi de studiis Judaeorum hodiernis," Gotha, 1731, 4to. 4. "Von dem Sonnenwechsel in dem guten Zeichen des Löwen: ein Glückwünschungsschreiben an den sel. Generalsup. Löwen," Arnstadt, 1745, 4to. 5. "Die Aenderung des Namens bey der Uebergabe des Herzens an den Seelenhirten Jesu; eine Rede bey der Taufe eines Juden zu Eschenberga gehalten," Arnstadt, 1746, or, according to the "Universal Lexicon," 1747, 4to. 6. "Die Pflicht eines rechtgläubigen Ebräer; eine Rede bey einer Judentaufe," Arnstadt, 1749, 4to. 7. "Historische Nachricht von Eschenberga und denen seit der Reformation daselbst gestandenen Pfarrern," Gotha, 1748, 8vo. 8. "Geheimnisse der Juden von dem Wunderfluss Sambathion, wie auch von den rothen Juden, in einem Briefwechsel mit den heutigen Juden, zur Erläuterung 2 Reg. xvii. 6, abgehandelt," Erfurt, 1748, 8vo. 9. "Beweis, dass der Hebräische Grundtext des Alten Testaments unverfälscht sey, mit nützlichen Anmerkungen versehen, der Einladungsschrift Herr Schöttgens unter den titel 'Critica Sacrae

Sanctionis Specimen' entgegen gestellt," Arnstadt, 1748, 4to. 10. "Die vertheidigte Version der Teutschen Bibel Lutheri wider J. V. Zehner's Probe einer wohlüberlegten Verbesserung der Teutschen Bibel," Erfurt, 1749, 4to. 11. "Gründliche Nachricht von den Karaiten, ihrem Ursprung, Glaubenslehren, Sitten und Kirchengebräuchen," Erfurt, 1752, 8vo. 12. "Dissertationes historico-philologicæ, in quibus Judæorum hodiernorum consuetudines, mores et ritus, tam in rebus sacris quam civilibus exponuntur," Fasc. 1, 2, Erfurt, 1753, 8vo. 13. "Erklärung des Buchs Hiob mit kritischen und politischen Anmerkungen," Erfurt, 1754, 8vo. 14. "Frommer Proselyten Trost und Aufmunterung zur Glaubensbeständigkeit," 1735, 8vo.

Augusti's life has been written by his son E. F. A. Augusti, superintendent and pastor at Ichttershausen in Gotha, under the title "Nachricht vom Leben, Schicksal und Bekehrung F. A. Augusti eines Jüdischen Rabbi," Gotha, 1783, 8vo. (Meusel, *Lexicon der vom Jahr 1750 bis 1800 verstorbenen deutschen Schriftsteller*; Adelung, *Suppl. to Jöcher, Allgemeines Gelehrten Lexicon*; *Grosses vollständiges Universal-Lexicon*, Suppl. ii. 896—905.) J. W. J.

AUGUSTIN, GOTTLIEB, a celebrated organ-builder at Rittau in the Oberlausitz. His son was living in 1790 at Budissin, with the reputation of being an equally skilful workman. E. T.

AUGUSTIN, JEAN BAPTISTE JACQUES, a distinguished French miniature painter in oil and in enamel, was born at St. Diez (Vosges) in 1759. In 1781 he established himself at Paris, where, from the year 1796 until his death in 1832 he exhibited a long succession of portraits, highly finished and beautifully drawn and coloured, and among them are portraits of many of the most remarkable and distinguished persons of that period. In 1806 and in 1824 he obtained medals of the first class for the pictures he exhibited; in 1819 he was appointed principal miniature-painter to the king, Louis XVIII., and in 1821 he was made Chevalier de la Légion d'Honneur. Augustin kept for a long time a school of drawing and painting, in which many of the best French miniature-painters of the present time were educated. He died of cholera in 1832, having outlived his reputation, through the prevalence of a different taste and style. His widow and pupil, Madame Augustin, has likewise distinguished herself as an artist in the same branch: she also obtained a medal in 1824. Among Augustin's portraits are those of—Napoleon, Josephine, the Queen Hortense, the King of Holland, the Queen of Naples, Louis XVIII., the Dukes of Berri and Orléans (Louis-Philippe), and the Duchess of Angoulême, the Duke of Richelieu, Lord W. Bentinck, Denon, Chaudet the sculptor, &c.

Several of them have been engraved by Lignon. (Gabet, *Dictionnaire des Artistes*, &c.; *Biographie Universelle*, Suppl.)

R. N. W.

AUGUSTINE or AUSTIN, SAINT, "the apostle of England," was prior of the Benedictine monastery of St. Andrew at Rome, towards the end of the sixth century. The moment was favourable for restoring to England her religion, which had been almost swept away by the Anglo-Saxon conquest. Bertha, the wife of Ethelbert, King of Kent, and daughter of the King of Paris, was a Christian; and she enjoyed by express stipulation the free exercise of her religion and the service of Christian ministers. Gregory I. the Great was then pope, and he eagerly availed himself of these circumstances. He selected Augustine as his agent, and dispatched him, together with several monks, on this important mission. As the travellers proceeded through France, they heard fearful stories about the dangers of the journey and the barbarism of the people to whom they were sent, insomuch that, at the instigation of his brethren, Augustine returned to Rome, and represented these obstacles to the pope. But Gregory disregarded his remonstrances, and, providing him with fresh letters of protection, commanded him to proceed. Late in the summer of 596 he landed on the Isle of Thanet; and, after an interview with the king, he received permission to propagate his faith. The monks were then established at Canterbury, where the purity of their lives gained them much favour; and, though the intercourse with the natives was only carried on through the medium of French interpreters, they made some proselytes. But the work of conversion proceeded much more rapidly after Ethelbert himself had consented to receive baptism. His subjects followed his example with great zeal. The holy ardour is said to have spread to the northern counties; and so rapidly, that, according to Gervase and others, ten thousand persons were baptized in the river Swale on Christmas-day, in 603. But Bede ascribes these successes to Paulinus, the first prelate of York, and to the year 627. Augustine returned to France, and having received episcopal ordination from the Archbishop of Arles, was invested by Gregory with the pallium for the see of Canterbury, and with spiritual authority over the island. Historians agree that his first operations were conducted with mildness and moderation; and we do not learn that he employed his influence over his royal proselyte for the purpose of inducing him to force the consciences of his subjects. But it would appear that after his success and elevation he assumed a more insolent tone; and this he displayed especially against the "schismatics" of Wales, the remnant of the original Christians. These pious men, through ignorance and long seclusion from other

Christian societies, still retained the old Oriental practice in the celebration of Easter, and had some other points of difference with the Church of Rome. In these usages, when Augustine peremptorily demanded their immediate abolition, they firmly persisted; and then it seems probable that he turned the arms of the English prince against them. Yet it would be unjust to hold him responsible for all the evils which followed; and the massacre of the monks of Bangor, which has sometimes been ascribed to his instigation, probably occurred after his death. The year of his death is not, however, certain. It is variously stated as 604, 607, and even 614; but 607 appears the most probable date. In 604 he ordained two bishops, Mellitus to London, and Justus to Rochester; and before his death designated Laurence, one of his original associates in the enterprise, as his own successor in the see of Canterbury. Ethelbert founded the abbey of SS. Peter and Paul at Canterbury, afterwards called by the name of St. Austin.

To no one among the saints of the Church have more miracles been ascribed than to St. Austin; and on this subject there exists a very curious epistle addressed to him by Gregory, in which he is judiciously exhorted "not to be too highly elated by that gift, but to consider it as vouchsafed to him not on his own account, but on account of those for whose salvation he was labouring." This letter has been advanced as a proof of the reality of those miracles: it only proves that the pope thought it prudent to profess his belief in them. Several questions which he addressed to Gregory respecting the spiritual government of the new converts, together with the pontiff's answers, are still extant, and may be found in Bede. (Bede, *Histor. Eccles.* lib. i. c. 23, et seq. l. ii. c. 14; Gervasius, *Actus Cantuariensis Ecclesie*, sub initio; Ranulphus Higdenus, *Polychronicon*, A.D. 603; Gregorius, *Epistole*, l. vii. Ep. 5, 30, l. ix. Ep. 56, et seq.) G. W.

AUGUSTINE, SAINT. [AUGUSTINUS, AURELIUS.]

AUGUSTINI, JAN, a clever flower-painter of Haarlem, born at Grouningen in 1725. He painted also portraits, some of which have been engraved. In 1757 A. Delfos engraved a drawing by Augustini of a large Aloe in full bloom. He died in 1773, at Haarlem, leaving a son, Jakob Uberti Augustini, who likewise followed painting for some time, but upon receiving an appointment of some sort, he gave up painting: he is known for some clever imitations of basso-relievo. (Nagler, *Neues Allgemeines Künstler Lexicon*, who quotes Van Eynden and Vander Willigen, *Vaderlandsche Schilderkunst*.) R. N. W.

AUGUSTINUS, ANTONIUS (ANTONIO AGUSTIN), Archbishop of Tarragona, was one of the most learned jurists

of Spain. He was born at Saragossa on the 25th of March, 1517. His father, whose name he inherited, was Vice-Chancellor of Aragon, and President of the Supreme Tribunal of that kingdom. His mother, Aldonza Albanella, was of a noble family of Barcelona. Antonio was the youngest of six sons. Antonio, the father, died soon after his son had completed his sixth year; Aldonza, while he was yet in his thirteenth. His eldest brother Hieronymo appears to have taken upon himself the charge of the boy's education.

Antonio Agustin made choice of a clerical career so early as the year of his father's death. His brother sent him to the high school of Alcala in 1524, where he remained studying, it is believed, general literature and the elements of philosophy till 1528. In the month of November of that year he was removed to Salamanca, where he commenced his legal studies. The only incidents of his life at Salamanca that have been preserved are a narrow escape he had from drowning in the river Tormes, and an attack of pleurisy, which was the occasion of his returning in February, 1535, to his family at Saragossa. Spain was at that time convulsed with civil war, and therefore an unfavourable field for study. On this account, the friends of Agustin resolved to send him to Bologna, where he arrived on the 29th of December, 1535.

Bologna continued to be his head-quarters till November, 1544. But during that period, he visited Padua, Florence, and Venice; and in Padua he resided at one time eight months. The object in residing at Padua (November, 1537, to June, 1538) was to attend the lectures of Alciati. He twice visited Florence (November, 1541, and June, July, and August, 1543) for the purpose of examining the Florentine MS. of the Pandects. He visited Venice in October, 1543, to make arrangements for the publication of his "Emendationes," of which the first book was originally published in 1538. In October he left Bologna for Rome. At the time of his arrival in Bologna, Agustin appears to have been deficient both in his knowledge of law and of classical literature. He made great exertions to supply both defects. He adopted with enthusiasm the views of the jurists who were at that time endeavouring to combine the study of Roman law with that of classical antiquities. This was the cause of his eagerness to attend the lectures of Alciati, and of his journey to inspect the Florentine MS. In the beginning of 1538, he published the first book, dedicated to Michael Mai, of his "Emendationes et Opiniones," which is chiefly occupied with remarks on the variations of the Florentine Pandects, and essays on Roman antiquities. The fourth book, published in 1543, is addressed to Antoine Pernate, Bishop of Arras, and treats of topics more strictly legal. This

work, though the style is somewhat harsh, evinces both taste and acuteness.

The cause of Agustin's journey to Rome in 1544 was an invitation from Paul III., on the occasion of the death of Luiz Gomez, Bishop of Sarno, and one of the College of Twelve. Agustin, however, did not receive his promised appointment to the college till about July, 1545. He was soon after promoted to be Auditor of the Rota. In 1555, Julius III., having been requested by Cardinal Pole to send to England some person in whose discretion, learning, and fidelity he had confidence, to promote the re-establishment of the Romish church there, made choice of Agustin. Agustin set out on his journey in February, charged to deliver to Philip, then recently married to Queen Mary, a sword, cap of state, and the golden rose; and carrying with him his diploma as Nuncio, and letters expressing the most entire confidence in him to Cardinal Pole, and Ruiz Gomez, confidential secretary of Philip. He did not, however, remain long in England. In October, 1555, he received instructions to proceed to the Netherlands, and in January, 1556, he was recalled to Rome. His time was occupied in the discharge of his official duties and in literary pursuits, till December, 1556, when he was appointed Bishop of Alife in the Neapolitan dominions.

In December, 1557, Agustin was sent as Papal envoy to the Emperor Ferdinand to treat of a peace between the Pope, the Emperor, and the King of Spain. The tact and knowledge of business he evinced during these negotiations attracted the notice of Philip, who sought to attach Agustin to his own service. In May, 1559, he proceeded to Sicily by order of the Spanish king, in the capacity of ecclesiastical censor, and remained in the island discharging the duties of that office till October, 1560. In the interim the bishopric of Lerida fell vacant, and Agustin was presented to it by Philip, in March, 1560, and consecrated by the Pope in August, 1561. From Rome, to which he had returned for the purpose of receiving the papal consecration, Agustin was sent to Trent, where the Council was then sitting. He took a distinguished part in the discussions, and must have been detained a considerable time, for his first synod was held at Lerida on the 31st of March, 1562.

With the exception of a mission to Trent, in which he was engaged, 1563, and occasional visits to Barcelona and Saragossa, the next twelve years of his life were spent at Lerida. His efforts to overcome the reluctance of his clergy to adopt the resolutions of the Council of Trent, and his literary pursuits, fully occupied his time.

In 1574 Agustin was promoted to the Archbishopric of Tarragona. The duties of his high station he continued to discharge till his death, with the utmost diligence,

finding time, however, for the composition of numerous works, some polemical, but the greater number on topics connected with his favourite study—legal antiquities. Though a Spaniard by birth, and though ultimately raised to a high rank in the Spanish church, the Archbishop of Tarragona may with more propriety be placed in the Italian than the Spanish school of jurists. His writings, especially those which treat of Roman and Canon law, are still regarded as classical.

The most important of his printed works are:—I. On Roman Law. 1. "Emendationum et Opinionum Libri IV." A juvenile work, of which the first book was published (at Florence?) in 1538, and the whole four books at Venice in 1543. It is the fruit of the excursion he made to Florence to compare Haloander's edition of the "Pandects" with the Florentine MS. 2. "Juliani Antecessoris Epitome Novellarum," Lerida, 1567. 3. "De nominibus propriis Pandectarum," Tarragona, 1579. This index of the proper names contained in the Pandects was intended to be the precursor of a complete "Index Verborum," which was never published. 4. "De Legibus et Senatibus-consultis Romanorum cum notis Fulvii Ursini," Rome, 1583.—II. On Canon Law. 1. "Antiquæ Collectiones Decretalium cum Antonii Augustini, Episcopi Ilerdensis, notis," Lerida, 1576. 2. "Constitutionum Provincialium Tarraconensium Libri V.," Tarragona, 1580. 3. "Constitutionum Synodaliū Tarraconensium Partes V.," Tarragona, 1581. 4. "Canones Pœnitentiales cum notis quibusdam Antonii Augustini, Archiepiscopi Tarraconensis," Tarragona, 1582. 5. "Antonii Augustini, Archiepiscopi Tarraconensis, Juris Pontificii veteris Epitome," Pars prima, Tarragona, 1587. 6. "Antonii Augustini, Archiepiscopi Tarraconensis, de emendatione Gratiani dialogorum Libri II.," Tarragona, 1587. Spangenberg calls this "his immortal and most useful work."—III. On topics of general literature. 1. "Familie Romanæ quæ reperiuntur in antiquis numismatibus ab urbe condita ad tempora Divi Augusti. Ex Bibliotheca Fulvii Ursini, adjunctis familiis triginta ex libro Antonii Augustini, Episcopi Ilerdensis," Rome, 1577. 2. "Dialogos de las Medallas, Incripciones y otras Antigüedades," Tarragona, 1587. Spanheim speaks in high terms of this work; it has been twice translated into Italian. 3. "Fragmenta historicorum collecta ab Antonio Augustino," published at Rome, in 1595. Agustin also published, in 1557, notes on Varro, and, in 1560, notes on Verrius and Festus. An edition of his collected works was published at Lucca in folio, between 1765—77; a collection of his Latin and Italian letters at Parma, in 1804. A catalogue of his library, which was rich in Greek and Latin MSS., was printed at Tarragona, in 1586. (*Antonii Augustini vite historia, quam Hispanicè*

scribebat Gregorius Mayansus Siscarius, Latine vertebant Fabius Prosper Cenamus et Joannes Baptista Montecalini, in the second volume of the Lucca edition of Agustin's Works; Nicolaus Antonius, *Bibliotheca Hispana Nova*; Spangenberg, in Ersch and Gruber, *Allgemeine Encyclopädie*.) W. W.

AUGUSTINUS, AURELIUS, SAINT, the most celebrated among the earlier fathers of the Latin church, was born at Tagasta in Numidia, on the 13th of November, 354. His mother, named Monica, who was a Christian, was anxious to furnish his mind with religious impressions, and introduced him into the schools of the catechumens. His father was equally solicitous to qualify him for secular distinctions by learned instruction in Greek, rhetoric, and philosophy, and to this end made considerable sacrifices from very moderate means. The first lessons, which he received at Madaura, gave no great promise of success: the boy was idle and mischievous, and indisposed to any laborious study, especially that of Greek. At an early age the violence of his passions broke out and betrayed him into great incontinence. In his seventeenth year he was removed to Carthage, for the completion of his education; and there, though he had previously taken some interest in the mythological and poetical fictions of Greece and Rome, the first serious impression was made on his mind by a work of Cicero, now lost—the “*Hortensius*,” and from this he derived his first notions of philosophical eloquence. It was about the same time, when he was nineteen, that his imagination, strong and restless, and not confined by any certain belief, was captivated by the doctrine of the Manichæans—that there were two principles, and that there were two subtle substances inherent in matter. And though he was perplexed, on further thought, by the objections so easily raised against this theory, and though a long-promised interview with Faustus, a chief or bishop of the sect, was far from removing his scruples, yet he continued for nine years in the same profession. After delivering lectures on grammar at Tagasta and on rhetoric at Carthage, he visited Rome; and from the prefect of Rome he received, in his twenty-ninth year, the appointment of Professor of Rhetoric and Philosophy at Milan. Ambrose then occupied that see: “I was introduced to him (says Augustine in his “*Confessions*”) in ignorance of God, that through him I might be brought to the knowledge of God. The holy man received me with paternal regard, and showed an interest for the foreigner such as became a bishop; and I began to love him, not at first as a teacher of truth, for I was altogether without hope in the church, but as one who had behaved kindly to me. So I listened diligently whenever he addressed the people, not, indeed, with any holy intention, but rather as a critic of his eloquence, to examine

whether it was worthy of its great reputation. I hung attentively upon the words, incurious and contemptuous in regard to the matter; and was delighted with the suavity of a discourse more erudite than that of Faustus, though less cheerful and soothing.”

Augustine soon afterwards renounced the Manichæan doctrines; but he did not immediately assent to the truth of Christianity. Many conflicts disturbed this interval. The great problem of the origin of evil was constantly in his mind; and he could discover no solution of it. His immoralities continued. A mistress, who had followed him, having returned to Africa, he immediately formed another similar connection. He loved his pleasures passionately; but he believed in the judgment—the thought of it was ever before him, and he trembled. At length, in his thirty-second year, on an occasion which he describes at length in his “*Confessions*,” a dreadful conflict took place between the spirit and the flesh; and while he was yet convulsed with agony and struggling with despair, he heard some children at play, singing and continually repeating, as the burden of their song, “Take and read, take and read (*Tolle lege, tolle lege*).” He considered this to be a warning from Heaven. He took up St. Paul’s Epistles, the book nearest at hand, and, opening them at hazard, he read: “Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Rom. xiii. 13). From that moment he dated his conversion; and in the following year he was baptized, together with his friend Alypius, and his natural son Adeodatus, by Ambrose. He then resigned his professorship (his mother dying about the same time), and revisited Rome; and there, forsaking the profligate habits of earlier life, he applied his talents to confute the Manichæan opinions, and published a “*Treatise on Free Will*.”

From Rome he returned to Africa, where he passed three years in holy retirement in the society of a few religious friends, having sold his patrimony for the common benefit; and then yielding, as is related, to the pressing solicitations of the people, he was ordained to the priesthood by Valerius, the Bishop of Hippo, and appointed, in 395, his coadjutor in this see. Before this last event, while he was yet a presbyter, he succeeded in persuading the faithful to renounce the celebration of the Agapæ, or Feasts of Love, which from an innocent origin had descended into abuse and immorality, and to substitute services of reading and chanting in their place. Scarcely was he appointed bishop, when he was called away from his contests with his ancient brethren the Manichæans to engage against the Donatists. These schismatics had resisted the church with various fortune for al-

most a hundred years, and nearly half of the bishops of Africa were numbered among them. In a council at Carthage, in 401, Augustine gained distinction as their adversary; but it was not till ten years later that the great final conference was held there, in which the imperial commissioner Marcellinus, after three days of free discussion, delivered a conclusive judgment in favour of the Catholics. The credit of this triumph is ascribed to the eloquence of Augustine; and he did not hesitate, according to the ecclesiastical principles of that and much later ages, to pursue his advantage by the employment of the temporal sword. While he was thus occupied, Pelagius began to disseminate the opinions which are still known by his name; and he too found his most formidable antagonist in the Bishop of Hippo. Augustine then plunged into the subjects of grace and predestination with his accustomed ardour; and, in his vehement attacks upon the imperfect faith of his opponent, he has not escaped the charge of deviating into the opposite error of fatalism. In the midst of these various controversies, he still found leisure and energy to contend with the followers of Priscillian and Origen; and perhaps his most noble work, "On the City of God," was composed against the heathen. But the close of his long life was disturbed by another description of enemy. In 429 Count Boniface introduced Genseric and his Vandals into Africa, who, in the following year, after committing many devastations, laid siege to Hippo. The bishop did not live to witness the calamities of his flock. On August 28, 430, in the third month of the siege, he died in Hippo.

The commanding power which Augustine possessed over the minds of his contemporaries may be ascribed to some rare combinations which distinguished his own mind. With strong passion, he united mildness and humanity; with authority, much deference to the feelings of those over whom it was exercised; with a large expanse of intellect, perfect logical strictness. The same is the character of his writings. In the same work, often in the same page, we find him sublime and almost puerile, giving loose to the full stream of a rapid imagination and deep piety, and then arguing with African subtlety, or canvassing some minute scruple. He remained to the end of his life almost ignorant of Greek and entirely so of Hebrew, and his theological acquirements were not profound. But his oral eloquence was of the most effective description, for it embodied the heat and earnestness of religious feeling, together with great rhetorical talents, cultivated by a rhetorical education. And if his taste degenerated as his life advanced, his later discourses may have been better suited to the intellectual condition of his hearers. His habits were simple and frugal, but without any affectation

of austerity. His works are very numerous. The most celebrated are those—"De Doctrinâ Christianâ;" "De Civitate Dei;" "De Anima et ejus Origine;" "Contra Pelagium et Cœlestium de Gratia Christi;" &c.; "De Fide et Operibus;" the "Confessions;" and the "Retractations." The "Confessions" were published about the year 400, and contain a vivid picture of the passions, perplexities, errors, vices, and inward conflicts of his earlier life. His books on grace and faith have supplied the church with an unfailing source of evangelical piety, even during its worst ages. The Benedictine edition of the works of Augustine, published at Paris in 1679, in 11 vols. folio, was republished at Antwerp, by T. le Clerc, in 1700—3, with the valuable addition of an "Appendix Augustiniana."

The "Confessions" are divided into thirteen books. The first ten of these are chiefly personal, though interspersed with some extraneous matter and many remarks not immediately suggested by the events related; the other three contain reflections on the earlier part of Genesis. The eleventh book opens with a very solemn prayer for divine aid and illumination for that purpose. The calamities of the empire were ascribed by the Pagans to the destruction of their idols through the prevalence of Christianity. The first object of the "City of God" was to overthrow this notion. This work consists of twenty-two books. Of these the first ten are employed in assailing the foundations of Paganism, or the City of the Dæmon; the other twelve in establishing those of the Christian religion, or the City of God. Considerable historical knowledge, as well as rhetorical talent, is displayed in this production, which became, indeed, the storehouse whence the subsequent opponents of Paganism derived their arguments. It is said that Charlemagne made it his constant study, and that Charles the Sage heaped rewards on the first who presented it to him translated into French. Several valuable passages of classical authors, especially of Cicero, are preserved in it. The "Retractations" of Augustine are among the latest of his writings. In this remarkable production he passes in review his numerous publications, designating each by its title and its first words, and marking its date and the occasion on which he composed it. After admitting, in the Preface, his liability to error, in his earlier and even in his later days, he proceeds to explain some passages, either in themselves obscure, or which, through plausible misinterpretation, might give occasion to unfavourable inferences. He softens some harsh expressions, corrects some mistakes, and supplies several omissions. His "Letters," amounting to two hundred and seventy, and extending from A.D. 386 to the year of his death, contain much information valuable

to the ecclesiastical historian. The following are among many of his works which have been published separately :—"De Civitate Dei," fol. Mainz, 1473; "De Hæresibus," 12mo. Cambridge, 1689; "Super Psalmos," and "Super Johannem," fol., Basle, 1489. "Sermo de Nativitate Christi," "Dialogus de Trinitate," "Sermo ante Altare," and others, may be found in the "Bibliotheca Patrum Latinorum." A critical analysis of all the writings ascribed to him, under the heads of Genuine, Doubtful, Spurious, and Lost, is given by Cave, in "Bibliotheca Ecclesiastica," fol., p. 244. Several of his writings have been translated into English, and the following are the titles of some of them :—"A Treatise of St. Augustine, of Faith and Works, newly translated into English; with a Treatise of Justification founde among the writings of Cardinal Pole, Lovanii apud Joannem Fonterum," 1569, 4to.; "Saynt Augustine's Rule, in English alone, by the Wretche of Syon, Richarde Whyteford," London, Wynkyn de Worde, 1525, 4to.; "The Kernell of St. Augustine's Confessions," 1538, 8vo.; "St. Austin's Confessions, translated into English by Tobie Mathew," London, about 1624, 8vo.; "Twelve Sermons of St. Augustine, translated by Richard Paynell, dedicated to Queen Mary," London, 1555, 8vo.; "St. Augustine's Meditations, and his Treatise of the Love of God, translated by George Stanhope," London, 1701, 1708, 1714, 1720, 1728, 1745, 8vo.; "Two Bokes of the Noble Doctor and B. S. Augustine: th'one entitled, Of the Predestination of Saints; th'other, Of Perseverance unto th'End. Faithfully translated by John Seory, the late Bishop of Chichester," London, no date, 8vo. (Augustinus, *Confessions and Epistles*; Possidius, Bishop of Calama, *Life of Augustine*; Tillemont, *Mémoires*, tom. xiii, edit. Paris; Bähr, *Christliche Römische Theologie*, may also be consulted, as may Butler, *Lives of the Saints*, vol. viii. Watt, *Bibliotheca Britannica*, enumerates at great length the various editions of Augustine's works.) G. W.

AUGUSTINUS KASENBORT, surnamed MORANUS or OLOMUCENSIS, because he was a native of Olmütz in Moravia, where he was born about 1470. He studied jurisprudence at Padua, probably after 1493, and it appears that he took the degree of doctor of law in that university. He afterwards took orders, became dean of the chapters of Olmütz and Brünn, and was appointed private secretary to Ladislas II., King of Hungary. He died suddenly, on the 11th of May, 1513. Besides jurisprudence and theology, Augustinus pursued philosophical, astronomical, and poetical studies with considerable success. He is the author of the following works :—1. "Dialogus in Defensionem Poetices," Padua, 1493, which is written in Latin verse. 2. "Epistolæ con-

tra Waldenses," Leipzig, 1512, 4to. 3. "Catalogus Episcoporum Olomucensium," which is contained in Freherus, "Corpus Scriptorum Rerum Bohemicarum," and in Gruterus, "Chronicorum Chronicon." Augustinus is supposed to be the author of "Threna Religionis neglectæ ad Ladislaum Regem," and "De Componendis Epistolis;" but Adelung doubts his authorship of the latter work. He is the editor of Joan. Blanchinus, "Tabulæ Cælestium Motuum," Venice, 1495. Augustinus Kasenbort or Olomucensis is not in Fabricius, "Biblioth. Lat. Med. et Inf. Æt." (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*; Adelung refers to Balbinus, *Bohemia Docta*, vol. ii., and Böhm, *Commentarii de Augustino Olomucensi*, &c. Leipzig, 1758, 8vo.) W. P.

AUGUSTINUS MORANUS. [AUGUSTINUS KASENBORT.]

AUGUSTINUS OLOMUCENSIS. [AUGUSTINUS KASENBORT.]

AUGUSTINUS, SAINT. [AUGUSTINUS, AURELIUS.]

AUGUSTULUS, ROMULUS. [ODACER.]

AUGUSTUS. This name was conferred by the Roman senate on Caius Julius Cæsar Octavianus, B.C. 27. Some members of the senate were of opinion that he should be called Romulus, as a second founder of the city, but it was finally determined that he should have the honourable name of Augustus. The name Augustus is equivalent to "sacred," or "consecrated," and accordingly it is represented in Greek by the word ΣΕΒΑΣΤΟΣ. But ΑΥΓΟΥΣΤΟΣ also occurs on Greek coins. The word Augustus is probably formed from Augur, by a like analogy with other words of the same form, as "robustus." The name Augustus was adopted by Tiberius, the immediate successor of Octavianus, and it became a title of succeeding emperors. The Emperor Alexander Severus, in a speech to the senate (Lampridius, c. 10), observed, "that the first Augustus was the founder of the empire, and that all who followed him succeeded to the name by a kind of adoption or law of succession." M. Aurelius, who associated with him in the empire L. Verus, gave him the title of Augustus. This was the first instance of two Augusti at the same time, but it often occurred afterwards. In the later empire, the Cæsars, or presumptive successors to the imperial power, were sometimes designated Augusti on the medals; but generally the name Cæsar occurs on such medals in connection with that of Augustus, which refers to the reigning emperor or emperors. The title Augustus generally occurs on medals in the abbreviated form AVG, or on Greek medals AVT. The form AVGG denotes two contemporary Augusti. The wives of the emperors were called Augustæ, and this title occurs on their medals, but these medals

are fewer than those of the Augusti. The first who received this title was Livia, the wife of Augustus, but not till after her husband's death. She was adopted by his will into the Julian Gens, as his daughter, and was empowered to take the name of Augusta. The emperors' wives, both on their own medals and on those of their husbands, are never called "uxores," but only AVG. or AVGVSTA. The title Augusta by itself on an imperial medal may be taken as a proof that the woman who is there commemorated was the wife of an emperor; for when a sister, daughter, or mother received the title, the word "soror," "filia," or "mater" is added.

The name Augusta was also given to colonies which were founded by Augustus and his successors, but the name was generally connected with the name of the place: thus there were Augusta Bilbilis, Augusta Emerita, in Spain; Augusta Vindelicorum, the modern Augsburg, and many others. The corresponding title of Greek towns was Σεβαστη. (Suetonius, *Octavian. Augustus*, c. 7; Tacitus, *Annal.* i. 8; Rasche, *Lexicon Rei Nummarie*; and Eckhel, *Doctrin. Num. Vet.* viii., where the subject is fully explained.) G. L.

AUGUSTUS, CAIUS JULIUS CÆSAR OCTAVIANUS, was born at Velitræ, on the 23rd of September, B.C. 63, in the consulship of M. Tullius Cicero and Caius Antonius. He was the son of Caius Octavius and Atia, who was the daughter of Julia, the younger sister of the Dictator Cæsar. Caius Octavius, the son, was adopted by the testament of his great uncle the Dictator, after whose death he took the name of Cæsar, retaining however, according to the Roman custom, in the modified name Octavianus, the memorial of the Octavian Gens to which he belonged. It was not till after the battle of Actium, and in the year B.C. 27, that he assumed the name of Augustus, by which he is now best known. The name Octavius does not appear on any of his medals, nor that of Octavianus.

His father C. Octavius, who had been governor of Macedonia, died soon after his return to Rome from his province, when his son was about four years of age. C. Octavius was in his childhood named Thurinus, because his father had dispersed near Thurii a body of men who were partisans of Catiline. This name was subsequently dropped, and only remembered by his enemies as a term of ridicule; but the fact of the name is confirmed by Suetonius, who says that the Emperor Hadrian made him a present of a small bust of Octavius which bore the name Thurinus. His tutor was C. Toranius, who had been Ædile with his father, and afterwards was Prætor. Toranius lost his life in the proscriptions of the year B.C. 43, and his former ward, though not the immediate cause of his death, consented to it.

His tender years were watched over by his grandmother Julia while she lived. He was a feeble child, and was nurtured with great care. His mother took for her second husband L. Marcus Philippus (Consul B.C. 56), who treated him as a father and superintended his education. Octavius was inured to the many exercises of the Roman youth, and his mind was disciplined in the best studies of the day. He showed from his early years a great capacity, and the prudence and foresight which characterised his subsequent career. Philippus and his mother were constant in inquiring from his teachers and guardians about his progress and his conduct, and they had a daily account of his behaviour. This scrupulous care, combined with his own good sense, secured Octavius against the licentious life of the Roman youths, and laid the foundation of those regular habits which contributed to his political success. In his twelfth year he pronounced, according to the Roman fashion, a funeral oration in honour of his grandmother Julia, and in due time he assumed the toga virilis, the symbol of the attainment of the age of legal maturity. But he was still watched with the same care by his anxious mother, and though in fact emancipated from legal control, he still paid to her the dutiful obedience of a son.

The defeat of Pompeius at the battle of Pharsalus, B.C. 48, opened a brilliant career to Octavius. His great uncle the Dictator Cæsar had no children, and the power which he had acquired seemed destined to be the inheritance of the young Octavius. The age at which he assumed the toga virilis is differently stated, but probably it was after the battle of Pharsalus, and at the same time he was created a member of the College of Pontifices, in the place of L. Domitius Ahenobarbus, who lost his life at Pharsalus, fighting on the side of Pompey. Octavius wished to accompany the Dictator in his African expedition, B.C. 47-46, but the fears of his mother, and the care of his uncle for his health, which was still feeble, kept him at home. But he appeared in the triumph of the Dictator, B.C. 46, and he gained the favourable opinion of the Romans by using his influence with the Dictator to obtain the pardon of several of his political opponents, and among them of Agrippa's brother, who had been a friend of Cato, and was taken prisoner in the African war. Marcus Agrippa is now mentioned for the first time as the friend of young Octavius. He had been brought up with him, and continued through life his faithful adherent. Illness prevented Octavius from accompanying the Dictator in his Spanish campaign of the year B.C. 45, but he joined him in Spain, probably after the battle of Munda (17th of March, B.C. 45). It is said that an omen which occurred in Spain determined the Dictator to adopt Octavius and to make him his

heir. He had always shown great affection to his nephew, and during the illness of Octavius, which preceded the Dictator's Spanish expedition, he had manifested the greatest solicitude about his recovery. Octavius accompanied the Dictator on his return to Italy, and entered Rome before him. The pretended Marius met him with a large train at the Janiculum, and urged him to admit the justice of his claim as a relation of the Julian Gens; but the prudence and caution of Octavius did not fail him on this occasion. He politely rejected all communication with the pretender and referred him to the Dictator as the head of the family and the administrator of the Roman State, saying that his decision would determine the opinion of everybody else. [AMATIUS.]

Before his Spanish triumph, in the year B.C. 45, the Dictator made his will. His plan was to carry his conquests into the East, and he thought it prudent to provide a successor in case of his death. By his will he made Octavius his heir, and adopted him into the family of the Cæsars. Shortly after the triumph, Octavius went to Apollonia in Epirus, with Marcus Agrippa and Q. Salvidienus Rufus. Troops were collecting here for the projected Parthian war, and Octavius employed the interval before the expected arrival of the Dictator in prosecuting his studies under his teachers Apollodorus and Theogenes, who accompanied him. The Octavii were only of equestrian rank, though they were rich and of high antiquity: the father of young Octavius was the first member of the family who attained the senatorian rank. The Dictator, who had provided a successor to maintain his family and his name, took the precaution of raising him to the class of the Patricii: this was effected by a Lex Cassia, while Octavius was staying at Apollonia. The same honour was conferred on others at the same time. Cæsar also named Octavius his *Magister Equitum* for the year B.C. 43.

On the Ides of March, B.C. 44, the Dictator was assassinated in the senate-house, and Octavius, on receiving the news, set out for Italy, with Agrippa and a few attendants. He landed at Lupia, near Brundisium, early in April, and, after visiting Brundisium, proceeded through Campania to Rome, where he found everything in confusion, and Marcus Antonius, who was then consul, in possession of the money and papers of the Dictator. Marcius Philippus advised him to renounce the inheritance of his uncle, but Octavius rejected the advice, and made the formal declaration of acceptance before the city prætor, Caius Antonius, the brother of the consul. He also assumed the name of Cæsar, in conformity to the Dictator's will, which indeed had been given to him from the time of his landing in Italy, and henceforth he is appropriately called by his adopted

name, though it is more usual to designate him by the name of Octavianus. If Cæsar from the first formed the bold design of succeeding to his uncle's power, he could not have devised better means of success than the assumption of his illustrious name. By Roman usage an adopted son was in all respects on the same footing as a son born of a man's body, and accordingly Octavius after his adoption was the representative of the Dictator, and in the eyes of the Romans his true son. There are several medals which contain on one side the head of the deceased Dictator, and on the other the head of Cæsar with an inscription to this effect—"Cæsar, the son of Divus Julius." They may not have been struck immediately after the death of the Dictator, though some of them probably belong to a time shortly after that event. The legions at Apollonia had offered Cæsar their services on his setting out for Rome, which, however, he declined; and on his road from Brundisium to Rome, the veterans from the Dictator's colonies had flocked around him, and expressed their readiness to avenge the death of their former general. Though he entered Rome merely as the claimant of the private inheritance of his uncle, he had ascertained what the feeling was towards him, and he was thus guided in his subsequent measures.

The Dictator had left by his will a sum of money to each Roman citizen, and Cæsar declared his intention to pay the legacies and celebrate magnificent games. But Marcus Antonius, who affected to manage everything his own way, refused to give up the money or denied that he had it; he put obstacles in the way of realizing the sums necessary for the payment of the legacies: he opposed the passing of a Lex Curia, the object of which was to give to the adoption of Cæsar whatever legal sanction it might require; and he also prevented Cæsar from being elected a tribune.

Cæsar celebrated, at his own expense, the games in honour of the completion of the temple of Venus, the ancestress of the Julian Gens, but fear of Antonius prevented him from exhibiting to the people the golden chair and crown of the Dictator. A brilliant star or meteor was visible during the celebration, which was interpreted as a token that the deceased Dictator was raised among the gods, and Cæsar confirmed the popular superstition by dedicating a bronze statue of his uncle in the temple of Venus, with a star placed above the head of the figure. The head of the Dictator crowned with a star appears on some coins and gems. The respect paid to the memory of the Dictator by his adopted son, and his cautious policy, gave him the advantage over his rival Antonius, with whom all parties were disgusted. Antonius, whose period of office was near expiring, attempted to win the popular favour by causing his brother, the tribune,

L. Antonius, to carry a measure for the divisions of land in the Pontine marshes. He also succeeded in obtaining from the senate as his province, instead of Macedonia, which had fallen to his lot, Gallia Cisalpina, which was now under the government of Decimus Brutus, one of the conspirators against Cæsar. Antonius and Cæsar were now using all their efforts to gain the advantage over each other; and the caution and prudence of the youth prevailed over his older rival. Cæsar was charged by Antonius with an attempt to assassinate him; the people believed that Antonius fabricated the charge to justify his conduct towards Cæsar, but Cicero says that all men of sense believed the charge to be true and approved of the attempt. (Cicero, *Ad Fam.* xii. 23.) Early in October Antonius went to Brundisium to meet the legions which had come over from Macedonia, and to lead them into Cisalpine Gaul. Cæsar also sent his agents to promise them a largess. The soldiers expected more from Antonius than from Cæsar; and when Antonius only promised them four hundred sesterces apiece, they mutinied. The disturbance was promptly quelled by the execution of some of the centurions and soldiers, and the troops were marched towards Gaul. But on arriving in the neighbourhood of Rome, many of the soldiers went over to the side of Cæsar, and the whole of the fourth and the Martial legion.

Cæsar in the mean time had gone into Campania, where he got together a considerable force, especially from Capua, the inhabitants of which were indebted to the Dictator for their lands. He professed his intention to avenge his uncle's death, and he gave every man who followed him two thousand sesterces. The soldiers whom Cæsar got together were veterans who had served under the Dictator, men devoted to his person and proud of their general. On his return to Rome, where he arrived before Antonius, he addressed the people, recapitulated the great deeds of the Dictator, spoke in modest terms of himself and attacked Antonius. He next set out into Etruria to raise more troops. Thus a youth at the age of nineteen, without any authority, and at his own expense, raised an army, with which he ventured to enter the city. No more decisive proof could be given of the feebleness of the party which had accomplished the death of the Dictator, of the wavering purpose and feebleness of the resolves of Antonius, and of the consummate policy and dissimulation of Cæsar. The aristocratical party hated both Antonius and Cæsar, but Antonius more, because they thought him the more dangerous. They were all deceived by Cæsar. Cicero, who saw him on his road to Rome in the month of April, anticipates in a letter to Atticus (xiv. 12) that the "boy's" arrival at Rome might cause some disturbance.

Early in November he informs Atticus that Cæsar is raising troops in Campania, evidently for the purpose of opposing Antonius, and that Cæsar had requested an interview with him at Capua or in the neighbourhood. In the same month Cicero received many letters from Cæsar, who urged him to be a second time the saviour of Rome. He was acting, says Cicero, with great vigour, the towns of Campania were favourable to him, but he adds, he is still a mere boy (xvi. 11). If Cæsar succeeded, Cicero foresaw that all the measures of the late Dictator would be more firmly established, that his enemies would be completely put down: if Cæsar failed, the insolence of Antonius would be past endurance. Which of the two was the less evil he could not decide. The feeble purpose of Cicero is the expression of that of his party, for though he was not one of the Dictator's actual assassins, he saw him fall in the senate-house, he indecently exulted in his death, and he identified himself with the party of the Bruti and Cassius. Cicero wished to see Antonius ruined, and this was the sole reason for the part which he afterwards took in favour of Cæsar. In another letter to Atticus (xvi. 15), Cicero speaks of the speech of Cæsar to the people after his return to Rome from Campania, of which he had received a copy: the youth plainly aspired to the honours of his deceased uncle.

The conduct of Antonius during this struggle for popularity was vacillating, and betrayed the want of a well-concerted plan. At last the defection of the fourth legion decided him, and he hastened from Rome to his province of Cisalpine Gaul, fearing lest he might fail to find support there also, if he stayed away any longer. Decimus Brutus, who was the actual governor of Cisalpine Gaul, to which he had been appointed by the Dictator, refused to give up the province to Antonius: he affected to hold it for the senate and the Roman people. Cæsar hated Decimus Brutus and Antonius equally, but the time was not yet come for avenging his uncle's death, and he accordingly made proposals to aid Decimus if he would keep the province against Antonius. The senate passed a vote of thanks to Decimus Brutus and to Cæsar, and the soldiers who had deserted Antonius. Cicero, who had been wavering, now came forward as the supporter of the "boy Octavian," and spoke strongly in his favour before the senate. On the 2nd of January, B.C. 43, Cæsar was invested with the rank of Proprætor, and commissioned to command the troops which he had raised: he received the rank of Prætor, and with it the privilege of voting in the senate; the law also which limited the age for attaining the consulship was so far repealed as to allow him to enjoy the office ten years before the legal age. Hirtius and Pansa

were the consuls for the year B.C. 43. Before the close of the year 44, Antonius was besieging Decimus Brutus in Mutina. The senate, on the 5th of January, B.C. 43, sent proposals of peace to Antonius, which were supported by the advance of Hirtius and his legions. Cæsar with his troops marched from Etruria into Umbria, and, after crossing the Rubicon, he joined Hirtius; the other consul, Pansa, arrived afterwards with his troops. In the conflicts that ensued about Mutina, Antonius was finally defeated, but both the consuls lost their lives. In one of the battles fought about the end of April, Cæsar distinguished himself by his personal courage. Mutina being relieved, and Antonius driven across the Alps, the senate now changed their tone towards Cæsar; they thought that the party of the Dictator was crushed by the defeat of Antonius. Decimus Brutus, who had done nothing, received public thanks, and the commission to follow up the war against Antonius at the head of the consular army. The name of Cæsar was not mentioned.

In the mean time, the governors whom the Dictator Cæsar had appointed in Spain and Gaul, M. *Emilius Lepidus*, *Munatius Plancus*, and *Asinius Pollio*, were instructed by the senate to pursue Antonius as an enemy. Cæsar had dissembled his vexation at D. Brutus being appointed to the command; he asked for a triumph, and the senate refused it. Cæsar now made overtures to Antonius, conformably to the dying advice of Pansa, as Appian says. In the mean time, the faction of Pompey, exulting in their victory, took steps towards the repeal of the late Dictator's measures, which had been carried into effect by Antonius: they also expected to elect two consuls of their own party to supply the places of Hirtius and Pansa for the rest of the year. But Cæsar aspired to the consulship, and he wrote to Cicero, urging him to be his colleague: as the older and more experienced man, Cicero was to discharge the duties of the consulship; Cæsar would be satisfied with the honour. Cicero was pleased with the proposal, and he laid it before the senate; but the senate would not listen to it, and the relations of the conspirators feared to see Cæsar invested with the consular authority. Antonius and Lepidus, after a short negotiation, had become reconciled, and they united their forces, on the 28th of May, B.C. 43, and crossed the Alps into Cisalpine Gaul. The alarm of the senate on receiving this intelligence was great; they made preparations to oppose Antonius, and in order to pacify Cæsar they named him to the joint command with D. Brutus, simply for fear that he might join Antonius. But Cæsar was not to be pacified: he encouraged his soldiers to claim of the senate certain sums of money that had been promised to them, and he told the army that there was no hope either for

them or himself, unless he were made consul; he would then accomplish what the Dictator intended and left unfinished; and he would avenge his death. A deputation of the centurions were sent to Rome to ask the consulship for Cæsar, which the senate refused on the ground of his youth. The army of Cæsar was in a state of frenzy, and called upon him to lead them to Rome. With his forces he crossed the Rubicon, the little stream which then separated the province of Cisalpine Gaul from Italy, and dividing his troops into two parts, left one part to follow him, with the other he marched rapidly upon Rome. Thus, six years after Cæsar crossed the Rubicon to enforce his claims against the senate and his rival Pompeius, his adopted son, who bore the same name, crossed the same sacred boundary of the province to maintain a similar claim against the senate. The coincidence is striking, and it is not passed unnoticed by Appian. Probably Cæsar had with him many of the same soldiers who had served under his illustrious uncle, and the name of Cæsar and the cause in which they were engaged were sufficient to assure them that they were marching to a second victory. Rome was all in alarm: the senate, as when the first Cæsar crossed the Rubicon, were unprepared; M. Brutus and Cassius, the great support of their party, were now in the East; and Cicero, who had been loud and active, disappeared, as he did when the first Cæsar was advancing on the city. The senate now passed a decree for the payment of money to the soldiers of Cæsar, and to allow him to be a candidate for the consulship in his absence, the very privilege which they had allowed the first Cæsar, and afterwards refused to abide by. But the sudden arrival of two legions, which they had sent for from Africa, again roused the drooping courage of the senate; Cicero again showed himself, and it was resolved to oppose Cæsar by force, and to seize his mother and sister as hostages, but they contrived to conceal themselves. The treachery of the senate only irritated the army of Cæsar, who in a short time occupied, without any resistance, a position in front of the city, in the neighbourhood of the Quirinal Hill; on the next day he entered Rome with a small guard, and was greeted by his mother and sister with the Vestal virgins in the temple of Vesta. Three legions which were in the city came over to him; and Cicero, hearing that there was no danger, prayed for an interview, in which he reminded Cæsar that he had proposed to the senate his election as consul. The behaviour of Cicero towards the two Cæsars was the same: the first Cæsar treated him with generous forbearance; the second, for the present was satisfied with showing by a sneering answer that he knew him well. Once more the senate and Cicero showed their faithlessness. A rumour got abroad

that two of Caesar's legions had gone over to the senate, and the senate had the folly to think that with their aid they could oppose his superior force: they also sent Manius Aquilius Crassus into Picenum with a commission to raise troops. Cicero was delighted at the prospect of destroying the boy: the senate met in the night, and Cicero was at the door of the senate-house to receive and give his congratulations. But the rumour was soon ascertained to be false, and Cicero again absconded. The account of these transactions in Appian is clear and circumstantial; that of Dion, though less complete, is also distinct. Middleton, in his "Life of Cicero," has given a very imperfect view of them, in which he relies mainly on Cicero's own evidence, and even on the Letters to Brutus.

Cæsar knew his power, and he only laughed at his enemies. He brought his forces into the Campus Martius, and he showed all through these trying circumstances the most perfect self-possession and prudence. Those who had taken the most active part against him were allowed to be unmolested: they were spared for the present. He distributed a large sum of money among his soldiers, and he soon paid the legacies which the Dictator had left to the people. In conformity to law, Cæsar left the city during the election, by which he and Quintus Pedius, his kinsman, were appointed consuls for the rest of the year. The election took place in the month of August, B.C. 43, when Cæsar was in his twentieth year. Being now invested with constitutional authority, he caused his adoption to be regularly confirmed by a Lex Curiata. He also caused a measure to be passed for the relief of Dolabella, who had been declared an enemy; and in pursuance of a Lex which was proposed by his colleague Pedius, a regular prosecution was instituted against the assassins of Cæsar and their accomplices. The prosecution was conducted in due legal form, and as none of the accused appeared, they were convicted pursuant to law. Thus the conspirators were in effect declared enemies of the Roman State, and there remained nothing but to enforce the sentence by arms. But to accomplish this, Cæsar wanted the aid of Antonius. Accordingly he left the city and advanced towards Cisalpine Gaul, while his colleague Pedius stayed at Rome to further his views. The senate were induced by their fears to come to terms with Antonius and Lepidus, though they saw that the union of Antonius and Cæsar, which was now contemplated, would cause the ruin of their own partisans, M. Brutus and Cassius. But they were helpless, and they yielded: they repealed their own decrees by which Antonius and Lepidus had been declared enemies, and they sent a friendly message to Antonius and Lepidus. Cæsar also wrote to Antonius, and offered his assistance against Decimus

Brutus. Antonius replied, that he would deal with Brutus himself, and then would join Cæsar. While Antonius was pursuing Brutus, he was joined by Asinius Pollio with two legions. Pollio brought about a reconciliation between Antonius and Plancus, who joined Antonius with three legions. D. Brutus was not a match for the increased force of Antonius, and he at first attempted to make his way to M. Brutus in Macedonia; but his soldiers deserted to Antonius and Cæsar, and he was at last left with ten companions. While attempting to make his escape in the disguise of a Celt, he was taken near Aquileia by some robbers, whose chief informed Antonius of the capture. Antonius told the barbarian to send him the head of Brutus; he looked at it, and ordered it to be buried. D. Brutus was the second of the Dictator's assassins who came to a violent end: Trebonius, who perished in Asia, was the first.

Cæsar, Antonius, and Lepidus had an interview in an island on a small stream near Bononia (Bologna). They agreed that Ventidius should take the place of Cæsar as consul for the rest of the year, B.C. 43; that the three should administer the state for five years with equal powers with the consuls; and that they should name the annual magistrates for five years to come. It was also agreed to distribute the provinces among them: Antonius was to have all Gaul, except a part adjacent to the Pyrenees, which Lepidus was to have, together with Spain; Cæsar was to have Africa, Sardinia, and Sicily and the small adjacent islands. Cæsar and Antonius were to conduct the war against M. Brutus and Cassius, and Lepidus was to be consul, and conduct the administration in Rome with three of his legions. The remaining seven were to be distributed between Cæsar and Antonius so as to make up their numbers to twenty legions each. It was further agreed to encourage their soldiers by promises of donations and of the distribution of the lands of eighteen cities in Italy, which were named. Finally, it was agreed that all their enemies at Rome should be destroyed, that there might be no further danger from them. The terms of this agreement were read to the soldiers, who were well content; but nothing was said of the intended massacres.

In order to secure the union of the two chief leaders, the soldiers of Antonius also planned a marriage between Cæsar and Clodia, the daughter of Fulvia by Clodius: Fulvia was now the wife of Antonius, who is supposed to have urged the soldiers to make this proposition. Cæsar was already betrothed to Servilia; but he broke off that engagement, and from motives of policy agreed to take Clodia for his wife. Clodia was yet very young, and Cæsar divorced her shortly after, without having consummated the marriage.

When great calamities threatened the state, the Roman historians always speak of prog-

nostications of the coming evil. So it was now. Wolves howled through the Forum; a cow spoke with a human voice; there was the clatter of arms, unusual signs in the sun, showers of stones, thunder and lightning. The omens portended dreadful calamities; but the calamities were greater than the omens. The Triumviri, as the three were called, made a list of three hundred senators and about two thousand equites, who were to be put to death. The list contained even kinsmen of the Triumviri, for each had private enemies that he wished to get rid of, who were the friends and relations of the others. They also wanted money for the campaign against M. Brutus and Cassius, and accordingly some were proscribed merely because they were rich; and at last, when money was still wanting, heavy contributions were levied on the commonalty and on rich women. The Triumviri sent orders for the death of a small number of the most distinguished of their enemies before they reached Rome, and Cicero was among them. Some of them were immediately massacred, and alarm spread through the city; but Pedius, the consul, calmed the fears of the citizens by publishing the names of those who were to be proscribed, and declaring that these were to be the only sufferers. But Pedius was not in the secret of his colleagues, and he died before the Triumviri reached Rome.

The Triumviri entered Rome separately, each with his pretorian cohort and a legion: the city was filled with soldiers. A law was hurriedly passed by which Cæsar, Antonius, and Lepidus were invested with consular power for five years, for the purpose of settling affairs, and thus the Triumvirate was constituted in legal form. In the following night a list of one hundred and thirty persons, who were proscribed, was set up in many parts of the city; and a hundred and fifty more were soon added to the list. Notice was given that the heads should be brought to the Triumviri, and the bearer was to have a fixed reward; if a freeman, money; if a slave, his liberty and money too. Rewards were offered to those who should discover the proscribed, and the penalty for concealing them was death. The preamble to the proscription list is given by Appian (*Bell. Civ.* iv. 8), as well as he could turn it from Latin into Greek. It is an apology for the measure, founded on the alleged guilt and ingratitude of the proscribed, the murderers of the Dictator Cæsar, who had shown them his clemency: it speaks of treacherous designs against the Triumviri, and of their moderation in punishing only the most guilty. Lepidus was foremost in this affair, though Cæsar and Antonius were the most unrelenting after a beginning was made: Dion Cassius, however, acquits Cæsar of much of the guilt of the proscription. As soon as the lists were published, the gates

of the city were closed, and all the outlets and places of refuge were strictly watched. And then came a scene of misery such as had not been witnessed even in the times of Marius and of Sulla. Men hid themselves in drains and privies, or in the tiles of roofs and in chimneys. Old grudges, that had long slumbered, now revived, and men took this opportunity of getting rid of their enemies: many perished who were not on the lists. Slaves betrayed their masters, children their parents, and wives their husbands. Some prayed for mercy, but in vain; others met their death with fortitude, and a few made a desperate resistance. Every avenue in the city and all the country round Rome was scoured by soldiers eager to earn the rich reward by carrying heads to the Triumviri. But there were also instances of generous friendship and devoted affection, of slaves who saved their masters, of children who died with their parents, of wives who would not survive their husbands. All the enemies of the Triumviri who were unfortunate enough to be found, were sacrificed to their vengeance. The tribune Salvius, a personal enemy of Antonius, had his head cut off while he was sitting at his own table with his guests. But the man whom Antonius had most cause to hate was Cicero, who was overtaken in his flight, and his head was literally sawed from his shoulders by the clumsiness of his executioner, Popilius Læna, whose cause Cicero had once successfully pleaded. His hands and head were carried to Rome, and fixed up on the Rostra, the scene of his harangues. Many of those who escaped were drowned at sea, but some reached Sicily, where they were kindly received by Sextus Pompeius, the son of the Dictator's great rival.

Sicily, which had fallen to the share of Cæsar in the distribution of the Western provinces, was held by Sextus Pompeius, who had a well-manned fleet. Cæsar sent his admiral Salvidienus Rufus against Sicily, and went to Rhegium, where he met Salvidienus. A severe battle took place in the strait, in which the loss was about equal on both sides. Giving up Sicily for the present, Cæsar sailed to Brundisium, whence he crossed over to Dyrrachium to join Antonius. M. Brutus and Cassius had now advanced from Asia as far as Philippi in Macedonia, where they heard that Antonius was approaching, and that Cæsar had fallen ill and was detained at Dyrrachium. Cæsar arrived before the battle, though he was still feeble. In the first of the two engagements at Philippi, Cassius killed himself, thinking that all was lost; and in the second Brutus was defeated, and put an end to his life. Many of their soldiers joined the armies of Cæsar and Antonius. This decisive victory, which broke the senatorial party, was mainly due to the courage and

generalship of Antonius. The battle of Philippi was fought about the close of B.C. 42. A large body of the army of Brutus and Cassius capitulated to Cæsar and Antonius. Many of those who had been concerned in the Dictator's death fell by their own hand: Livius Drusus, the father of the future wife of Cæsar, killed himself in his tent. Suetonius says that Cæsar behaved with great cruelty, and used insulting language towards the most illustrious of the prisoners. The head of Brutus was sent to Rome to be placed at the foot of Cæsar's statue, but it was thrown into the sea on the voyage.

A new division of the provinces was now made. Cæsar and Antonius arranged matters their own way, and took from Lepidus what had been given to him. Antonius set out to the East to collect money; Cæsar returned to Italy to superintend the distribution of the promised lands among the soldiers.

Cæsar fell ill at Brundisium, and a report reached Rome that he was dead. Having somewhat recovered, he came to Rome, and produced letters of Antonius, pursuant to which Calenus, who held two legions in Italy for Antonius, gave them up to Cæsar, and Sextius was ordered by the friends of Antonius to give up Africa to Cæsar, which Cæsar gave to Lepidus. The soldiers who had served under Cæsar and Antonius were now impatient for their rewards, and they claimed the lands which had been specifically promised. The occupiers (possessores) urged that they ought not to be the only sufferers, and that all Italy should contribute. But the promised lands were given to the soldiers, and they were established as military colonies in due form. Thousands were driven from their homes, and many of the ejected cultivators fled to Sextus Pompeius in Sicily. Rome also was crowded with them: they came to complain of the hardship of their lot; young and old, women and their children, filled the public places and the temples with their lamentations. Cæsar could only tell them that they must submit to necessity; the soldiers must be satisfied. But he knew that what was promised would not be enough for them, and that they would take more than was given. These soldiers were not restrained by the strict discipline of the Roman army. Many of them were mere adventurers who had joined Cæsar or Antonius to support their cause, and they were not, nor did they consider themselves as the soldiers of the republic. They knew that they were necessary to their commanders, and presuming on their power, they abused it. Accordingly many persons were driven out of their possessions who had the misfortune to live near the lands which were assigned to the soldiers, and Cæsar allowed this licence to pass unpunished. The sufferers were loud in their

complaints against him, but he looked steadily at one object, to secure the favour of his soldiers. His prudence and firmness stopped a mutiny at Rome which threatened dangerous consequences.

In the year B.C. 41 the consuls were Publius Servilius and Lucius Antonius, one of the brothers of Marcus. But Lucius, and Fulvia, the wife of Marcus, who was left by her husband in Italy, really directed the administration. Lucius and Fulvia were jealous of the popularity which Cæsar was gaining with the troops by being the dispenser of rewards; and Cæsar, who could not bear the woman's insolence, sent back her daughter Clodia, with a solemn assurance that she was still a virgin, though she had been for some time in his house. They claimed the nomination of the commissioners who should conduct the soldiers of Antonius to their new settlements; and though the agreement between Antonius and Cæsar left the distribution of lands with Cæsar, he yielded from motives of prudence; for the remembrance of Philippi was fresh, and that victory was attributed to Antonius. The commissioners who were appointed to assign lands to the soldiers of Antonius allowed even greater licence than Cæsar had done, and men complained that the military colonies were worse than the proscription. Cæsar knew that great wrong was done, but he had no money to compensate those who were ejected, and a war was impending with Sextus Pompeius, who was master of the sea, and by shutting out the supplies of corn was threatening Rome with famine. Dion Cassius states that Antonius and Fulvia, seeing the great dissatisfaction caused by the measures of Cæsar, took up the part of the ejected possessors, and that they did not assign any lands to the soldiers of Antonius, but gave them promises instead. This history of the assignment of lands to the soldiers requires a particular investigation.

Lucius Antonius, the consul, and Fulvia, now made an effort to destroy Cæsar. Fulvia had also hopes that a war might bring back her husband, who was enslaved by Cleopatra, the Queen of Egypt. Cæsar was supported by M. Agrippa, and by Salvidienus, who advanced from Spain, and joined him with six legions. After some unsuccessful movements on the part of Lucius Antonius, he threw himself with his forces into the strong city of Perugia, which Cæsar and his generals blockaded. The place was obstinately defended, but famine at last compelled a surrender, B.C. 40. Cæsar was inclined to punish the young recruits who had assisted in the defence of Perugia, and to pardon the veterans who had served under Marcus Antonius, but he saw that he could not safely punish, and he did not attempt it. Lucius was pardoned; but three or four hundred captives, for the numbers vary, among whom were the Decuriones of Perugia, were put to death. It is told

both by Suetonius and Dion Cassius that they were slaughtered like victims at an altar erected to the honour of the deified Dictator, and the day of the sacrifice was the memorable Ides of March.

The capture of Perusia dispersed the adherents of Marcus Antonius, and they fled from Italy. Fulvia with her children escaped to Brundisium, whence she crossed over into Greece. Among the fugitives from Italy were Tiberius Claudius Nero, and his wife Livia Drusilla, and their infant child Tiberius. Livia shortly after became the wife of Cæsar, and Tiberius was his adopted son, and his successor.

Antonius left Alexandria in the spring of B.C. 40. On his route to Athens he heard of the affair of Perusia, and he blamed both his brother and his wife Fulvia. On reaching Athens, he found Fulvia there, and his mother Julia, who was attended by Lucius Scribonius Libo and others. Antonius was urged to unite with Sextus Pompeius against Cæsar, but he professed his unwillingness to commence such a contest, if Cæsar would abide by their agreement.

Italy being now clear, Cæsar again thought of attacking Sextus Pompeius in Sicily, but having no ships, and learning what the force of Pompeius was, he took another course. He knew that some of his enemies had fled to Antonius to Athens, but he did not know what was doing there. Accordingly he commissioned Mæcenas to negotiate a marriage for him with Scribonia, the sister of Lucius Scribonius Libo, who was the father-in-law of Sextus Pompeius. Libo consented, and Cæsar took for wife Scribonia, a woman much older than himself, who had already had two husbands. Many Roman ladies had been proposed to him as suitable matches, but he foresaw that there might be a contest with Antonius, and he wished to prepare the way for a reconciliation with Pompeius.

M. Antonius left his wife Fulvia ill at Sicily. He had not a large army with him, but he entered the Ionian Sea with two hundred vessels, where he met with and received the submission of the fleet of Cn. Domitius Ahenobarbus, who had been an adherent of Brutus and Cassius. The combined fleet came to Brundisium, but it was occupied by troops of Cæsar, who refused to receive Ahenobarbus, as being one of the conspirators against Cæsar, and an enemy, and they refused to receive Antonius because he brought Ahenobarbus with him. Antonius immediately blockaded Brundisium, and sent for Sextus Pompeius to join him. Pompeius sent Menodorus, who is also called Menas, with a strong force to Antonius, and also seized Sardinia, which belonged to Cæsar, and gained over two legions which were in the island. Cæsar, seeing the position of affairs, sent Agrippa into Apulia, and, following with a

considerable force, he seated himself down near Brundisium. The soldiers of Cæsar wished to effect a reconciliation between him and Antonius, which was accomplished mainly through the intervention of Cocceius, a common friend, and was facilitated by the arrival of the news of Fulvia's death. Antonius had left her ill at Sicily, and went off without seeing her. As a preliminary step to the negotiations, Antonius was induced by his mother to send Pompeius back to Sicily, who had come to his aid, and to dismiss Ahenobarbus, whom he appointed governor of Bithynia. It was then agreed that Antonius and Cæsar should again be friends, and that the sister of Cæsar, Octavia, who had just become a widow by the death of her husband Marcellus, should marry Antonius. There were great rejoicings in both armies on this occasion. A new division of the provinces was made between Cæsar and Antonius: all to the west of Scodra, a town of Illyricum, was to be administered by Cæsar; Antonius was to have all to the east of Scodra; Lepidus was to keep Africa, which Cæsar had given him; and Cæsar was to be allowed to prosecute the war against Pompeius if he chose. Antonius and Cæsar entered Rome, and the marriage of Antonius with Octavia was celebrated. Antonius took the opportunity of putting to death Manius, on the ground of his having urged on Fulvia to the war with Cæsar, and brought about the calamities of the siege of Perusia; and Cæsar being informed by Antonius of the treachery of Salvidienus Rufus, who had offered to join Antonius at Brundisium, sent for him from Gaul, on the pretence that he wished to employ him on some business. As soon as Salvidienus came to Rome, Cæsar charged him with his offence before the senate, and Salvidienus was either put to death, or anticipated the executioner by his own hand.

Rome was still afflicted with famine, and the usual supplies of grain did not come. Pompeius, who was in Sicily, stopped all approach to the city from the east, and his partisans, who held Sardinia and Corsica, allowed no vessels to come from the west. The famine and the attempt to raise money by heavy taxation caused great riots in the city, and Cæsar, who attempted to pacify the populace, was pelted with stones and wounded. Antonius, who came out to them, was at first better received, but he was at last pelted also, upon which he sent for a detachment of the soldiers who were outside of the walls, and fell on the rioters in the narrow streets leading to the forum. Antonius probably saved the life of Cæsar on this occasion. The dead bodies were thrown into the Tiber. The riots were put down by this massacre: the famine got to its height, and the people suffered, but they were quiet. At last, Cæsar and Antonius went to Baiæ

to meet Sextus Pompeius. The interview between the two Triumviri and Pompeius took place at Puteoli. Two stages, supported on timbers, were erected in the sea, with a narrow space between them: Cæsar and Antonius occupied one stage, and Pompeius the other. The first conference led to no result, but they finally agreed to peace on these terms: Pompeius was to hold Sardinia, Sicily, Corsica, and the Peloponnesus, with the same powers that Cæsar and Antonius had in their respective administrations; and the exiles were to be allowed to return, with the exception of those who had been condemned for the murder of Cæsar. There were also other favourable terms for Pompeius and his partisans. At an entertainment which Pompeius gave to his new friends, it was agreed to marry the daughter of Pompeius to Marcellus, the stepson of Marcus Antonius, and the nephew of Cæsar. On the following day they nominated the consuls for the next four years. (Appian, *Civil Wars*, v. 73.) It is not stated by Appian that the Senate was consulted as to the arrangement, or that the usual mode of election was observed; but it is probable that the consuls were formally elected at the Comitia. (Dion, *xlvi. c. 35*, and Reimar's note.) Antonius spent the winter with Octavia at Athens.

In the following year, B.C. 38, war broke out between Cæsar and Sextus Pompeius, on various grounds of dispute. Rome was again afflicted with famine, for Pompeius had a powerful fleet, and shut out the supplies. Cæsar was not a match for him by sea, but he was strengthened by the defection of Menodorus from Pompeius. Menodorus was made commander of the ships which he brought with him, and next in rank to Calvisius Sabinus, who commanded the fleet. The campaign was unfortunate for Cæsar, and he lost more than half of his ships. During this year he put away his wife Scribonia, who had borne him a daughter, Julia. He disliked Scribonia, and he had also another passion. He married Livia Drusilla, the wife of Tiberius Nero, who must have either divorced herself from her husband or have been divorced by him; for according to Roman law, a man could not marry the wife of another. It is not said how the affair was managed, or how Nero was induced to surrender his wife. However, the husband himself gave away Livia as if she had been his daughter, and Livia sat down to the marriage-feast together with her old and her new husband. Livia was then six months gone with child, with Drusus, the brother of the future emperor Tiberius. Cæsar remained attached to her as long as he lived, and she had always great influence over him.

In the spring of the year B.C. 37, Antonius crossed over to Tarentum from Athens with three hundred vessels, with the intention of assisting Cæsar against Pompeius. Suspi-

cions had been growing up between them, which were partly removed by Octavia visiting her brother. An interview followed between Antonius and Cæsar on the river Taras, which ended in a reconciliation. They rode in the same chariot to Tarentum, and spent several days together. Antonius gave Cæsar a hundred and twenty ships, and Cæsar gave or promised Antonius twenty thousand legionary soldiers from Italy. The period of the five years' triumvirate was now near expiring, and they renewed it for another five years. But on this occasion they did not ask or receive the sanction either of the senate or the people. It was also agreed at this interview that Antyllus, the eldest son of Antonius, should marry Julia, the daughter of Cæsar. Antonius set out for Syria, and Octavia remained with her brother. She had now, according to Appian, a daughter by Antonius.

Cæsar had been actively engaged in preparing for the war against Pompeius. Hostilities did not commence till the month of July. Menodorus, who had deserted Cæsar, again took service under Pompeius, and the fleet of Cæsar was shattered by a storm, but Pompeius derived no advantage from this; he contented himself with sacrificing to Neptune, and calling himself his son. Menodorus again deserted to Cæsar, being dissatisfied with his reception by Pompeius, and Cæsar again accepted his services. Lepidus, who had been invited to aid in the war against Pompeius, had landed in Sicily before Cæsar, with part of his forces; the fleet which was bringing the rest from Africa was met at sea by Papius, one of the commanders of Pompeius, and dispersed or destroyed. Agrippa was now in the command of the fleet of Cæsar, and, under his able direction, Cæsar was finally victorious. [AGRIPPA, M. VIPSANIUS.] Pompeius fled from Sicily, intending to go to Antonius, with seventeen ships; and many of his soldiers deserted to Cæsar and Lepidus. Plennius, who commanded for Pompeius in Messene, surrendered to Lepidus, who had sat down before that city with Agrippa, and Lepidus allowed his own soldiers and those of Plennius to plunder the city. The force of Lepidus now amounted to twenty-two legions, and he had a strong body of cavalry. He was thus encouraged to claim Sicily, as he had landed on the island before Cæsar, and had reduced most of the cities. Cæsar and Lepidus had an interview, from which they parted in anger and with mutual threats. A new civil war seemed to be ready to break out; but the soldiers of Lepidus knew his feeble character, and they admired the vigour which Cæsar had recently displayed. Being informed of the disposition of the army of Lepidus, Cæsar sent his agents among them. Shortly after, he entered the camp of Lepidus with a few attendants, and was sa-

luted as *Imperator* by those soldiers of Pompeius who had been corrupted. The noise roused Lepidus from his tent; he rushed to arms; missiles began to fly about, and Cæsar was struck on his breast-plate, but not wounded. For the present he was obliged to retreat, but the rest of the soldiers of Pompeius soon went over to him, and the soldiers of Lepidus followed. The cavalry of Lepidus, who were the last to desert, sent to ask Cæsar if they should kill their commander, but they were told to spare his life. Lepidus, laying aside his military dress, hastened to the camp of Cæsar in the midst of a number of curious spectators. He would have thrown himself at the feet of his brother *triumvir*, but his old comrade would not allow it. He sent him to Rome just as he was, stripped of his military command, but still retaining his office of *Pontifex Maximus*. Lepidus spent the rest of his days in quiet—he who had often commanded armies, been a *Triumvir*, and had doomed to death so many illustrious Romans (B.C. 36). Cæsar did not pursue Pompeius, who, after various intrigues against M. Antonius, was taken prisoner in Asia Minor by the generals of Antonius, and put to death (B.C. 35).

The force of Cæsar now amounted to forty-five legions, twenty-five thousand horsemen, near forty thousand light troops, and six hundred vessels. He gave his troops rewards for their late services, and he promised more; the commanders of Pompeius received a pardon. But the army was dissatisfied, especially his old soldiers, who claimed exemption from further service, and the same solid rewards which the soldiers had received who fought at Philippi. Cæsar offered crowns to the legionary soldiers, and to the centurions and tribunes the *toga prætexta*, and the senatorial rank in their several cities, of which the *prætexta* was the symbol. One of the tribunes told him, in the presence of the army, that crowns and such things were children's playthings; the rewards of a soldier were lands and money. The soldiers applauded his speech; but the next day the tribune had disappeared, and he was never seen again. Cæsar, however, was obliged to yield: he pacified the officers; and allowed those soldiers to retire who had served at Philippi and before Mutina, to the number of twenty thousand, but he sent them from Sicily immediately, that they might not corrupt the rest of the army. The soldiers who were disbanded afterwards received lands in Campania; the rest received a present of money, which was probably paid out of the heavy contribution that was levied on the conquered island. He also sent to Tarentum the ships which he had received from Antonius.

Before the close of the year B.C. 36 Cæsar, now twenty-eight years of age, returned to Rome, where he was joyfully received by all

classes. The Senate were profuse in voting him honours; but he was moderate in his wishes. He accepted a minor triumph, and a gilded statue in the forum, which represented him in the dress in which he entered the city. He also consented that there should be an annual celebration of the Sicilian victories. In his addresses to the Senate and the popular assemblies, he went through his political career from the beginning to the then time, and he published his speeches. The people wished to give him the priestly office which Lepidus held, but he refused to hold it; and though he was importuned to take the life of Lepidus, he would not consent.

Rome and Italy were infested with robbers and pirates; but they were put down by the vigour of Sabinus, who received a commission for that purpose. The regular magistrates now resumed many of their functions; all evidence of the late civil quarrels was burnt, and Cæsar promised to restore the old constitution when Antonius returned from his Parthian expedition. Appian states that he was made perpetual tribune; but the statement of Dion Cassius is, that his person was made inviolable, like that of the tribunes, and that he received the privilege of sitting on the same seats with them.

While Antonius was occupied in the East, Cæsar invaded Illyricum (B.C. 35). He also marched against the Pannonians, whom he compelled to submit. On his return to Rome, the Senate decreed him a triumph, which he deferred for the present; but he obtained for his sister Octavia, who had been staying at Rome since Antonius left Italy, and for his wife Livia, exemption from the legal incapacities of Roman women in the management of their own affairs, and the privilege of their persons being declared inviolable, like the tribunes. They were thus placed in the same rank with the Vestal virgins. This measure, the object of which is not mentioned by the historian, was intended as a mark of honour, and probably as a means of safety in case of any reverse to Cæsar. It is said by Dion, that Cæsar meditated an invasion of Britain after the example of the Dictator; and that he had advanced as far as Gaul, when he was recalled by an outbreak of the Pannonians and Dalmatians. Agrippa first marched against the Dalmatians, and he was followed by Cæsar. The Dalmatians made a brave resistance; and Cæsar himself was wounded in this campaign. Part of the Roman army deserted or turned their backs in battle, for the fact is ambiguously expressed; some of them were punished with having their usual allowance of wheat changed to barley, and the rest were decimated (B.C. 34).

Rome now began to reap some benefit from peace; and the public improvements of Agrippa during his ædileship (B.C. 33) added

both to the salubrity and the splendour of the city. [AGRIPPA, M. V.] The spoils of the Dalmatian war supplied the funds for the porch and the library, which were called Octavian, in honour of the sister of Cæsar. A learned grammarian (Suetonius, *De Grammat.* 21) was placed at the head of the library. The year B.C. 33 was Cæsar's second consulship.

Cæsar and Antonius had long foreseen that there would be a contest between them; and the removal of Sextus Pompeius and Lepidus was a preliminary to it. Neither of them now had an enemy to contend with, for Cæsar was at peace in the West, and the Parthians were quiet. Mutual causes of complaint were not wanting. Antonius complained that Cæsar had appropriated to himself the province of Lepidus, together with his soldiers and those of Pompeius: he also claimed half of the soldiers that were levied in Italy; for it was part of their agreement that Italy should be common, for the purpose of raising troops. Cæsar complained that Antonius acknowledged his children by Cleopatra as legitimate, and also Cæsarion, Cleopatra's son by the Dictator Cæsar. Cn. Domitius Ahenobarbus and C. Sossius, the consuls of the year 32, made an unsuccessful demonstration at Rome in favour of Antonius; but seeing that Cæsar was too powerful for them, they fled to Antonius, and many of the senators accompanied them. Some of the partisans of Antonius also came over to Cæsar, and among them Marcus Titius and Munatius Plancus, who left him on his declaring his intention to make war on Cæsar, partly also on account of the behaviour of Cleopatra. Antonius crowned his insults to Octavia by sending her a formal notice of divorce. Titius and Plancus knew the contents of the will of Antonius, which was deposited with the Vestals at Rome; and Cæsar, upon their information, contrary to all legal usage, got possession of it, and made it public. [ANTONIUS, MARCUS, p. 113.] This odious proceeding, however, strengthened Cæsar; for Rome and Italy feared that they might become the vassals of an Egyptian queen, if Antonius should get the victory over Cæsar, and that the seat of empire might be transferred to Alexandria. The year B.C. 31 was the third consulship of Cæsar, in which he gained a complete victory at Actium, on the 2nd of September, over Antonius and Cleopatra. The events of this campaign are given in the life of Marcus Antonius.

A few days after the battle of Actium, the land-forces of Antonius surrendered. The conqueror used his victory with moderation, and only a few were put to death, who were his declared enemies. Mæcenas was sent to Rome to maintain quiet in Italy, and Cæsar set out for Athens, whence he passed over to Samos on his route to Egypt, whither

Antonius and Cleopatra had fled. But a mutiny among the veterans who had been sent to Italy under Agrippa recalled him, and he reached Brundisium after a dangerous winter voyage. Here he was met by the senators of Rome, and matters were settled for the present by giving money to some of the soldiers, and lands to others. The spoils of Egypt afterwards supplied the demands of those who consented to wait.

The year B.C. 30 was the fourth consulship of Cæsar. After staying twenty-seven days at Brundisium, he set out for Egypt by the route of Asia Minor and Syria. His movements were so rapid, that Antonius and Cleopatra received at the same time the news of his return from Asia to Italy, and of his second voyage to Asia. Cæsar entered Egypt on the side of Pelusium, which he took; but it was said that the city was surrendered at the command of Cleopatra, who had some hopes of conciliating or captivating the adopted son of her former lover the Dictator. The events which followed, the death of Antonius, and that of Cleopatra, belong to other articles. [ANTONIUS, MARCUS; CLEOPATRA.] Cæsar was much disappointed in not securing Cleopatra for his triumph. She and Antonius were placed by his orders in the same tomb. [ANTONIUS, MARCUS; CLEOPATRA.]

Cæsar immediately put to death Antyllus, the eldest son of Antonius by Fulvia, who was betrothed to his own daughter; and Cæsarion also, the son of Cleopatra by the Dictator Cæsar, was overtaken in his flight and killed. Iulus, a younger son of Fulvia by Antonius, and his children by Cleopatra, were spared. Egypt was made a Roman province, of which Cornelius Gallus, who had assisted in its reduction, was appointed the first governor. The form of administration was peculiar. Egypt was a country from which Rome received large supplies of grain; the people were turbulent; and it was both distant from the imperial city and difficult of access. It was necessary, therefore, to keep it under strict subjection, and yet not to intrust the administration to any man who might aspire to make it an independent state. Cæsar would not intrust the government to a senator, nor would he permit a senator, or even an eque of distinction, to visit the country without his permission. He gave the administration to a man of inferior rank, and by this means kept Egypt in his own hands. Thus the once powerful kingdom of the Pharaohs, afterwards the unruly vassal of the Persian kings, then once more, under the Ptolemies, a rich and powerful state, was seized by a Roman citizen, and the country, which in our time under a bold usurper has once more assumed the rank of an independent kingdom, became and continued the private property of the Cæsars.

Before leaving Alexandria, Cæsar saw

the body of Alexander, which was embalmed and kept in the city which he had founded. He placed upon it a golden crown, and strewed it with flowers. He was asked if he would see the bodies of the Ptolemies also; but he replied that he wished to see a king and not a carcass. He returned to Asia Minor through Syria, and entered on his fifth consulship while he was in Asia (B.C. 29). In the summer of this year he passed through Greece to Italy. His arrival at Rome was celebrated in the month of August by three triumphs on three successive days, for his Dalmatian victories, the victory at Actium, and the reduction of Egypt. The temple of Janus was closed, and Rome was at peace with herself and with the world.

Cæsar, it is said, now thought of laying aside the power which he had acquired, and he consulted his friends Mæcenas and Agrippa. Dion (lib. 52) has given at length what they said on the occasion. Without discussing the value of these tedious harangues, we may perhaps consider the fact of their advice being asked as certain. Agrippa recommended him to resign his power; Mæcenas advised him to keep it, and this advice or his own judgment he followed. In this year (B.C. 29) he received the title of Imperator, not in the old sense of that term, as it was understood under the Republic, but as indicating a permanent and supreme power. The title had been also given to the Dictator by the Senate, and Suetonius enumerates among the unusual honours conferred on Julius Cæsar the use of Imperator as a prænomens or preface to his name; under the Republic the word Imperator followed the name of the individual on whom it was conferred. The import of the word as applied to Augustus and his successors was that of supreme power, and it is always rendered in Greek by a word which has this meaning (*αὐτοκράτωρ*). The title king was odious to the Romans, and that of dictator was never assumed after the time of Julius Cæsar. But Imperator became a title of the Roman Cæsars, and from this word we derive our modern title of Emperor. With the aid of Agrippa, and acting as Censor, though perhaps without the title, he reformed the Senate, which had been increased to a thousand in number by the introduction of improper and unqualified persons by the Dictator Cæsar and by M. Antonius when consul in the year B.C. 44. One hundred and ninety members were induced or compelled to retire, but the matter was conducted with discretion and there was no disturbance. In his sixth consulship (B.C. 28) Cæsar had for his colleague Marcus Agrippa. The office of consul placed him at the head of the administration, according to the Republican constitution, and he held the office in conjunction with a colleague for the next five years; the year B.C. 23 was his eleventh consulship. The solemn cele-

bration of a lustrum and the taking of the census, an improved administration of the treasury, and the construction of useful buildings, among which were the temple and the library of the Palatine Apollo, signalized his sixth consulship. But it is the seventh consulship of Cæsar (B.C. 27) which forms a memorable epoch in his life and in the history of the empire. He proposed to the Senate to restore the old Republican form, which in effect was to restore to the Senate the administration of the Roman state. But he was urged by them to remain at the head of affairs, and he consented to administer part of the empire and to leave the rest to the Senate. A division of the provinces was made, according to which, those which were on the frontiers and most exposed were administered by Cæsar. In the West he had all the Gauls, and part of Spain with Lusitania; in the East he had Cæle-Syria, Phœnicia, Cilicia, Cyprus, and Egypt. Some variations were from time to time made in the division of the provinces between Cæsar and the Senate. Italy was not a province; it was now all Romanized and was the seat of empire. Cæsar would only undertake the administration of these parts of the empire for ten years; but at the end of the ten years, the administration was given to him again, and this was repeated to the end of his life. This was a great change in the administration of the state, and Cæsar thus obtained a power which in extent no Roman had enjoyed before. The perpetual Proconsular power was conferred upon him by the Senate, and he enjoyed it both within and without the city. In his provinces he had an authority as full and complete as any Proconsul had in his province under the Republic. Cæsar, while at Rome, governed his provinces by his deputies (*legati*), who were his representatives and had always a sufficient force for that purpose. Thus, in fact, he had always at his command the chief armies of the empire. On the 16th of January, B.C. 27, Cæsar received from the Senate and the Roman people the title of Augustus, the Sacred or the Consecrated, by which name he is henceforth known on his medals, sometimes with the addition of Cæsar and sometimes without. The Augustan years were dated at Rome from this time, which is also generally considered the commencement of the empire. The title was conferred, as the historians state, by the Senate and the people, which means that the Senate proposed the measure and it was confirmed by a lex.

In the year B.C. 23, the eleventh consulship of Augustus, the Senate conferred on him the Tribunitian power for life. He was not made Tribune, but he received and exercised for thirty-seven years all the authority of the office, as if he had been annually elected to it under the old constitutional forms. The ordinary tribunes still continued to be elected

as before. No mention is made of any confirmation by the popular assembly of the grant of the Senate; but it cannot be assumed that there was no such formal confirmation of it. The power of the Tribunes under the Republic is an important element in the Roman constitution, and the possession of this office by Augustus gave him a civil power which, combined with his Imperium and Proconsular authority, was more than any constitutional king in Europe possesses. His person was thus declared inviolable; and he could, according to the old constitutional forms, obstruct any measures in the Senate or prevent the enactment of any *lex* or *plebiscitum* by the popular assemblies. By accepting the Tribunitian power Augustus declared himself the guardian of the popular part of the constitution, and the conservator of the rights of the Plebs. The assumption of the title was a measure of sound policy in his position, and his successor Tiberius found it so at the commencement of his administration, when his power was still uncertain. The title of Tribunitian Power henceforth appears on the medals of Augustus and his successors.

In B.C. 12, on the death of Lepidus, Augustus was made Pontifex Maximus, and probably was elected by the popular assembly, to whom the choice of the Pontifex Maximus had been restored B.C. 63. The functions of the Pontifex Maximus, or the head of religion, may be collected from many instances under the old constitution. The title of Pontifex Maximus is from this time commemorated on the medals of Augustus, and on those of his successors. It is only necessary, to form an adequate conception of the form of administration in the republican period, to understand what power Augustus possessed. He held no new office, and he had no new name; he did not even acquire the title of Dictator. His title, as Tacitus says, was "Princeps," a term familiar in the Republic (*Princeps Senatus*): Tacitus takes no notice of "Imperator" as a title, though Dion particularly dwells on it. But it was not by names or titles, it was by the accumulation of powers and offices in his own person, and by his prudent management, that Augustus was in effect the administrator of the Roman state, while all the old forms were maintained. Tacitus, who must have been a competent judge, observes "that all the names of magistrates were retained;" the form of the Republic was preserved. If all the various functions that Augustus discharged had been distributed among different persons, as they were in the Republic, the Republic, such as it was, would still have existed. The union of many of these functions in one person, and the permanent exercise of these powers, constituted the change, which was in effect a greater change than if he had assumed the title of king. The effect

of the union of so much power, military and civil, in one person, was what Tacitus has briefly characterized: he gradually assumed "the functions of the Senate, of the Magistrates, and of the Laws." This literal version of the words of the historian requires a short explanation.

The Senate was the administrator of the Roman state. The popular assemblies were neither in form nor in fact excluded entirely from administration; but a limited body like the Senate could always act more efficiently than a popular assembly; and in the development of the Roman constitution the Senate had acquired all the substantial administrative power before the time of the Dictatorship of Caesar. The skilful management of this body was therefore equivalent to administering the state; and the policy which was begun by Augustus was continued by his successors, under whom the authority of the Senate varied in some degree with the character of the emperor. Augustus, as already observed, had purged the Senate once, and he made a complete reform eleven years afterwards, B.C. 18. The regular days of meeting of the Senate were limited to two a month, on the kalends and the ides; an arrangement which appears to have been continued, for it is confirmed by an old Roman kalendar, drawn up long after the time of Augustus. (Suetonius, *Aug.* 35, and Boxhorn's note.) In the months of September and October only a certain number, chosen by lot, were required to be present to give their sanction to what was done: under the old constitution a larger number, perhaps four hundred, was necessary. Augustus also had a council appointed by lot, every six months, which consisted of fifteen senators, with whom he deliberated on matters which were to be proposed to the Senate. By this arrangement it seems probable that the Senate lost all power of originating any measure. Augustus also kept the proceedings (*acta*) of the Senate secret, which, under Julius Cæsar, had been published. To give employment to many persons, and thus make them feel that they had some share in the administration, he made a great variety of commissioners (*curatores*)—such as commissioners of public works, commissioners of roads, commissioners for the supply of water, commissioners for cleaning the bed of the Tiber, commissioners for supplying the people with grain; and so on. The *Præfecture* of the city, which was not a new office, became one of great importance under Augustus and his successors.

The expression of Tacitus as to Augustus assuming the functions of the laws is not quite clear. It is easy to show that the *Comitia* were held for elections and for legislation to the close of his life. In the reign of Tiberius, as Tacitus remarks, the *Comitia* were transferred from the Campus Martius to the

Senate,—an expression which only refers to the elections, and not to legislation. Many leges were amended or passed in the time of Augustus: Suetonius enumerates sumptuary laws, and laws concerning adultery, bribery, and marriage. These leges are well known under the general head of “*Julia Leges*.” the several leges are distinguished by a word which has reference to their object. But though the Comitia ratified these laws in the usual way, it is easy to conceive that Augustus easily exercised a great influence over the Comitia, through the Senate, which was managed by him. Still the law on marriage, as subsequently modified under the name of the *Lex Julia et Papia Poppæa*, was not carried without a good deal of trouble.

Other matters, connected with the accumulation of offices and powers in the person of Augustus, and the discussion of the so-called *Lex Regia*, are here purposely omitted. Enough has been said to show the general character of the Imperial system at its commencement: the development of this subject is a matter of history.

The great events of the period of Augustus belong to the history of Rome, and they need only be briefly mentioned in chronological order. They show his activity in the administration of the state, and enable us to form a better estimate of his character. In B.C. 27 he set out for Gaul, intending or pretending that he would visit Britain; but from Gaul he passed into Spain, in which he established order. The following year Cornelius Gallus, præfect of Egypt, was tried by the senate for maladministration and other offences committed during his government and convicted, on which he put an end to his life. Augustus spent the years 26 and 25 in Spain, where he was engaged in a war with the Astures and Cantabri, the warlike inhabitants of the Asturias and the north-west of Spain. The successful conclusion of the war was signalised by the temple of Janus being closed a second time by Augustus, and by the settlement of veterans in the colony of Emerita Augusta (Merida) on the Guadiana. In the year 24 he returned to Rome from Spain. This year is memorable for the expedition against Arabia Felix of Ælius Gallus, who was then governor of Egypt: a notice of his campaign is preserved by Strabo (p. 819, ed. Casaub.). The next year (B.C. 23), that in which Augustus received the Tribunitian power for life, and his eleventh consulship, brought a domestic calamity, the death of young Marcellus, the son of his sister Octavia, and the husband of his daughter Julia. His peace was also disturbed by conspiracies: that in which Murena was engaged, or alleged to be engaged, belongs to the year 22. In B.C. 21 Augustus again left Rome for the purpose of settling the eastern part of the empire. He first visited Sicily, and while he was there

great disturbances occurred at Rome during the election of the consuls, for the old forms of election were still maintained, as they were during the lifetime of Augustus. The disturbance required his interference, but he did not return to Rome: he appointed Agrippa to the administration of the city in his absence, and gave him his daughter Julia in marriage. [AGRIPPA, M. V.] From Sicily Augustus passed over into Greece, and thence to the island of Samos, where he spent the winter. The year B.C. 20 is memorable for the restoration by the Parthians of the standards which they had taken from Crassus and M. Antonius, and of the captive soldiers, an event which the flatterers of Augustus have often commemorated, and also for the birth of Julia's son by Agrippa, Caius Cæsar, as he was afterwards called, in consequence of being adopted by his grandfather. Augustus spent another winter at Samos, where he received ambassadors from the Scythians and the Indians. The Indians brought presents, and among them some tigers, which the Romans had never seen before. From Samos Augustus passed over to Athens, where one of the Indians who accompanied him burnt himself alive. From Athens Augustus returned to Rome in the following year, B.C. 19. The Cantabri had revolted in B.C. 22, and were finally subdued in this year (B.C. 19) by Agrippa, who after sustaining several reverses nearly annihilated all the Cantabrian warriors. In the year 18 the ten years had expired for which Augustus had undertaken the administration, but the period was renewed for five years, and Agrippa was associated with Augustus in the Tribunitian power for the same period. Agrippa's alliance with Augustus, and his talents for war and administration, rendered it prudent to associate him in the administration of the empire. With the aid of Agrippa, he made another revision of the senate. In this year Virgil died, on his return from Athens, where he had seen Augustus. The carrying of the *Lex Julia De Maritandis Ordinibus*, the object of which was to compel people to marry under penalties, belongs to the year B.C. 18: it is alluded to in the “*Carmen Sæculare*” of Horace, which was written in the following year, that of the celebration of the *Ludi Sæculares*. This law of marriage was subsequently modified, and formed the foundation of the *Lex Julia et Papia Poppæa*, which is so often mentioned by the Roman writers, and particularly the jurists. In this year Julia bore another son, Lucius, who, together with his brother Caius, was immediately adopted by Augustus, and both of these youths are henceforth called Caius Cæsar and Lucius Cæsar. Agrippa, with his wife Julia, set out for Syria, being intrusted with the general administration of affairs in those parts. In B.C. 16 Augustus left Rome for Gaul. Various reasons are assigned by

Dion for his leaving the city, but the main object was to superintend warlike operations against the Germans, who had defeated Marcus Lollius. Statilius was the governor of Rome and Italy in his absence. The Rheti, an Alpine people, were subdued by Tiberius and Drusus, the stepsons of Augustus: and many colonies were established or restored in Gaul and Spain. These were principally military colonies, and the lands were given to satisfy the claims of the old soldiers, who were continually asking for grants. Augustus returned from Gaul in the year 13, and gave to the senate a written account of his proceedings. In this year, according to Dion, Augustus dedicated the theatre of Marcellus, and games were celebrated, in which six hundred wild beasts from Africa were slaughtered. The year 12 is that in which Lepidus died, and Augustus succeeded him as Pontifex Maximus: Agrippa also died in this year, and in the following year his widow Julia was married to Tiberius, the stepson of Augustus. Tiberius was obliged by Augustus to put away his wife Vipsania Agrippina, the daughter of Agrippa by a former marriage, though she had borne him a son and was with child at the time, and though he was much attached to her. Augustus compelled him to take Julia, for reasons of policy, though Tiberius disliked her, and was already aware of her profligate habits. The new bridegroom was sent off to fight against the Pannonians, whom he defeated, and the marriage was solemnized on his return. In this year Octavia, the sister of Augustus, died, a woman whose life was free from reproach, and whose virtues entitle her to be ranked among the illustrious Roman mothers. It is a pleasing feature in the mingled character of Augustus that he loved his sister.

In B.C. 10 Augustus was again in Gaul with his stepson and son-in-law Tiberius. Drusus also prosecuted the war against the Germans in this and the following year. He advanced as far as the Elbe, but his career was cut short by a fall from his horse, which occasioned his death. His body was carried to Rome, and Augustus pronounced his funeral oration in the Circus Flaminius: he also wrote an epitaph for his tomb and composed a memoir of his life. In the year 8 the second term of ten years expired: Augustus, with a show of unwillingness, accepted the administration again; and this year is recorded as that in which the month Sextilis received the name of Augustus, which it retains. In this year also a census was taken. Tiberius now conducted the military operations on the Rhine. Two more of the friends of Augustus died this year, Mæcenas and the poet Horace. Mæcenas had for many years been his faithful friend and adviser, and had been intrusted with the important office of Præfectus Urbi. It was believed in Rome that Augustus,

among his other amours, had an adulterous commerce with Terentia, the wife of Mæcenas, which caused her husband some vexation, but it never made him break with Augustus, and he left him the bulk of his immense fortune. Tiberius received the title of Imperator for his German victories, and in the year 6 he received the Tribunician power for five years; but instead of staying at Rome, he retired to Rhodes, where he resided seven years, mainly perhaps of Caius and Lucius Cæsar, the adopted sons of Augustus, who conducted themselves in a haughty and insolent manner; perhaps too to get rid of his wife, for he certainly left her behind.

In the year B.C. 4, or according to perhaps the best authorities, in the year B.C. 3, Jesus Christ was born at Bethlehem in Judæa. Some chronologists place this event in the year B.C. 2.

The year B.C. 2 was the thirteenth consulship of Augustus, and in this year L. Cæsar received the toga virilis: Caius, the elder, had taken it in B.C. 5. Thus Augustus had now two grandsons, his sons by adoption, who had attained the age of puberty, and he had a prospect of securing in his family the succession to a greater power than any man had ever yet acquired. But his happiness was marred by the conduct of his daughter Julia, the mother of his adopted sons. In the lifetime of Agrippa she had perhaps not been a faithful wife, but now in the thirty-eighth year of her age she had broken through all the bounds of decency and prudence. Her indignant father could hardly restrain himself when he ascertained the extent of her degradation. Many of her lovers were put to death, and among them Antonius Iulus, a son of M. Antonius by Fulvia. Julia was banished to the small island of Pandataria, on the coast of Campania, and afterwards to Rhegium, where she lived a life of misery, and yet survived her father. Her mother Scribonia, the long-divorced wife of Augustus, voluntarily accompanied Julia in her exile. This matter is often spoken of in such terms as would lead a reader to suppose that Augustus in these and like cases acted according to his pleasure; whereas that would be entirely inconsistent with the administration of justice at that period. Julia and some of her paramours and accomplices came within the penalties of the Lex Julia on adultery, which was passed about B.C. 18 or 17, and probably before the "Carmen Sæculare" of Horace was written. They were accordingly banished. Those who were put to death suffered on the additional charge of a treasonable design, as shown by their cohabiting with a member of the family of Augustus; probably a mere pretext to get rid of them, but enough to prove that the forms of law were observed. Julia, the grand-daughter of Augustus, his daughter's daughter, who was married to L.

Æmilius Paullus, followed her mother's example, and suffered a similar punishment (A.D. 8).

In A.D. 1 Caius Cæsar was sent to conduct the war in Armenia, and Tiberius came from his retirement as far as Chios to pay his respects to the adopted son of Augustus. But the time was near when the son of Livia was to become the representative of the Cæsars. Lucius Cæsar died at Massilia, in A.D. 2, shortly after Tiberius had returned to Rome, a favour which he had obtained with the consent of Caius, and which was probably one motive for this wily politician going so far to see him. Caius died in Lycia, on his return from Armenia, in A.D. 4, and Augustus, who in the year preceding had accepted the administration for another decennial period, now adopted Tiberius as his son, and associated him in the Tribunitian power for ten years. At the same time he compelled Tiberius to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son of his own. Tiberius was sent to conduct the military operations on the German frontier: the details of these events belong to his life. After a successful campaign, Tiberius returned to Rome, in A.D. 9, the same year in which Ovid was banished from Rome, most probably for his licentious poetry, which would bring him within the penalties of the Lex Julia on adultery. The success of Tiberius and the laurels won by his adopted son Germanicus in this year and the preceding, were overcast by the news of the defeat of Quintilius Varus and the destruction of his army. [ARMINIUS.] This was the greatest reverse which Augustus sustained in the long course of his administration. The war on the German frontier continued, and in A.D. 12 Tiberius enjoyed a triumph for his victories. In A.D. 13 Augustus for the fifth time accepted the administration of the empire for ten years. He had now lived long enough to see all his direct male descendants die, except one grandson, Agrippa Postumus, a youth of unpromising disposition, who was sent into banishment. [AGRIPPA POSTUMUS.] But Claudius, the son, and Caligula, the grandson of his stepson Drusus, were already born, and both of them became in time his unworthy successors. Even Vespasian, the eighth in the series of the Roman Cæsars, was born in the lifetime of Augustus.

In A.D. 14 Augustus held the third census, with the assistance of Tiberius. He had for some time been in feeble health. In the summer of this year, after superintending the celebration of some games at Naples, he retired to Nola, where he died on the 19th of August, in the seventy-sixth year of his age, and in the same room in which his father had died. Feeling his end near, he called his friends together, and asked them if they thought he had played his part well

in life; and if they did, he added, give me then your applause. He died while he was kissing Livia, and telling her to remember their union. An accomplished actor undoubtedly he was, and he played a great part. A rumour that he was poisoned by his wife has been preserved by the historians, but not the slightest evidence is alleged in confirmation of it. By his will he left Livia and Tiberius his heirs. The ceremonial of his funeral and the accompanying events belong to the period of his successor Tiberius, the commencement of whose reign is intimately connected with the close of the reign of Augustus. In this imperfect sketch some facts have been stated without any limitations, which in a history would require a careful examination. Of all periods this is one of the most eventful, and of all perhaps the most fruitful in consequences, for it is the period in which was consolidated that system of government and administration which has determined the character of European civilization. It is remarkable also for the personal history of the man, which, from the battle of Actium, comprised a period of near forty-four years, and from the time of his landing at Brundisium in B.C. 44, a period of fifty-seven.

Augustus was a man of middle stature, or rather below it, but well made. The expression of his handsome face was that of unvarying tranquillity; his eyes were large, bright, and piercing; his hair a lightish yellow; and his nose somewhat aquiline. The profound serenity of his expression and the noble character of his features are shown by his gems and medals. He was temperate even to abstinence in eating and drinking, and he thus attained a great age, though he was of a feeble constitution; but though a rigid father, and a strict guardian of public morals, he is accused of incontinence. He was fond of simple amusements, and of children's company. In all his habits he was methodical, an economizer of time, and averse to pomp and personal display. He generally left the city and entered it by night, to avoid being seen. The master of so many legions—he who directed the administration of an empire which extended from the Euphrates to the Pillars of Hercules, and from the Libyan Desert to the German Ocean—lived in a house of moderate size, without splendour or external show. His ordinary dress was made by the hands of his wife, his daughter, and his grand-daughters. The young women were kept under a strict discipline, and their conduct every day was carefully registered in a book. He assisted in the education of his grandsons and adopted sons Caius and Lucius. From his youth he had practised oratory, and was well acquainted with the learning of his day. Though a ready speaker, he never addressed the senate, the popular assemblies, or the soldiers without preparation, and it was his

general practice to read his speeches. He was a man of unwearied industry, a great reader, and a diligent writer. He drew up memoirs of his own life, in thirteen books, which comprised the period up to the Cantabrian war, and also various other works in prose. He also wrote a poem in hexameter verse, entitled "Sicilia," and a book of Epigrams, some of which are extant, and are very obscene. His Latin style, as appears from the few specimens which are extant, was simple and energetic, like his character; he disliked trivial thoughts and far-fetched words, and his object was always to express his meaning in the clearest possible way. Accordingly, he never scrupled to add prepositions when perspicuity required it, or to repeat conjunctions. His biographer Suetonius, who had inspected many of his manuscripts, which were preserved to the time of Hadrian, gives many interesting particulars about them. The historians and writers of memoirs had ample materials even in the papers which Augustus left in his own handwriting, and the minuteness of many of the particulars of his life may be depended on for their accuracy. But the malice of his enemies has also preserved many anecdotes, which are at least of doubtful credit. Besides his will, which was partly written by his own hand, he left three or four large manuscripts sealed. They contained directions for his funeral, a recapitulation of all his

acts, and a view of the resources of the empire. This last and the most important of them comprehended a complete enumeration of the military and naval force of the empire, and of the kingdoms within its limits which still existed, a statement of the whole revenue and expenditure, all written out with his own hand, and advice as to keeping the empire within its actual limits. The contents of the manuscript which contained his acts, he ordered to be cut on bronze plates, and to be placed in front of the Mausoleum at Rome, in which he was interred. The "Monumentum Ancyranum" is a copy of this important document. Augustus left to his successor an empire regulated like a well-ordered household.

The chief friends and advisers of Augustus were Agrippa, Mæcenas, and Asinius Pollio. During his administration Rome was much improved by buildings both for ornament and utility. The sewers were increased and repaired, the supply of water was made most abundant, the city had a police under the præfectus urbi, and regulations were made for extinguishing fires. A fleet was maintained at Ravenna, and one at Misenum; and the seas were kept clear of pirates. Though there was war on the frontiers, the body of the empire was tranquil, and the merchant sailed in safety from Egypt to Rome. The world never before enjoyed so long a period of peace.

I.

Descendants of C. Octavius, through
his daughter Octavia, and of
M. Antonius Triumvir, through his
daughter Antonia.

C. Octavius, Prætor B.C. 61,
and governor of Macedonia, married (1) Anchæria.

Octavia,* the elder, married 1. C. Claudius Marcellus.

M. Marcellus, married
1. Pompeia, the daughter
of Sextus Pompeius.

Marcella, the elder, married
1. M. Vipsanius Agrippa, by
whom she probably had
no children.

Marcella, the younger.

2. Julia, the daughter of
Augustus.

2. Iulus Antonius, a son of
Marcus Antonius Triumvir.

L. Antonius Africanus,
died at Marseilles.

Octavia the elder married (2.) M. Antonius Triumvir.

Antonia† the elder, married
L. Domitius Ahenobarbus.

Antonia the younger. (No. III.)

Domitia married
Crispus Passienus‡

Domitia Lepida, married
1. M. Valerius Barbatius Messala.

Cn. Domitius Ahenobarbus, mari-
Agrippina, daughter of
Germanicus.

Nero, Emperor.

Valeria Messalina, the
wife of the Emperor CLAUDIUS (No. III.)

2. Ap. Junius Silanus: ‡

L. Silanus, betrothed to
Octavia, afterwards the
wife of the Emperor Nero.

M. Silanus,
Proconsul of Asia.

Junia Calpurnia, daughter-in-law
of Vitellius.

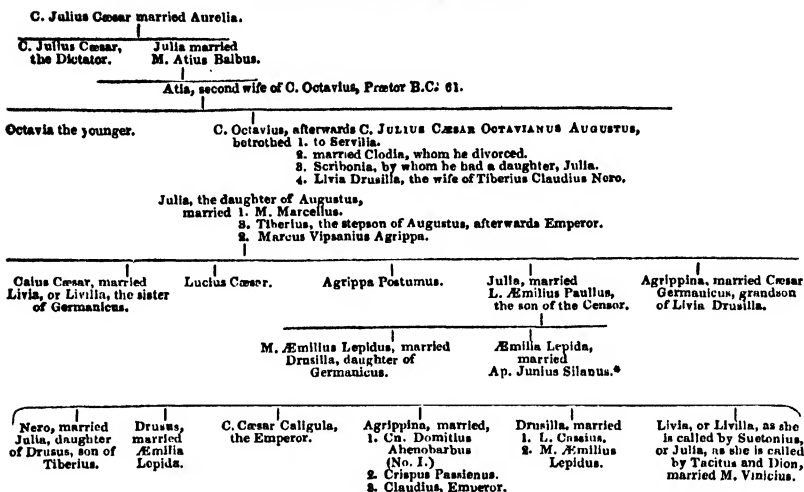
* It is not certain whether Octavia the elder or the younger was the mother of M. Marcellus.

† Tacitus, *Annal.* iv. 44, and xii. 64, makes the younger Antonia the wife of this Domitius.

‡ But see the note of Lipsius, Tacit. *Annal.* xii. 1.

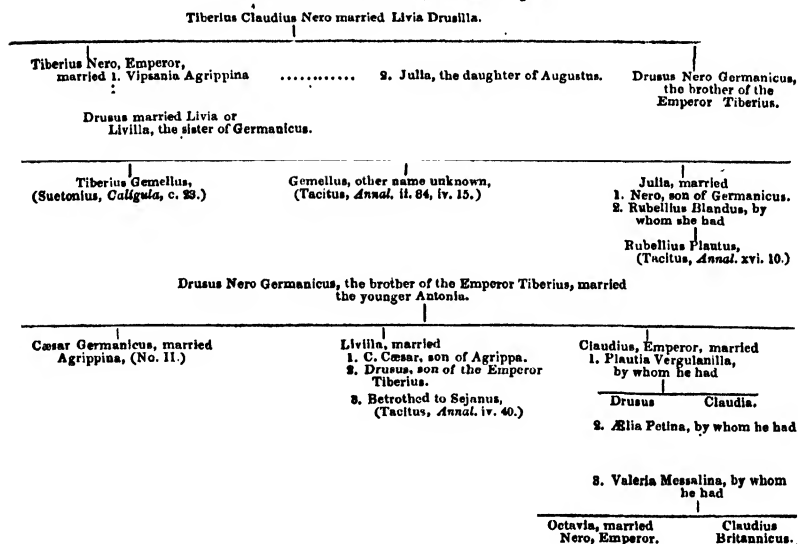
II.

Descendants of Julia the sister of the Dictator,
and of C. Octavius through Augustus.



III.

Descendants of Livia Drusilla, the wife of Augustus.



IV.

Descendants of Marcus Vipsanius Agrippa.

- M. Vipsanius Agrippa married 1. Pomponia, the daughter of T. Pomponius Atticus, by whom he had a daughter, Vipsania Agrippina, who married, first, Tiberius Nero, Emperor; and, second, Asinius Gallus, (Tacit. *Annal.* i. 12.) 2. Marcella, the elder, No. 2. 3. Julia, daughter of Augustus, No. II.

* By whom she was probably the mother of L. and M. Silanus. No. I.

The age of Augustus is a brilliant period in the history of Rome. There were the lawyers M. Antistius Labeo and C. Ateius Capito; the poets Virgil, Horace, Ovid, and others; and the historian Livy. The literary remains of Augustus were published by J. A. Fabricius, Hamburg, 1727, 4to.

The annexed table shows the various descendants of Julia, the sister of the Dictator Cæsar, down to the Emperor Nero, who left no children. The Dictator had only a daughter, and she died childless.

The relationship of the various members of the family of Augustus is very complicated, but it is necessary to understand it well in studying the history of his period. The preceding tables by Lipsius show the relationship of all the members of the Octavian, Antonian, Julian, and other Gentiles who were connected with the family of Augustus. There are some difficulties about a few names; but they are of no importance. (Nicolaus of Damascus, *Life of Augustus*, ed. Orelli; Suetonius, *Augustus*; Dion Cassius, lib. xlv.—lvi.; Appian, *Civil Wars*, ii.—v., and *Ilyrica*; Cicero, *Letters and Philippics*; Velleius Paterculus, li. 59—124; Tacitus, *Annal.* i.; *Monumentum Ancyranum*, in Oberlin's Tacitus or the editions of Suetonius; Plutarch, *Antonius*; Clinton, *Fusti Hellenici*; Rasche, *Lexicon Rei Numariae*; Eckhel, *Doctrina Num. Vet.* vols. vi. viii.) G. L.

AUGUSTUS, Duke of Saxony, and last Archbishop of MAGDEBURG, the second son of John George I., Elector of Saxony, and Magdalena Sibylla, daughter of Albrecht Frederick, Duke of Prussia, of the house of Brandenburg, was born at Dresden on the 13th of August, 1614. At the age of twelve he was chosen by the chapter of Magdeburg coadjutor to the Archbishop of Magdeburg, Christian William, Margrave of Brandenburg (8th of December, 1625), who was deposed by the chapter in 1628 on the ground of having made war upon the Emperor Ferdinand II., as an ally of King Christian IV. of Denmark. But the real cause of his deposition was the fear of the chapter that the Emperor, encouraged by his victories over the Danes and their allies among the Protestant German princes, would drive Christian William out, and impose upon them a Roman Catholic bishop in the person of his second son, the Archduke Leopold William, the consequence of which would have been the re-establishment of the Roman Catholic religion in that bishopric. In order to prevent that danger, the chapter, immediately after the deposition of Christian William, chose prince Augustus archbishop, alleging that, as he was already coadjutor, they could not conveniently choose any other individual. But the real motive was the hope that the Emperor would not make any objection to his election, because he was the son of the Elector of Saxony, the most power-

ful among the German princes, with whom, although he was a Protestant, the Emperor was on terms of friendship and alliance. The chapter was deceived. Misled by fanatical counsellors and Jesuits, and confident in the victorious arms of Tilly and Wallenstein, the Emperor issued the famous "Edictum Restitutionis" (1629), which was calculated to wrest from the Protestant princes so many bishoprics which were once Roman Catholic, and other ecclesiastical territories, where the Protestant religion was then established, and of which their younger sons were chosen bishops and abbots. The Emperor consequently declared himself against the election of Augustus, whom he contrived to deprive of his episcopal dignity by means of the Pope. The Emperor's son Leopold William was chosen archbishop, the Protestant canons and deans having first been driven out and replaced by Roman Catholics. Count Wolf of Mansfeld was appointed by the Emperor governor of the bishopric for his son, and the Roman Catholic religion was in a fair way to be forced upon all the inhabitants. Tilly occupied the country with the imperial army, and the city of Magdeburg, which was not under the bishop's authority, having refused to receive an imperial garrison, was besieged by him, and finally taken and destroyed. The King of Sweden, Gustavus Adolphus, had endeavoured to prevent the unfortunate fate of that rich and populous city, but his alliance with the Elector of Brandenburg being not yet concluded, he could not assist Magdeburg in time; however, soon after the fall of that city, he approached it with his main army, obliged Tilly to evacuate the bishopric and to fall back upon Leipzig, and in the environs of that town defeated him in a decisive battle (7th of September, 1631). The bishopric of Magdeburg being thus conquered by Gustavus Adolphus, who, according to his proclamation, had taken up arms not only for the defence of the Protestant faith, but also for the protection of the Protestant princes, it was supposed that he would restore it to its legitimate sovereign Augustus; but he kept it for himself, and appointed Prince Louis of Anhalt-Dessau governor of it. The Swedes remained in possession of Magdeburg till they lost the great battle of Nördlingen (19th of August, 1634). Their defeat led to a separate peace between the Emperor and the Elector of Saxony, which was concluded at Prague, on the 20th of May, 1635, in which it was stipulated that Augustus should be recognised as Archbishop of Magdeburg. The Elector, however, was obliged to take the bishopric by force from the Swedes, and it was not until 1638 that Augustus received the homage of the chapter and states of Magdeburg. No sooner was he in possession than he was driven out again by the Swedes: he retook and lost it several times more, till

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at last he succeeded, in 1646, in keeping himself neutral between the Swedes and the Emperor. In the following year, 1647, Augustus married Anna Maria, daughter of Adolphus Frederick, Duke of Mecklenburg, and on this occasion he renounced the title of Archbishop, and assumed that of Administrator, because, although celibacy had been abolished in the Protestant church, there was still an opinion among the Protestants that a bishop ought not to be married. At the peace of Westphalia, in 1648, Augustus was acknowledged as sovereign prince of Magdeburg, which, after his death, was to belong to Frederick William, Elector of Brandenburg. The city of Magdeburg, still claiming the privileges of a free imperial city, refused to do homage to Augustus or Frederick William, till the elector besieged it with an army of 14,000 men, and forced the citizens to sign the treaty of Kloster-Bergen (28th of May, 1666), in consequence of which Magdeburg was degraded from a free imperial city (*freie Reichsstadt*) to a "Landstadt," or a town subject to a prince. The father of Augustus having died in 1656, he inherited part of his dominions—the town of Weissenfels, a considerable district in Thuringia, and the districts of Burg, Querfurt, Jüterbock, and Dahne, situated within the archbishopric of Magdeburg; in 1659 he acquired the county of Barby. He built the fine palace at Weissenfels, and by a wise administration succeeded in healing many of the wounds which the Thirty Years' War had inflicted upon his dominions. Augustus had five sons and seven daughters by his first wife, who died in 1669. He made a second marriage, in 1672, with a countess of Leiningen-Westerburg, by whom he had three children more. After his death, which took place on the 4th of June, 1680, the archbishopric of Magdeburg, as stated above, was united with the dominions of the Elector of Brandenburg, whose descendants still possess it, but the districts mentioned above were inherited by the eldest son of Augustus, John Adolphus, who founded the branch of the dukes of Saxe-Weissenfels, which became extinct in 1746, in John Adolphus II., a renowned general. [ADOLPHUS II., JOHN, Duke of Saxe-Weissenfels.] (Weisse, *Geschichte der Chur-Sächsischen Staaten*, vol. iv. vi. p. 200, &c.; Böttiger, *Geschichte des Kurstaates und Königreiches Sachsen*, vol. i. p. 320, &c.)

W. P.

AUGUSTUS I. of POLAND. [SIGMUND AUGUSTUS.]

AUGUSTUS I. (II.), FRIEDERICH, King of POLAND and Elector of SAXONY, is called Augustus II. by those who consider King Sigmund Augustus, who reigned from 1529 till 1572, as Augustus I.; although he is more properly called Sigmund II. Augustus, or simply Sigmund Augustus. Augustus Frederick, the subject of this bio-

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; was the second son of John George II., Elector of Saxony, and Anna Sophia, daughter of Frederick III., King of Denmark: he was born at Dresden, on the 12th of May, 1670. The Elector John George III. died in 1691; and was succeeded by his eldest son, John George IV., a highly gifted but extravagant prince, who died, in 1694, of the small-pox, which he had caught from his unworthy mistress Sibylla von Neizschütz, who died a few days before her noble lover. John George IV., having left no issue, was succeeded by his brother Augustus Frederick.

Augustus Frederick was gifted with an amiable disposition, rare talents, unusual beauty, and unparalleled strength, owing to which circumstance he acquired the name of Augustus the Strong, by which he is well-known in history. He received an excellent education, and developed his natural taste for the fine arts and literature in a three years' journey through the principal countries of Europe; but being given to sensual pleasures and "noble" extravagances, he imitated the example of the court of Versailles and others which he visited, and there contracted that extraordinary passion for luxury and royal splendour for which his name has become as conspicuous as that of King Louis XIV. of France. At Vienna the young prince made a lasting friendship with the Roman king, afterwards emperor, Joseph I. of Austria. His father, who was known as a good general, and had signalized himself at the famous siege of Vienna by the Turks in 1683, wished to bring him up to arms; and the young prince was scarcely sixteen when he was sent into the camp of his grandfather, the King of Denmark, who intended to reduce the free city of Hamburg, and had assembled an army under its walls. During the years from 1689 to 1691, Augustus served in the imperial army which was employed on the Rhine against the French; and although he did not exactly show the qualities of a general, he attracted the attention of both the French and the Germans by many gallant deeds. After his accession he renewed the alliance of Saxony with the emperor, obtained the command-in-chief against the Turks, and joined the imperial army in Hungary with 8000 Saxons (1695). For some time he was successful in Transylvania, and laid siege to Temesvár (1696); but the approach of the great Turkish army obliged him to raise the siege. In the following year (1697) he was defeated, after a brave resistance, at Olash, on the river Bega in Hungary; but although his defeat was only followed by moderate disadvantages for the imperialists, he resigned his post of commander-in-chief, and went to Vienna. His personal appearance, and the chivalrous spirit which he showed in many adventurous engagements, made a great impression on the Turks, and they used to call him "Demir

el," or "the Iron-hand;" being more polite than their historiographer Rashid, who calls him, in his Persico-Arabico-Turkish patchwork language, "Sâx nám láíní pûr shûr," or, "the Saxon whose name be cursed, but who is easy to shear," that is, "to beat."

The motive of Augustus' journey to Vienna, and his long stay there, soon became known. John III. Sobieski, the chivalrous King of Poland, had died in 1696, leaving three sons, James, Alexander, and Constantine, and a widow, Marie de la Grange, the daughter of the Marquis d'Arquien, a French nobleman. During the last years of his reign King John III. lost the confidence of the nation, which he so well merited by his personal character and his brilliant victories over the Turks; and there were few Poles who would have chosen one of his sons for his successor. To choose a king among their own countrymen would, however, have been the best course the Poles could have taken, if the weakness of the republic had not been manifest, surrounded as she was by the rising powers of Russia, Sweden, and Brandenburg, by troublesome Turks and Tartars, and by that power, Austria, which was the more dreaded by the Poles as two neighbour kingdoms, Bohemia and Hungary, the constitution of which was formerly very like that of Poland, had been deprived of their political liberties by the house of Austria. There was consequently reason to fear that some of these dangerous neighbours would have showed themselves hostile to Poland from the moment that the republic would have been less accessible to their influence by being headed by a national chief, unless that chief was not only a hero, but also a man above the temptation of gold. Moreover, that man ought to have been a noble exalted by his name, his wealth, and his influence above those intrigues and jealousies which at that time prevented any cordial union among the Polish nobles. But however rich in heroic soldiers, Poland had no general who was the hero of the nation as John Sobieski once was; nobles possessed of royal fortunes were as easily bribed with millions as those starving knights, their peers, with a dollar and a bottle of brandy, for which they sold their suffrages at the diet of 1697; and the great families of Radziwil, Sapieha, Sobieski, Leszczyński, Jablonowski, Czartoryski, and others were divided by jealousy, and so far from possessing any general influence, that the least attempt to obtain it would have united their rivals against them, and caused the failure of their patriotic or their selfish undertakings. Another circumstance which made the choice of a national king unsafe was the more nominal than real authority of the king, who was only the first peer of a realm in which there were no citizens except nobles, and where all nobles had equal political rights, so that even a few malcontents

or intriguers might cause great trouble to the king, even if he could reckon upon a powerful majority. This state of things was a sufficient reason for the majority of the Polish nobles wishing for a foreign king descended from a powerful family, though not so powerful as to become dangerous to the liberties and independence of Poland; a superior general able to defend the republic in her critical position and to conduct a successful war against those powers which, in the course of the seventeenth century, had wrested several valuable provinces from Poland; and rich enough not only to maintain himself with dignity on the throne, so as to become no charge to the nation, but also to pay those who should support him with their suffrages and influence. For there is no doubt, and the course of events will show, that the Polish nobles expected to be bribed, and that they were not ashamed to sell their suffrages, although they considered all trade as degrading, and left it to Jews and the German inhabitants of the principal towns.

Ten candidates, native and foreign, presented themselves or were proposed for the Polish crown. The first in rank among the natives was Prince James Sobieski, the eldest son of the late king, who offered five millions of Polish guildens (about 119,000*l.* sterling) for his election; but this sum was far from being sufficient, and, besides, the young prince met with a strong opposition even among those who wished for a native king, because he was the son of a king of an elective monarchy. Next to him came John Przepiedowski, senator, grand treasurer of the crown and castellan of Culm, and Bielinski, the marshal of the diet, both of whom played an important part during the ensuing troubles, but they soon renounced their plan, as they were not powerful enough to gain a numerous party. Among the foreign princes, the first was François-Louis de Bourbon, Prince de Conti, of a younger branch of the royal house of France. The others were Charles, Count Palatine and Prince of Neuburg, who was married to Louise-Charlotte Radziwil; Leopold, Duke of Lorraine; Maximilian-Emanuel, Elector of Bavaria, a celebrated general; Louis, Margrave of Baden, also a renowned general, but who was rejected because he was not rich enough; Don Livio Odescalchi, the nephew of Pope Innocent XI., who promised twenty and even thirty millions of Polish guildens; and last, Augustus Frederick, Elector of Saxony.

Augustus Frederick was in many respects a very fit man for a king of the Poles. Although he was no great general, he knew warfare well and had attracted attention by his chivalrous conduct, which, together with his majestic appearance, his noble manners, his liberality, and unbounded generosity, were highly admired by a nation of warriors. His hereditary dominions were situated almost

on the frontiers of Poland, and were considerable enough to give an additional weight to the power of the republic, without being dangerous to her liberties. He was rich, and did not care for money, fond of splendour, the most gallant courtier of his time, and by choosing him for their king the lords of Sarmatia had the prospect of spending their time at his court in those luxuries and sensual pleasures which were the delight of so many spirited nobles, by whom the fine arts and literature were little valued.

Long before it became known that Augustus aspired to the throne of Poland, negotiations were secretly carried on at Vienna. The Emperor Leopold I., and his son the Roman King Joseph, were both in favour of Augustus, and they made the greatest efforts to prevent the election of the Prince de Conti, as that circumstance might give an advantage to France, with which the empire was still engaged in that war which was terminated in the following year, 1697, by the peace of Ryswick. Augustus was likewise supported by Frederick, Elector of Brandenburg, and Sovereign Duke of Prussia, who aspired to the royal dignity, and was in his turn supported by the Elector of Saxony. Among the Poles Augustus had likewise numerous adherents. However, the Elector of Saxony was not only a Protestant, but the head of the Lutheran princes of Germany, and in this quality he was invested with important political power in the diets of the empire; and as the constitution of Poland required the king to be a Roman Catholic, there seemed to be no chance of success for him. Augustus removed this obstacle by adopting the Roman Catholic religion. He took the oath in the presence of his cousin Christian Augustus, Duke of Saxony, who had likewise adopted the Roman Catholic religion and taken orders. The conversion of Augustus took place early in 1697, at Baden near Vienna. Upon this Augustus returned to Dresden, for the purpose of being nearer to the scene of those shameful intrigues and bribery which were publicly and impudently employed by the different candidates. The envoy of Augustus at Warsaw was his favourite, Field-Marshal Count Flemming, a man fit for such business, and who was allied to several of the chief Polish houses. Flemming was married to a sister of the Castellan of Culm, John Przependowski, who had given up his canvass, and hastened to Dresden to assure the elector that everything would go well if money was not spared. However, the Prince de Conti had a numerous party headed by Radziejowski, Archbishop of Gnesen and Primate of Poland. His envoy, the Abbé de Polignac, bought fresh votes at any price, till, after having spent ten millions of Polish guildens, his funds were exhausted; and his master could not furnish him with more money, on account of the financial embarrass-

ment into which France was thrown by her perpetual wars. The Saxon party was headed by Dombbski, Bishop of Cujavia and Vice-Primate of Poland, and increased daily, as Flemming paid, not only as well as Polignac, but continued to pay long after the Abbé had been reduced to eloquence and persuasion as his only resources. When the treasury of Augustus was exhausted, he sold a large part of his private domains, and several territories and towns of the electorate, among which was the convent of Petersberg, where his ancestors were buried, whose ashes were given into the bargain to the purchaser, the Elector of Brandenburg. Besides the sums employed by Flemming in bribing, which amounted very probably to twenty millions of Polish guildens (480,000*l.* sterling), he declared that his master promised to give ten millions of guildens to pay the debts of the crown, which were contracted by the late king; to effect, with his own troops and at his own expense, the conquest of Kaminiéc-Podolski, that strong bulwark which had been taken by the Turks, and generally of all the provinces taken from Poland by foreign powers, Wallachia, Moldavia, Podolia, Ukraina, part of the palatinate of Kiev, and the greater part of Livonia; to keep 6000 Saxons at the disposal of the republic, to repair the fortresses and build new ones at his own expense. He made various other promises calculated to please the Poles. Flemming succeeded so well in his negotiations, that the leaders of the Saxon party thought themselves powerful enough to leave the question to be decided by the assembly of the nobles, and the diet was consequently convoked for the 26th of May, 1697, for the election of a king.

The elective diets of the Poles were held in the open field near Wola, a village a short distance west of Warsaw, and on this occasion eighty thousand nobles on horseback, all armed as for some warlike expedition, entered the vast enclosure, or "szapa," where the election was to take place. As this diet was one of the most remarkable ever assembled, inasmuch as it furnished the world with the most striking proof of the unfitness of the Polish constitution for any nation, except Tartars or Mongols, we shall dwell longer upon its proceedings than we should have ventured to do under less extraordinary circumstances. The diet having been opened by the Primate of Poland, the palatines of Kraków and Posnania spoke in favour of Prince James Sobieski; but no sooner had they finished, than eighty thousand voices cried out, all at once the names of their respective candidates: the cries of "Conti!" were the loudest, but all the other names were heard also, down to that of Don Livio Odescalchi. The partisans of Augustus at last got a hearing, but they met with a strong opposition, and many thousand voices

cried out that the Elector was not fit for their king, since he was no Roman Catholic. The Saxon party, however, produced a document to prove the abjuration of Augustus, which, as they said, was signed by the nuncio of the pope, who himself recommended Augustus to his faithful Poles. This trick having succeeded so far that many of the partisans of the minor candidates declared in favour of the Elector, the whole assembly suddenly divided into two bodies, the one for Conti, and the other for Augustus. They drew up in battle array on the opposite sides of the field, and, sword in hand, seemed to wait for an order to attack each other, while the Castellán of Kalisz, seated on a charger, and holding in one hand a drawn sword, in the other a crucifix, rode up and down, shouting with a thundering voice—"Vivat Deus! vivat Conti! vivat libertas!" The excitement and confusion now became so great, that several bishops and many other persons trembled for their lives, and escaped in haste to Warsaw, where they hid themselves in the church of St. John. However, no blood was shed; but as night approached, and the assembly could not come to any agreement, it was settled that they should remain on the field, and accordingly the greater number rode up and down all night, while others slept in their carriages. Others secretly went to Warsaw, where the most powerful among the partisans of the principal candidates, employed their time in intrigue and bribery. Unfortunately for Conti, his funds were exhausted, while Flemming had not only kept a considerable sum in reserve, but was liberally supported by the ambassadors of those foreign courts which were for the Elector of Saxony. From the Brandenburg minister he received 200,000 thalers; from the Bishop of Passau, the Imperial ambassador, 150,000; and from the Venetian envoy 30,000 thalers, which were intrusted to him by the queen dowager for the purpose of employing them for her son, Prince James, but which he thought he could use better by supporting Flemming. All this money went rapidly into the camp at Wola, and the party of Augustus increased with every fresh supply. Still more hands being ready to be held up for Saxony, if they were first filled with gold, Flemming and his allies borrowed a large sum from the Jews at Warsaw, who hid their treasures till the moment was come to employ them profitably by taking bills for them at an enormous discount. About 80,000*l.* sterling were thus collected, and the distribution was so well managed that each had his share in proportion to his rank and influence; some received large sums, while whole companies of poor knights were bribed with a dollar and a bottle of brandy each, as already stated. In spite of this partial success, the Saxon party was deceived in their expectation, for after the

proceedings of the Diet had been recommenced on the following morning (27th of May), and continued all the day with the utmost confusion, the French party suddenly formed a body by themselves, and the primate proclaimed the Prince of Conti King of Poland, and Grand Duke of Lithuania. Upon this they withdrew from the field, proceeded to Warsaw, and went to the church of St. John in order to celebrate the customary religious ceremony which took place in that church on the election of a king.

The Saxon party was by no means discouraged by this check, and while the primate was giving thanks to God, and the roaring of the artillery accompanied the "*Te Deum*," the Bishop of Cujavia succeeded in stopping all who remained on the field, but were gradually leaving it, at some distance from the "*szapa*," and after having protested against the election of Conti as illegal, he recommended to them again the Elector of Saxony, who, as he said, was descended from a house which had given several emperors to the German empire, one of whom, Otho III., had erected Poland into a kingdom, and founded the archbishopric of Gnesen. This argument, however, was only true in so far as Otho had founded the archiepiscopal see of Gnesen; it is extremely doubtful if he erected Poland into a kingdom; and the Elector of Saxony, who belonged to the house of Wettin, was not a descendant of Otho III., who belonged to the old dynasty of the dukes of Saxony. However, the argument of the Bishop of Cujavia had great effect upon the electors; they declared for Augustus, and the bishop proclaimed Augustus Frederick, Elector of Saxony, King of Poland and Grand-Duke of Lithuania.

As there was no time to lose, the bishop chanted the "*Te Deum*" on the spot, and then hastened with his partisans to the church of St. John in Warsaw, which was shut up by the Conti party, but which the guardians, the Bishops of Posen and Livonia, obligingly opened after some secret negotiations had taken place, or probably after Flemming had shown them his golden key. The partisans of Augustus being checked in their wish to have their candidate recognised in Warsaw by the objection that the election of Augustus was illegal because it had not been made within the "*szapa*," as it ought to be, according to the constitution—"Never mind," said the Bishop of Cujavia; "we will make another;" and he forthwith proceeded to Wola with a body of his partisans, and had Augustus once more elected. On the following day, the 28th of May, Flemming took an oath for his master to observe the "*Pacta conventa*," or those conditions which he had engaged himself to observe after his accession. Flemming was invested only with the function of the Elector's minister or envoy ordinary, and had never received a special

mandate to swear for his master in such an important affair; but he, as well as the Bishop of Cujavia, cared very little for that: the bishop declared that Flemming was envoy extraordinary, and Flemming assumed that title and took the oath, knowing very well that Augustus had no intention to observe the conditions. The "Pacta conventa" contained thirty public and several secret articles, some of which were very humiliating to Augustus. Augustus having been married since 1693 to Christina Eberhardina, Princess of Brandenburg-Culmbach, a pious lady who was zealously devoted to the Protestant faith, it was stipulated in one of the articles that his queen should not be allowed to enter the kingdom unless she turned Roman Catholic; but she refused to do so, and never appeared in Poland. It was also stipulated that the religious liberties granted to the Dissidents (Dissenters) or Protestants should not be extended to Arians, Anabaptists, Mennonites, and Quakers; that the king should not be allowed to acquire real property in the empire, nor introduce foreign troops into it, nor send Polish troops beyond the frontiers, nor make any war without the consent of the nation; and that he should not listen to the advice of women, nor take secret oaths, nor sell places. In article twenty-three it was stipulated that the kitchen of the king should be managed exactly as under the former kings, and there should be no foreign extravagance. Of all this Augustus did exactly the contrary.

The city of Warsaw during and after the election presented a state of confusion which was never before witnessed, and the inhabitants were in the greatest alarm lest the Conti and Saxon parties should come to bloodshed. Both parties contested the legality of their adversaries' election, but the fact was that neither of them was legal: the decisions of the diet were required to be unanimous. The Conti party were apparently puzzled by the bold proceedings of the Saxon, but their candidate was in France, and the Abbé de Polignac had spent all his money. Augustus, on the contrary, stood with 8000 chosen troops on the eastern frontier of his electorate, and no sooner was he informed of his election than he rapidly traversed the narrow part of Silesia which then divided Saxony from Poland, and entered his new kingdom, where he was received and complimented by Jabłonowski, the woiwode of Wolhynia, and a body of one thousand well-armed nobles. Thence he went to Kraków, where he was crowned on the 15th of September; he entered Warsaw on the 15th of January, 1698. His slow progress was the consequence of the Conti party's preparing for armed resistance. They were encouraged by the arrival of the Prince de Conti off Danzig with a small French fleet, commanded by the celebrated Jean Bart; but the prince on landing heard that the town had declared for Augustus, and

being attacked by some troops of his rival, he narrowly escaped being made a prisoner, and hastened on board his fleet. He sailed back to France, and never returned to Poland. During this time the power of Augustus increased by the fears of the Conti party that Austria would support him with an armed force, her peace with France being nearly settled, and the Turkish army in Hungary having been destroyed by Prince Eugene of Savoy in the battle of Zenta (12th of September, 1697). They listened to negotiations, and one after another recognised Augustus. One of the last was the primate Przependowski, who, declining to accept money himself, made no objection to a set of beautiful diamonds being presented to the lady Castellana of Lencicz, who was said to be his mistress, and this had the effect of inducing him to submit to Augustus.

The assembly of the Polish diet at Wola, on the 26th and 27th of May, 1697, is an event to which history presents no parallel. Until that day, the republic of Poland, although she had lost the power and influence which she possessed in the preceding century, still had a high rank among the nations of Europe, and the recent victories of King John Sobieski had covered her with a veil of glory under which only an experienced eye could discover the rottenness of the political institutions by which that vast empire was supposed to be firmly kept together. But on the field of Wola, where they ought to have remembered the virtues of their ancestors and their own duties, they prostituted themselves in the eyes of all Europe. That sacred field, which had witnessed so many deeds of honour, integrity, and patriotism, was now disgraced with their vices. It is not with the reign of the weak King Stanislas Poniatowski that the ruin of Poland begins: her fate was inevitable from the election of Augustus of Saxony. That election told Europe that Poland's constitution might do for a nation on horseback, moving from one steppe to another, but that it would perish if any attempt were made to combine it with a well-established polity; and that while the nation at large was still formidable on the battle-field, the state might be overthrown by intrigue and bribery. The Polish statesmen had shown themselves to be political spendthrifts, and were despised by all foreign statesmen; and looking at the means by which from time kings were imposed upon that nation, and the disregard which was shown to their authority by their own subjects, foreign princes accustomed themselves to consider Poland as the property of a bankrupt, and themselves as the creditors. Thus the day was inevitable when Poland would become the prey of three crowned heads, who committed a political robbery of which history knows no example.

Before we proceed to the further events of the reign of Augustus in Poland, it will be

necessary to refer to the consequences of his accession for Saxony and Germany. Saxony was the cradle of Protestantism, and the Elector of Saxony was not only the first of the Protestant members of the empire, but also the legal and hereditary defender of the Protestant church in Germany, in which quality he exercised great influence in the Diets at Regensburg. His conversion, of course, caused great alarm in Saxony, as well as in the other Protestant parts of Germany, and although Augustus ceded the defence of Protestantism to the Duke of Saxe-Gotha, and invested the consistory at Dresden with the supreme direction of ecclesiastical affairs in Protestant Saxony, the Saxons had frequent occasion to be on their guard against his secret schemes to introduce the Roman Catholic religion by means not always compatible with the spirit of impartiality and toleration. These schemes were probably suggested to him by the Jesuits, and it seems that some of the secret articles of the "Pacta conventa" tended to the introduction of the Roman Catholic faith into Saxony. It is further important to state that the Elector of Saxony was the only Lutheran Elector, the other two Protestant electors of Brandenburg and of the Palatinate being both Calvinists; so that after his conversion there was no Lutheran elector, except Ernest Augustus, Elector of Brunswick-Lüneburg, who had been raised to that dignity in 1692, but was not yet recognised by the princes of the empire. After the conversion of Augustus, the electorship of Brunswick was recognised by them, although only in 1710, during the reign of George Louis, afterwards King George I. of Great Britain and Ireland.

The beginning of the reign of Augustus was rather fortunate for Poland, the Porte having been compelled by the treaty of Carlowitz, in 1699, to cede to Poland, Podolia and the fortress of Kamieniec Podolski, for which the republic made compensation by renouncing her ridiculous claims upon Moldavia. But Augustus designed to reign over Poland as an absolute king, and to change that elective kingdom into an hereditary monarchy. The Poles soon detected his plans, and compelled him, in the "Diet of Pacification," 1699, to send back the Saxon troops which he had brought with him, in spite of the Pacta conventa, except a guard of twelve hundred men. Unable to carry his plans into execution without the assistance of his own army, Augustus now looked out for some pretext to introduce them again into Poland. For this purpose he joined the great league against the young King of Sweden, Charles XII., an imprudent step, to which he was persuaded by Peter the Great, and excited by the famous Patkul. The allied powers were Russia, Denmark, and Augustus in his quality as Elector of Saxony, the representatives of Poland having refused their co-operation.

Augustus hoped to bring Poland also to a declaration of war against Sweden, and for that purpose he opened the campaign in 1700 with an attack upon Livonia, intending to reunite that country, which the Poles considered to belong to their empire, with the republic, and thus to compel the Poles to defend it, and to take part in the great war. The details of this campaign, as well as of the whole war between Augustus and Charles XII., belong to the history of Charles. The attack on Livonia failed, Augustus being not only unable to take Riga, but having also suffered a severe defeat from Charles, on the river Düna, in July, 1701: his army was composed of Saxons, whom he had introduced into Poland without asking for permission.

Supported by the powerful Lithuanian family Sapieha, and counting upon the great distrust which the Poles showed towards their king, Charles resolved to turn all his forces against Augustus, to have him deposed, and put a Pole on the throne devoted to Sweden and hostile to Peter of Russia. In 1702 Augustus was again beaten at Klissow, and in 1703 at Pultusk, in consequence of which he lost all authority in Poland. The primate Przependowski went over to Charles, assembled the adversaries of Augustus, absolved them from their oath of allegiance, and deposed the king, whereupon he declared an interregnum, during which the primate was the head of the state. Swedish troops occupied the field of Wola, and under their protection the primate and his adherents chose Stanislas Leszczynski King of Poland (12th of July, 1704), who was crowned on the 5th of October, 1705. The cause of the delay in his coronation was a reinforcement of 12,000 Saxons, commanded by Count Schulenburg, who joined Augustus in proper time, and checked the progress of King Charles for a year. Surrounded, at last, by superior forces, Schulenburg effected his celebrated retreat, and although he was beaten by the Swedish general Rhenskiöld, commonly called Rheinschild, at Fraustadt, on the 16th of February, 1706, he reached the Saxon frontier. It was believed for some time that Charles would not venture to enter the territory of the German empire, and the Oder was called his Rubicon; but he knew that the emperor Joseph I., then at war with France, would not make such a step the subject of a second war, and he consequently crossed the Oder, and invaded Saxony. Before six months had elapsed, Augustus was compelled to conclude the peace of Alt-Ranstädt (24th of September, 1706): he renounced the crown of Poland, recognised Stanislas Leszczynski as king, and paid heavy contributions: the whole damage done by the Swedes to Saxony has been calculated at twenty-three millions of thalers, nearly four millions of pounds sterling. Not satisfied with his triumph, Charles obliged Augustus to congratulate Stanislas on his accession,

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which he did with a very good grace, adding that he wished the king might find the Poles more faithful subjects than he had. Augustus had an interview with Charles at Günthersdorf, near Alt-Ranstädt, on the 17th of December, 1706. They embraced each other affectionately. Shortly afterwards Charles unexpectedly paid him a visit at Dresden; and it was suggested to the elector to seize upon his royal guest, but he was too noble-minded to commit such an act of treachery.

This was the first bitter fruit of Augustus's ambition to be king. He had lost his crown, his hereditary dominions were plundered, his pride was humbled, and the Poles, although they had now a national king, were compelled to consider Charles as the arbiter of their fate.

The spirit of Augustus was unbroken by his defeat. He took up his residence at Dresden, and tried to forget his misfortune by indulging his passion for pleasure and splendour. Fond of war, however, he sent 8000 men to the imperial army in the Netherlands (1708), and shortly afterwards went there in person, and served as a volunteer in the staff of Prince Eugene of Savoy, the emperor's general field-marshal. After he had quitted Dresden, one of his natural sons, the Count of Saxony, then a boy of twelve years, secretly left that city, and followed his father on foot till he found an opportunity of informing him of his presence, and imploring him to take him with him to the field. Augustus allowed it after some hesitation, saying that the boy would one day be a great general,—a prognostic in which he was not deceived. Augustus did not remain long in the Netherlands.

On the 9th of July Charles XII. lost the battle of Pultawa, and fled to Turkey. His power was broken; and as his own obstinacy prevented him from making the best of his position, which was far from being hopeless, his enemies were active in making the best of theirs. Augustus began by declaring the peace of Alt-Ranstädt to be null and void, concluded an alliance with the Czar Peter, and entered Poland at the head of a Saxon army, while Russian troops advanced from the east to his succour. An amnesty was promised to all who had abandoned Augustus, if they would now abandon Stanislas. The Poles saw that Charles was unable to defend the present state of things; and as Stanislas was very averse to a civil war, he submitted to circumstances and quitted Poland. Augustus was once more acknowledged as king (1709). The details of these events belong to the history of Stanislas Leszczyński.

Poland being occupied by Russian and Saxon troops, the diet held in 1712 peremptorily demanded their removal; and as the king hesitated to comply with their just request, the Poles prepared to drive them out by force. The Russians withdrew in 1713;

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but the Saxons remained, and their presence caused a state of anarchy which lasted till 1717, when at last the king was compelled to send them back. The discontent of the Poles was greatly increased by his obstinate and anti-Polish policy; but Augustus had the means of reconciling them, at least to his person, by intoxicating them with the pleasures of his court, and by yielding to the intolerant spirit of the clergy, who were under the direction of the Jesuits. An instance of this occurred in the proceedings against the Protestants at Thorn, where the lower classes, exasperated by the intolerance and haughtiness of the Jesuits, caused a riot in 1724; in consequence of which nine citizens, mostly Germans, among whom were several high functionaries and magistrates, were condemned to death and beheaded. This affair has been discussed in many works and pamphlets; and it must be admitted that their death was most cruel and unjust. The affair of Thorn was taken up by the neighbouring Protestant powers, especially by the King of Prussia, as a case which justified their interference with the proceedings of the Polish diet; and perhaps it would have led to a war, but for the death of Peter the Great in 1725, an event which rendered any war with Poland impolitic till the policy of his successor, the Empress Catherine I., was ascertained.

The latter part of the reign of Augustus was quiet. A truce with Sweden was concluded in 1720; but peace was only made in 1729, on the *statu quo*, Livonia, the principal cause of the war, having been ceded by Sweden to Russia in the peace of Nystad, on the 10th of September, 1721. This state of tranquillity was partly due to the creation of a standing army of 24,000 men, the first ever kept in Poland; for until that time wars were carried on by the nobility, who were called to arms by the king, in virtue of a decree of the diet, and returned to their homes after peace was concluded. There were, however, some foot-regiments of mercenaries; but their number varied according to circumstances, and sometimes there were none. In 1732 Augustus convoked a diet, the first since 1725, for the purpose of effecting the election of his only son Augustus as his successor. During the debates of this diet Augustus suffered much from an old ulcer in his left thigh; and as he neglected the advice of his physician, mortification came on, and he died on the 1st of February, 1733, before the diet had decided upon the succession. He was buried in the royal sepulchre at Kraków; but his heart was sent to Dresden. The queen, surnamed "die Betsäule von Sachsen" (the pillar of prayer of Saxony), died as early as 1727. The succession of Poland was disputed between the king's son and successor in Saxony, Augustus, and the fugitive king, Stanislas Leszczyński.

The consequences of the reign of Augustus for Poland have been shown. From the time of his accession Poland was involved in those court-intrigues which then prevailed in Europe; and having once come into contact with the Western powers, which drew their strength from industry, increasing trade, and solid civil and military institutions, Poland, having none of these, could not advance at an equal pace, but continued without progress, and finally sank into utter insignificance. A nation on horseback, half civilized and half barbarous, victorious in campaigns, but divided by factions and unable to maintain a war, was mined by intrigues, and overthrown by a few battles, in spite of their patriotism and martial spirit.

The reign of Augustus was not so disastrous for Saxony, although its bad consequences were numerous, and finally led to the humiliation of the royal house of Saxony and to the division of that country in 1815. Saxony is indebted to him for the amelioration of the civil and criminal procedure, a law on legal fees, and a decree against arbitrary and rapacious proceedings of advocates; another concerning the public examinations of advocates and notaries, a law against duelling, a law of bankruptcy, and many regulations concerning mines, high roads, police, and other important subjects. A collection of the greater part of these laws was published by Lünig, a magistrate of Leipzig, in 1728. But at Dresden, as well as at Warsaw, the morality of the people was weakened by the example of extravagance, luxury, and libertinism set by Augustus and his courtiers. The splendour of the court of Dresden was only surpassed by that of Versailles, but if considered with reference to the small extent of Saxony, from which alone Augustus drew his resources, Poland being a country where he spent ten times more than he received, that splendour was unparalleled in Europe. A standing army of 30,000 men, thrice too numerous for a population of about one million, became the more onerous to the country, as it served both for war and pleasure, and was commanded by a body of field-marshal, generals, and other officers of rank, who would have been sufficient for an army of 100,000 men. In June, 1730, Augustus formed a camp near Mühlberg, which lasted thirty days: forty-seven kings and princes were entertained there as his guests, and festivities of the most extraordinary description were daily given for their amusement. One day a cake was baked in the royal kitchen, which was twenty-eight feet long, twelve feet broad, and three feet high; and after it had been paraded through the camp, a cook, in the dress of a carpenter, approached and cut it open with a silver axe. But these festivities were trifling in comparison with those on the marriage of the electoral prince Augustus with the archduchess Maria Jo-

sephina of Austria, daughter of the Emperor Joseph I., on the 20th of August, 1719. The princess proceeded down the Elbe in the *Bucentaurus*, a large ship, built of the most costly materials and adorned in the richest style, which was surrounded by a fleet of one hundred beautiful gondolas, and fifteen large flat ships-rigged as frigates, and carrying each from six to twelve cannons. The crews of all these ships were dressed in yellow satin with white silk stockings. At Pirna the princess was received by the king, whose dress was covered with jewels estimated at more than two millions of thalers, and he was surrounded by a court of nineteen hundred noblemen and gentlemen, six regiments of infantry, three of cavalry, and a body of eleven hundred yeomen headed by the post-master-general, Baron von Mordax, who carried a massive golden post-horn covered with jewels. The king and his court went on board, and accompanied the bride to the environs of Dresden, where they landed. They then proceeded to Dresden in one hundred and seven carriages and six, followed by the whole Saxon army, forty-four generals, and a crowd of noblemen and gentlemen on horseback. The *Te Deum* in the cathedral was accompanied by a salute of four hundred guns, and the religious ceremony being finished, festivals were given for a whole month, among which the great mythological feast, in which Augustus and his illustrious guests appeared as gods, while those of minor birth and rank were dressed and acted as demigods, fauns, satyrs, and nymphs, was not the most extraordinary. The expense of these royal follies was estimated at four millions of thalers. While Augustus was thus amusing himself, famine was raging among the weavers and miners in the *Erzgebirge*. Augustus planned and directed all his great feasts, and such were his ideas of royal dignity that the person next to him and the royal family, according to his rule of precedence, was the great chamberlain, the second the eldest field-marshal. Place No. 60 was filled by the lieutenants of the life-guards, and No. 61 by the chief preacher of the court, who was the first in rank among the Protestant clergy in Saxony. The beautiful buildings at Dresden were nearly all erected by order of Augustus, who was likewise the founder of the rich galleries and museums, which were augmented and successor. He bought the collections of pictures and statues of Prince Chigi, cardinals Albani and Belloni, and others: he offered 800,000 thalers for the famous Pitt diamond, afterwards called the Regent, because it was purchased by the Duke of Orléans, Regent of France: it is now the finest among the crown jewels of France. His collection of Chinese, Japanese, and Saxon porcelain, the catalogue of which filled five volumes in folio, was estimated at more

than one million of thalers; it contained the greater part of a collection of vases with the arms of Poland and Saxony painted on them, which were made for him in China by native artists, and for which he paid 60,000 thalers. Porcelain was first made in Europe during his reign by Böttiger, an alchemist, who, while looking for gold, accidentally found a substance by means of which Saxony has made many tons of gold. Augustus had a firm belief in alchemy, astrology, and magic, and spent great sums on the professors of these follies. A swindler, who styled himself Baron Hector von Klettenburg, was employed by Augustus in making "the true tincture of gold and everlasting life," and he received a pension of one thousand thalers per month. The king furnished the precious metal of which that tincture was to be made; the baron of course used a great deal, although he produced nothing but some bitter drops, which gave the colic to all who tasted them. At last the king got angry, the tincturer was imprisoned; and as he tried to escape, he was charged with having cheated royalty, and Hector paid for his folly with his head (1720). In 1731 Augustus sent some naturalists, among whom was the well-known Hebenstreit, to the north coast of Africa, where they were to buy wild beasts for the royal menagerie. They got a good cargo, money being no object to them; and in order to please their master, who was fond of turning, and had attained great perfection in that art, they also brought some hundred trunks of large orange and lemon trees. When the trees arrived at Dresden, Hebenstreit observed that there was still some freshness in them, and he proposed to put them in tubs, which was done, and except a few they all budded. This is the origin of the celebrated orangery at Dresden, which is much finer than that at Versailles, and is probably the finest in the world. All those trees are still in their vigour.

Augustus crowned his extravagancies by a course of gallantry to which no parallel has ever been seen. Without referring to authorities, as "*La Saxe galante*," a book, however, which is far from being altogether devoid of credit, and gives good accounts of many events for which there are no documents in the archives, but by keeping strictly to a historian like Böttiger, or a grave statesman like Von Dohm (*Denkwürdigkeiten seiner Zeit*), we still meet with things which would be rejected as fables, had they not been witnessed by cool observers, and if they could not be proved by authentic documents. The number of the mistresses of Augustus has never been ascertained: it is said that no woman ever resisted him when he had once made up his mind to seduce her. They were of all nations, partly state mistresses, like those at the court of Versailles, partly of a more transient description, and chosen to

please for a month, a week, or an hour. Among the state mistresses, the most celebrated was the beautiful Aurora von Königsmark, the mother of the Marshal of Saxony, and the only human being who ever frightened Charles XII. The principal mistresses next to her were the Countess von Kosel, and the ladies Lubomirska, Kessel, Esterle, Fatime, Dubarc, Duval, Dönhoff, Osterhausen, and Dieskau. They cost him enormous sums: the Countess von Kosel alone cost him upwards of twenty millions of thalers, a sum admitted to be correct by Böttiger, who had access to the archives at Dresden. It is said that he had three hundred and fifty-two illegitimate children, but this is undoubtedly an exaggeration. The most celebrated of his natural sons were the Marshal of Saxony, the Chevalier de Saxe, the Count von Kosel, and the Count Rutowski, a general well known in the history of the wars of King Frederick II. of Prussia. His principal favourite was Field-marshal Count Flemming, who left a fortune of sixteen millions of thalers, half of which his widow was obliged to refund to the treasury. The whole amount spent by Augustus in luxury and extravagant undertakings has been estimated at one hundred millions of thalers. The people of Saxony were consequently oppressed by heavy taxes, but the nation at large was not impoverished. The money of Augustus was chiefly spent in the country, and, owing to the sojourn at Dresden of numbers of rich foreigners, especially Poles, who spent a large part of their princely fortunes there, money was in constant circulation, and the effect on the manufactures and the trade of Saxony, especially with Poland, was beneficial. In 1705 there were 32,400 woollen-cloth weavers, and the number of looms, including those for woollen cloth, was upwards of 64,000. Augustus patronised the fine arts and poetry more than learning and scientific literature; during his reign, however, Zürner, a clergyman and a good geographer, who was commissioned to inspect the high roads in Saxony, made the first good map of that country. (Böttiger, *Geschichte des Kurstaates und Königreiches Sachsen* (in the collection of Heeren and Ukert), vol. ii. p. 185, &c.; Fassmann and Horn, *Friedrich August des Grossen Leben und Heldenthaten* (this book contains many facts, but the authors do not show much judgment: it was written in a hurry), 1734; De la Bizardière, *Histoire de la Scission arrivée en Pologne le 27 Juin, 1697*; Parthenay (Desroches de), *Histoire de la Pologne sous Auguste II.*; Rulhière, *Histoire de l'Anarchie de Pologne*, vol. i. p. 65, &c.; Żaluski, *Epistola Historica familiaris*, vol. ii.; a valuable important work.)

W. P.
AUGUSTUS II. (III.), FREDERICK, King of POLAND and Elector of SAXONY, the only son and successor of the King and Elector

Augustus I. (II.) and Christina Eberhardina, Princess of Brandenburg-Culmbach, was born at Dresden, on the 7th of October, 1696. Notwithstanding the conversion of his father to the Roman Catholic religion, Prince Augustus was brought up in the Protestant faith (under the care of his pious mother and maternal grandmother), but during his sojourn in Italy in 1712 he yielded to the persuasion of Cardinal Cusani and other priests, and adopted the Roman Catholic religion. Although Pope Clement XI. considered his conversion as a great triumph for Rome, it was kept secret till 1717, when it was announced to the inhabitants of Saxony by a letter-patent of the elector-king a few days previous to the celebration of the second centenary anniversary of Luther's reformation. The motive of his change of religion was the hope of being chosen the future successor of his father in Poland, and of obtaining the hand of the Archduchess Maria Josephina, eldest daughter of the late Emperor Joseph I., and niece to the then Emperor Charles VI., to whom he was married in 1719. Prince Augustus, who had inherited the majestic beauty, but none of the talents of his father, took little part in government affairs; he spent his time in amusements, especially in hunting, of which he was passionately fond. His usual residence was the castle of Hubertsburg, which became afterwards so conspicuous by the Seven Years' War being terminated there, in 1763, by the peace of Hubertsburg. It has been stated in the preceding article that his father died during the debates of the Polish elective diet in 1733, before they had voted for any candidate. The throne being vacant the Archbishop-Primate Potocki put himself at the head of those Poles who, being alarmed by the ambitious proceedings of the late king, wished for a national king, and his party was not only numerous, but was supported by the cabinet of Versailles. Thus the deposed King Stanislas Leszczynski, the father-in-law of King Louis XV. of France, was once more chosen King of Poland at the diet of Wola, on the 12th of September, 1733. The Saxon party, however, although not very numerous, opposed to him the Elector Augustus, who was likewise proclaimed king by six hundred nobles only, on the field of Wola, on the 5th of August, 1733, and crowned on the 17th of January, 1734. Both Russia and Austria at first opposed the election of Augustus, and assembled troops to prevent it, fearing that he might change Poland into an hereditary kingdom, and thus deprive them of all the advantages which they derived from the disorderly and feeble condition of that empire under elective kings. But Augustus won both these powers. He promised the Empress Anne of Russia to give the duchy of Courland, a Polish fief, which had recently become vacant by the death of the last duke

of the house of Kettler, to her favourite Biron; and he gained the Emperor Charles VI. by renouncing the claims which he might have on Austria after the emperor's death, and adhering to the Pragmatic Sanction by which the succession to all the dominions of the house of Austria was settled upon the emperor's eldest daughter Maria Theresa, who married Francis, Duke of Lorraine, in 1736.

Stanislas Leszczynski secretly left France, arrived at Warsaw in the garb of a merchant, and his partisans took up arms in his cause. But a Russian army, commanded by Count Lascey, invaded Poland, advanced rapidly upon Warsaw, and compelled Stanislas to fly to Danzig, where he was besieged by the Russians and a Saxon army commanded by Adolphus John, Duke of Saxe-Weissenfels, who forced the town to surrender. Stanislas, however, for whose person a high price was offered by the Empress Anne of Russia, escaped to Königsberg, and thence to France.

The election of Augustus and the protection which he received from Austria and Russia caused a war between those two powers and the German empire on one side, and France, Spain, and Sardinia on the other side, which was terminated by the peace of Vienna (1735—1738). The emperor paid dear for the pleasure of having imposed a king upon Poland: France, indeed, recognised Augustus, but she obtained for Stanislas the duchy of Lorraine, which after his death was to be united with France, while the Duke of Lorraine, the emperor's son-in-law, was indemnified with the grand-duchy of Tuscany; to Spain the emperor ceded the kingdoms of Naples and Sicily, and to the King of Sardinia several districts of the duchy of Milan. However, as the troubles in Poland continued till they resulted in the division of that empire, in which Austria obtained the kingdoms of Galicia and Lodomeria, her protection of Augustus was finally no bad speculation.

In 1736 Augustus assembled the Polish diet, which assumed the name of the Diet of Pacification, its principal object being the restoration of domestic peace to the republic. This diet was the only one held during the reign of Augustus, and it did little towards that object. The oppressive laws against the dissidents were not repealed; the nobles continued to live in anarchy; and although the Saxon troops were obliged to withdraw, the Russians remained in several parts of Poland in spite of the menaces of the diet; and the new Duke of Courland, Biron, having been banished to Siberia, the duchy was occupied by Russian troops, who held possession of it for eighteen years. After the death of the Emperor Charles VI., Augustus declared himself not bound by his promise to recognise Maria Theresa as the emperor's sole heir, according to the Pragmatic Sanction, and

he joined the league formed against her by France, Spain, Prussia, Bavaria, and some of the minor German princes. He undertook the war against Austria only as Elector of Saxony. A Saxon army, commanded by four of Augustus's most distinguished brothers, the Marshal of Saxony, the Chevalier de Saxe, Count Rutowski, and Count Kosel, entered Bohemia in October, 1741, and being reinforced by a Bavarian army, took Prague, while King Frederick II. of Prussia was successful in Silesia. Frederick's victories roused the jealousy of Count Brühl, the favourite of Augustus, who exercised unlimited influence over his master, and would not allow the junction of the Saxon troops with the Prussians, lest Frederick should conquer the whole northern part of the Austrian empire. The Saxon generals were consequently ordered to remain on the defensive. Meanwhile Frederick carried his point with his own forces, and made a separate peace with Queen Maria Theresa at Breslau, on the 28th of June, 1742, by which he obtained Silesia. Augustus adhered to this peace, and his jealousy of Frederick was so great that he renounced all claims on the Austrian empire, and secretly promised Maria Theresa to assist her in any further contest with the King of Prussia. This contest broke out in 1744, and Augustus was thus involved in a war with Frederick II. The Saxon troops fought bravely at the battles of Hohen-Friedberg and Kesselsdorf, but they were beaten, and the Austrian army being likewise unsuccessful, Augustus and Maria Theresa made peace with Frederick at Dresden, on the 15th of December, 1745. Augustus ceded the town of Fürstenberg on the Oder, and the tolls on that river, to Frederick, and paid one million of thalers; but his dominions had suffered ten times more by the plunder of the Prussian troops, who had taken possession of the whole electorate and its capital, Dresden.

The following years of the reign of Augustus, in Poland as well as in Saxony, were quiet. He resided generally at Dresden, and his court was no less magnificent than that of his father. As to Poland, he cared very little for it, being satisfied with the royal title, and for twelve years there was no government at all in that country; but as the Russians withdrew, and as there was no interference with the Poles in their private quarrels, and they were not prevented from mismanaging their own country, and had plenty of opportunities of amusing themselves at Dresden, they were comfortable and wished for no change. Unfortunately for Augustus he was involved by Count Brühl, a personal enemy of Frederick II., in the intrigues which preceded the Seven Years' War, and which were chiefly carried on at Dresden. Saxony, Russia, and Austria concluded a secret alliance, to which France and the southern German states acceded, for the purpose

of annihilating the rising power of Prussia. But the plot was discovered to Frederick, whose ambassador at Dresden had bribed Menzel, the secretary of the state archives of Saxony, and Frederick suddenly invaded Saxony before his adversaries were ready for war.

The events of the Seven Years' War belong to the history of Frederick II. Its very commencement was unfortunate for Augustus, the whole Saxon army commanded by Count Rutowski being forced to surrender to Frederick in its camp near Pirna, on the 16th of October, 1756, and Augustus fled to Poland, leaving his queen at Dresden. As she refused to give up part of the secret archives which were under her care, the keys were taken from her by force, an insult to royalty which filled the petty courts of Germany with alarm. When the Dauphine of France, daughter of Augustus, was informed of this, she threw herself in tears at the feet of King Louis XV., imploring him to revenge the insult offered to her mother, and it is said that the king was thus finally decided to join the confederation against Frederick. Augustus remained at Warsaw during the war, but he was so utterly unable to maintain the dignity of Poland, that whole provinces were occupied by Russian and Prussian troops when they found it convenient for their purpose. Saxony, being the principal theatre of the war, suffered dreadfully. Augustus derived some little consolation from his son Charles being invested with the duchy of Courland in 1758; but when Biron returned from Siberia early in 1763, Duke Charles was driven out by Russian bayonets. This happened during the negotiations which led to the peace of Hubertsburg (15th of February, 1763), by which Saxony was restored to Augustus, who returned to Dresden, but only to see the ruin of his country and to die. His death took place on the 5th of October, 1763. His successor in Poland was Stanislas Poniatowski, and in Saxony his eldest son Frederick Christian Augustus.

Augustus loved splendour, but his magnificence was dull and heavy, and although he encouraged the fine arts, he had no taste; he did it merely because his father had done so. He was good natured, stupid, and a slave of his favourite Brühl, who left a fortune still larger than that of Flemming, the favourite of Augustus I. Augustus II. used to take Brühl into the forests of Poland, where he used to hunt, and when tired of rambling about would sit down and stare for hours in Brühl's face, who seldom ventured to interrupt the dull silence of the king when he supposed him to be thinking of his unhappy Saxony. At last the king would sigh and say, "Have I any money, Brühl?"—"Yes, sire," was always the ready answer. This question he regularly put when he felt oppressed by any thing, and the answer always comforted him, for he would rise im-

mediately and say, "Let us go on hunting." The fact was, that owing to the care of Brühl, Augustus had always money for his personal expenditure, but the state was exhausted. The damage done to Saxony during the Seven Years' War has been roughly calculated at one hundred millions of thalers, besides the heavy taxes imposed upon her by Frederick II., who derived his chief resources from that country, and a public debt of forty millions of thalers. The quantity of bad coin issued during and after that period was enormous; it was chiefly fabricated by Messrs. Ephraim, Itzig, & Co., Jewish bankers at Leipzig. The gold coin contained three fourths of copper, and the silver coin contained scarcely any silver, for one bad August d'or, the price of which if good would have been five good thalers, could not be purchased under twenty bad thalers, so that a good August d'or would have fetched eighty bad thalers. The silver coin was consequently sixteen times less in value than it ought to have been. Augustus ordered the bad coin to be melted down, a measure which was executed partly during his reign and partly during that of his successor; and Böttiger states that the quantity of silver coin destroyed in that way in the mint at Freiberg amounted to 4888 cwt., of which, however, only a small portion was real silver. The galleries and museums at Dresden were enriched by Augustus at great cost; for the Modenese collection of pictures he paid one million and two hundred thousand thalers. German literature was cultivated during his reign at Leipzig and Dresden with great success, although it was not so much patronized by the king as by the people in general, whose taste for art, literature, and learned pursuits was greatly developed under the influence of the court. The manners of the people also became more polished, and while elegance and refinement became universal among the higher classes, good manners and civil and obliging conduct found their way down to the miners and weavers of the Erzgebirge. One might have supposed that, notwithstanding his indolence, the sensual Augustus would have imitated the profligate example of his father in his amours; but in this respect the son was altogether the opposite of the father. He was faithful to his queen, by whom he had fifteen children, five of whom died before him. Of the surviving children five were daughters, and five sons, viz. Frederick Christian Augustus, his successor in Saxony, who died in 1765, and left Frederick Augustus, a minor; Francis Xaver, the excellent regent of Saxony during the minority of his nephew Frederick Augustus; Charles Christian Joseph, Duke of Courland; Albert Casimir Augustus, Duke of Saxe-Teschen, and governor-general of the Austrian Netherlands; and Clement Wenceslaus, Elector of Trier (Trèves). (Böttiger, *Geschichte des Kur-*

staates und Königreiches Sachsen, vol. ii. p. 288, &c.; Rulhière, *Histoire de l'Anarchie de Pologne*, vol. i. p. 140, &c.)

W. P. AUGUSTUS, FRIEDRICH WILHELM HEINRICH, Prince of PRUSSIA, holds a high rank in the annals of the Prussian army. He was the second of the two sons of Prince Augustus Ferdinand, youngest brother of King Frederick II., and Anne Louise Elizabeth, Margravine of Brandenburg-Schwedt, and was born on the 19th of September, 1779. He received a military education, like all the other Prussian princes, and early made great proficiency in the engineer and artillery departments. He made his first campaign against the French in the unfortunate war of 1806-7, the very beginning of which was signalized by the death of his gallant brother, Prince Louis, who fell by the hand of a French serjeant in an engagement near Saalfeld, a few days previous to the battle of Jena. In this battle (14th of October, 1806) Prince Augustus fought at the head of a battalion of grenadiers, and having been involved in the general rout, retreated with that part of the Prussian army which was commanded by the incompetent Prince Hohenlohe, who laid down his arms with his whole corps, at Prenzlau. Infuriated by the cowardly conduct of his commander-in-chief, Augustus refused to adhere to the capitulation, and tried to escape with a body of four hundred men, but having lost his way, and got into marshy ground, he was overtaken by the French eight miles from Prenzlau, and compelled to surrender. Napoleon at first carried him with him to Berlin, whence he was sent, as prisoner of war, to Nancy in France, and thence to Soissons. He also lived some time in Paris, till he obtained his liberty in consequence of the peace of Tilsit, and left France after a forced sojourn of thirteen months. He tried to forget the misfortunes of his country and his family in a tour through Italy and Switzerland, and after his return to Berlin displayed great activity in the re-organization of the Prussian army, a plan conceived under the most disadvantageous circumstances, but which was crowned with complete success. In this undertaking Augustus was employed in the Board of Ordnance, and his merits were so conspicuous that the king rewarded him by making him a major-general and Master of Ordnance. After the outbreak of the new war against Napoleon, in 1813, Augustus continued in his post till the expiration of the truce concluded at Poischwitz on the 4th of June, and the accession of Austria to the coalition against France, on the 27th of July, in consequence of which arms were taken up again. Until then Augustus was retained by his duties at Berlin, or in the head-quarters of the king, but wishing for more active employment, he was appointed lieutenant-general and commander of the twelfth brigade

of the second corps d'armée, commanded by General von Kleist, afterwards Count Kleist von Nollendorf, whose head-quarters were with the grand army in Bohemia. In the battles of Dresden, Kulm, where Vandamme was made prisoner with half his army, Leipzig, and many others, Prince Augustus showed the skill of a general and the courage of a soldier, and more than once victory was due to his exertions. In the campaign of 1814, in France, he distinguished himself in the battles of Montmirail, Laon, and Paris, into which he made his entrance at the head of a division. After the return of Napoleon, and his defeat at Waterloo, Prince Augustus was appointed commander-in-chief of the second German corps d'armée, composed of the troops of north-western Germany, and which was destined to besiege the fortresses in north-eastern France. This post suited his taste, and in the ensuing sieges he evinced such superior qualities as to acquire the reputation of the first artillery officer in the Prussian army. In one month he took Maubeuge, Philippeville, Marienbourg, Longwy, Rocroy, Givet and Charlemont, Montmédy, Sedan, Mézières, &c. These sieges were nearly all undertaken at the same time; the Prince was constantly going from one camp to another, and his arrival was considered by the besieging troops as a certain proof of a speedy surrender of the besieged fortress. He exposed his troops very little, but had them always ready for some feigned attack, by which he disconcerted the garrison; he opened the trenches at a short distance from the fortifications, but with so much precaution and so quickly, that this dangerous operation was effected with little loss; and he never attacked the outworks till he had carefully examined his means, and then with so much vigour and such a heavy fire, that they soon fell into his hands. The garrison of Landrecies defended the place with great courage, and the besiegers being at a loss how to take the fortress without the assistance of Augustus, who was employed at another place, the Prince hastened there, and in three days the fortress surrendered (23rd of July, 1815). Owing to the protracted resistance of the garrison, and the sufferings of the besiegers, some of his officers were for refusing an honourable capitulation. Prince Augustus thought differently, and would not make the garrison prisoners of war, but allowed them to march out, fifty men of each battalion carrying their arms with them. Being informed that there was a regiment of veterans among them, remnants of those with whom Napoleon had fought in Egypt and in Italy, Augustus allowed each of them to carry his arms, and to leave the place with all the honours of war. This generous conduct won him the hearts of the French. After the second peace of Paris, Augustus was appointed Ge-

neral of Infantry and Master-General of Ordnance, in which capacity he continued to render eminent services to the army; he was also President of the Commission for examining new military inventions and theories, and Chief-Inspector of the Artillery and Engineer Schools. Under the head "Artillerie," in the source cited below, the reader will find an account of the important improvements which the Prussian artillery received during his administration. The military accomplishments of Prince Augustus were above the assaults of jealousy and envy. During the manœuvres of the artillery of the fortress of Wesel, in the autumn of 1831, and the grand manœuvres near Berlin in the summer of 1833, as well as on many other occasions, the writer of this article has witnessed the admiration with which Prince Augustus was spoken of in the Prussian army; not even junior artillery officers, who often would enhance their own merits by depreciating those of their superiors, ventured to make Prince Augustus the subject of their professional criticisms. Augustus died on the 19th of July, 1843, and with him the collateral branch of the royal house of Prussia, founded by Prince Augustus Ferdinand, became extinct. He was considered to be the richest landowner in Prussia, having united in himself the property of his brother Louis, and of his father, who died in 1813, and who was the sole heir to the estates of the collateral branch of Brandenburg-Schwedt, founded by Philip William, the younger brother of King Frederick I. (*Preussische National-Encyclopädie; Almanach de Gotha*, 1844, p. 255.)

W. P.

AUGUSTUS WILHELM, Prince of Prussia, was the second son of Frederick William I., King of Prussia, and his queen Sophia Dorothea, daughter of George I., King of Great Britain, and Elector of Hanover; he was born at Berlin on the 9th of August, 1722. He was the second brother of King Frederick II. Showing more inclination for military matters than his elder brother, he became the favourite of his father, who intended to make him his successor, and, after the adventurous flight of Frederick, took the necessary steps for carrying that intention into execution. The submission of Frederick, however, and the strong opposition of his ministers, changed Frederick William's intentions, and Frederick finally succeeded his father in 1740. Immediately after his accession, Frederick declared war against Austria, and in the first Silesian war, as well as in the second, Prince Augustus, notwithstanding his youth, distinguished himself as an able officer, especially at the battle of Hohen-Friedberg, on the 4th of June, 1745. During the period of peace between the Silesian wars and the commencement of the Seven Years' War, Augustus studied the military sciences with great zeal,

and his royal brother rewarded his abilities by appointing him general of infantry. In this capacity he found occasion to signalize himself in executing part of those skilful manœuvres by which the king forced the Saxon army, under Count Rutowski, into a most dangerous position near Pirna, where the enemy, being unable to extricate themselves, were compelled to surrender almost without a shot being fired. In the battle of Lowositz, on the 1st of October, 1756, Augustus won fresh laurels; his name was ranked among those of the first Prussian generals, and his brother the king gave him the most decisive proofs of his esteem. After the loss of the battle of Kollin (18th of June, 1757), the king, being compelled to evacuate Bohemia, appointed Augustus to command the rear of the beaten army, which he led back into Saxony. In order to check the Austrians as long as possible, Augustus, with 30,000 men, occupied a strong position near Leipa, not far from Zittau; but being attacked by an overwhelming force under the Austrian commander-in-chief Count Daun, he was compelled to abandon his position and to make a hasty retreat. This, however, he effected as well as circumstances would allow. The king, who had not expected this result, blamed Augustus and the officers of his staff in severe terms, charging them with incapacity and treating them with contempt. Prince Augustus attempted to justify himself, and a long correspondence was carried on between him and the king, the greater part of which is given in "*Recueil de Lettres de S. M. le Roi de Prusse, pour servir à l'Histoire de la dernière Guerre*," Leipzig, 1772. However, the king could not be induced to form a better opinion of his brother, who, on the command having been taken from him, gave up his military career, and retired to Berlin. Persuaded that he had done his best, and that he had only yielded to circumstances over which he had no control, Prince Augustus abandoned himself to sorrow, and, before a complete reconciliation had taken place between him and the king, he died at Oranienburg, near Berlin, on the 28th of June, 1758, at the age of thirty-six. As to his military activity, the reader will find a good account in Archenholz's "*History of the Seven Years' War*," and in the works of King Frederick II. Prince Augustus was married to Louise-Amalie, daughter of George I., King of Great Britain, and Elector of Hanover, by whom he had issue—Frederick William, who succeeded his uncle Frederick II. as King of Prussia; Frederick Henry Charles, who died at the age of twenty; and Friederike Sophie Wilhelmine, who married William V., Hereditary Stadtholder of the United Provinces of the Netherlands. Prince Augustus was the great-grandfather of the present King of Prussia.

(*Preussische National-Encyclopädie*; Pauli, *Leben Grosser Helden*, vol. ii.) W. P.

AUGUSTUS EMIL LEOPOLD, Duke of SAXE-GOTHA and ALTENBURG, the eldest son of Duke Ernest II., and Charlotte Amalie, Princess of Saxe-Meiningen, was born at Gotha on the 23rd of November, 1772. He finished his education at Geneva, where he lived several years with his younger brother Frederick, and, after having returned to Gotha, married, in 1797, Louise Charlotte, Princess of Mecklenburg-Schwerin, whom he lost in 1800, whereupon he concluded a second marriage with Caroline Amalie, Princess of Hesse-Cassel. He succeeded his father in 1804, and displayed great energy and activity during the war between France and Prussia, in 1806 and 1807, when his dominions suffered very much from both the belligerent parties, and would have suffered much more but for the resolute character of Augustus. Being an ally of Prussia, his duchy became an easy conquest to Napoleon, but the duke nevertheless remained in his capital, Gotha, for the protection of his subjects, and finally removed all danger by adhering to the Rhenish Confederation, together with the Elector and the other dukes of Saxony, except the Duke of Saxe-Coburg. This took place before the war was finished by the peace of Tilsit in 1807. Augustus was a sincere admirer of Napoleon, who in his turn was pleased with the amiable and noble conduct of the duke. Rudolph Zacharias Becker, a well-known author, having spoken rather freely against the French government, French gendarmes suddenly seized him in his house at Gotha, and brought him to the fortress of Magdeburg, where he was imprisoned (1811). The fate of Palm, a German bookseller, who was shot a few years before by order of Napoleon, for having kept in his shop a book, the contents of which were unknown to him, but in which the French government was severely attacked, made the friends of Becker tremble for his life, and they made an unsuccessful attempt to obtain his liberty. Some years after Becker's imprisonment Napoleon happened to pass through Gotha, and during the short time that was employed in changing the horses of his carriage, Duke Augustus suddenly appeared at the carriage door holding Becker's trembling wife by his hand, whom he presented to the French emperor as the wife of an innocent victim of the police, and that his majesty would restore a husband to his family and a useful and faithful servant to the duke his master. Napoleon complied with the request without hesitating, consoled the lady, and only added, he wished this might be a lesson for Becker (1813). During the retreat of the French army after the battle of Leipzig (16th—19th of October, 1813), the dominions of the duke were again exposed to the calamities of war,

but having large stores of provisions, which he gave away with great liberality, Augustus succeeded in hastening both the retreat of the French and the pursuit of the victorious Prussians and their allies, and his duchy was consequently soon delivered from those dangerous visitors. After the peace of Paris, in 1814, Augustus was admitted among the sovereign members of the German Confederation, and spent the following years between literary occupations and the cares of government. He died suddenly on the 17th of May, 1822, and having left no male issue, was succeeded by his brother Frederick, the last duke of Saxe-Gotha and Altenburg. Augustus was the maternal grandfather of Prince Albert of Saxe-Coburg-Gotha, the husband of Queen Victoria, his only daughter, whom he had by his first wife, having married, in 1817, Duke Ernest of Saxe-Coburg, the father of Prince Albert. Duke Augustus was a liberal patron of the fine arts and literature, and he wrote several philosophical and æsthetical novels, in which he displayed a fertile imagination. Only one of these works was published. This is "Kyllenion," or "Auch ich war in Arkadien," Gotha, 1805, 8vo, a series of idyls and reflections on the beauty of nature, interwoven with songs set to music by the author. His other works, however, though not printed, became known by circulating in MS. (Wolff, *Encyclopädie der Deutschen National-Literatur*, vol. i. p. 102, &c.; *Conversations-Lexicon*; Jacob, *Vermischte Schriften*, vol. i.; *Memoria Augusti Ducis Saxonie, Principis Gothanorum*, &c. 2nd edit. Gotha, 1823.) W. P.

AUGUSTUS I., Elector of Saxony, surnamed "the empire's heart, eye, and hand," held a conspicuous rank among the German princes of the sixteenth century. He was the second son of Henry the Pious, Duke of Saxony, and Catharine, daughter of Magnus, Duke of Mecklenburg. He was born at Freiberg, on the 31st of July, 1526. Being the younger son of a younger son of the head of a younger branch of the house of Saxony, he had little chance to rise to power. He rose under the following circumstances:—

Frederick II., the Pacific, Elector and Duke of Saxony, who died in 1464, left two sons, between whom he divided his dominions: Ernest, the elder, received the electorate, and became the founder of the Ernestine, now ducal branch of Saxony; and Albert, the younger, received a considerable portion of those dominions which his father possessed besides the electorate, and which the son acquired as the duchy of Saxony: Albert was the founder of the younger, or Albertine, now the royal branch of Saxony. A descendant of Ernest was the Elector John Frederick the Magnanimous, who, being the chief of the league of Schmalkalden, ventured on a war with the Emperor Charles V., but was defeated in the battle of Mühlberg,

in 1547, made prisoner, and sentenced to be beheaded. However, he was pardoned by the Emperor, and only kept in prison, on condition of renouncing his electoral dignity, the whole extent of the electoral dominions, and all those territories which he possessed under any other title, except his allodial property, or, in short, the dominions of the Ernestine branch, except the principality of Saxe-Coburg, with which his brother John Ernest was invested. All these dominions and the electorship were given to Moritz, Duke of Saxony, a descendant of Duke Albert mentioned above. This is the same Moritz who assisted the Emperor Charles V. when powerless, and made war upon him when powerful, for his own interest, as well as for the oppressed Protestant faith, and compelled Charles to conclude the peace of Passau (30th of July, 1552), by which Moritz obtained his objects. Moritz was the elder brother of Augustus, the subject of this article, who thus suddenly got the chance of becoming the most powerful prince of the empire, Moritz having no male issue. Moritz having been killed in the battle of Sievershausen (1553), which his troops gained over Albrecht Alcibiades, Margrave of Brandenburg-Culmbach, Augustus succeeded him in the electorate, as well as in his other dominions; the succession to the electorate, to which he had originally no legal title, was granted him in 1548, at the Diet of Augsburg, where he did homage for it to the Emperor.

Augustus had received a very careful and learned education. In his youth he went to the grammar-school of his native town Freiberg, carrying his books under his arm, like other boys, and playing with them after school in the pleasure-grounds and public places of the town. For some time he was at the court of the Roman king Ferdinand I., at Prague, and there formed a lasting friendship with the Archduke Maximilian, who afterwards succeeded his father Ferdinand as emperor, and was early known for his learning. Thence he was sent to the university of Leipzig, and intrusted to the care of John Ruvius, a good scholar, who was head-master of the school at Freiberg, but left that place after having been appointed instructor to Augustus. When he became of age, his brother Moritz ceded to him the revenues of some districts near Weissenfels, where he used to live in a very retired way, except when he was called to govern the electorate during the frequent absences of Moritz, who had great confidence in his brother. In 1548 Augustus married Anne, daughter of Christian III., King of Denmark, an excellent woman, who had received an education which made her worthy of her husband.

Having succeeded his brother in 1553, Augustus was soon involved in great difficulties, which arose from the deposition of

the Elector John Frederick. Being released from captivity, this prince contested the legality of his deposition; but, after long negotiations, he at last signed the treaty of Naumburg (24th of February, 1554), by which the title of Elector was granted to him for life; but he was obliged to give up all his other claims, in return for which he received as his own a considerable portion of the Saxon dominions in Thuringia. This portion was augmented, after the death of his brother, John Ernest, who died childless, by the principality of Saxe-Coburg, and the whole was afterwards divided among the sons of John Frederick, who founded the present branches of Saxe-Weimar, Saxe-Coburg-Gotha, Saxe-Meiningen, and Saxe-Altenburg.

While Moritz founded the power of his house by the sword, Augustus augmented and consolidated it by profitable transactions and a wise administration. His conduct towards his cousins of the Ernestine branch, however, was not generous. Wilhelm von Grumbach, an assassin, who was under the ban of the empire, having been received as guest and protected by John Frederick, Duke of Saxe-Gotha, a son of the Elector John Frederick, the ban was likewise pronounced against the duke, and Augustus did not blush to accept the commission of proceeding against him according to the constitution of the empire, that is, sword in hand. The unfortunate duke was defeated, made prisoner, and compelled to cede to Augustus a considerable portion of his dominions, on condition, however, that he might purchase it back within a certain time. But in order to prevent this, Augustus refused to restore the duke to liberty, and after a captivity of twenty-eight years, John Frederick died in prison, and the territory in question was permanently united with the electorate. Augustus was no less blameable in his conduct towards the sons of John William of Saxe-Weimar, another son of the deposed Elector; he forced himself upon them as their guardian, and deprived them of half of the county of Henneberg, to the whole of which they were entitled. Within the limits of the electorate there were three sovereign bishoprics, Merseburg, Naumburg, and Meissen, the inhabitants of which were then mostly Protestants. With regard to these, Augustus imitated the policy of the other Protestant princes, who, since the Reformation, tried to reform the bishoprics, and to convert them into secular territories, hereditary in their respective families, although they still preserved the name of bishoprics, by which term all hereditary succession was apparently excluded. These three bishoprics became the prey of the Electors of Saxony, who for a long period had them governed by younger sons of their family, with the title of administrators, till they were finally incorporated with

the electorate. The Counts of Mansfeld having been involved in great pecuniary difficulties, Augustus, their principal liege lord, and the Bishops of Magdeburg and Halberstadt, to whom the counts owed allegiance for some smaller fiefs, contrived the sequestration of the fine county of Mansfeld, the administration of which was henceforth regulated by the three liege lords, who undertook to divide the revenues among the creditors, till the whole debt should be paid off. In 1579 Augustus became the sole trustee. It does not appear how much the creditors received, but it is known that when the last Count of Mansfeld died in 1780, the county was still under sequestration, having been so during two hundred and ten years (1570 to 1780): it was finally united with Saxony. However equivocal the means were by which Augustus aggrandized his dominions, he governed them with wisdom, and his reign is the first instance of a complete system of government having been constructed in a German state, on the basis of those numerous rights and privileges which the German princes gradually wrested from the emperor and the empire, till the emperor was completely destitute of all power, and they themselves were sovereign princes. Augustus began with reforming ecclesiastical affairs. The principles of Philip Melancthon having been adopted by a great number of Saxon divines, who, being more tolerant than Luther, made some successful steps towards a complete union between the Lutheran faith as laid down in the Confession of Augsburg and the belief of the Zwinglists and Calvinists, those divines received the name of Philippists, and were accused of Crypto-Calvinism. Augustus was an orthodox Lutheran, but not well informed of the intentions of the Philippists, which he would never have sanctioned if he had known them, and he consequently supported their exertions, ordering that the "*Corpus Doctrinæ Christianæ*," which was published by Vögelin at Leipzig in 1560, and contained several of the principal treatises of Melancthon, should be a symbolical book of the Lutheran church in Saxony. Encouraged by this success, the Philippists published in 1574 a work entitled "*Exegesis perspicua Controversiæ de Cæna Domini*," in which they not only maintained their opinion on the eucharist, but attacked the opinion of Luther on that subject. The Electress Anna now showed Augustus that the Philippists did not intend to unite the three creeds by introducing Luther's principles into the faith of the Reformed and the Calvinists, but by adapting the Lutheran creed to the dogmas of the Swiss reformers, and no sooner had Augustus perceived that difference than he gave way to anger, and ordered the principal leaders and protectors of the Philippists to be punished. Stössel and Schütz, both divines, and Caspar Peucerus, the learned physician, were ba-

nished, and the ringleader of all, the Elector's privy-councillor Craean, died in consequence of the tortures which were employed in extracting from him a confession (1575). Peucerus gives an account of these cruel proceedings in his work "*Historia Carcerum et Liberationis Divinæ*," Zürich, 1606, 8vo. Alarmed by the boldness of the Philippists, and trembling for the fate of the orthodox Lutheran faith, Augustus displayed great activity in establishing that faith on a solid basis. As early as 1576, he succeeded in assembling a body of distinguished divines at Torgau, who recorded their religious belief in a work called the "*Book of Torgau*" ("*Das Torgauer Buch*"), which was sent to the first Lutheran divines, and several of the Lutheran members of the empire, with a request that they would give their opinion on its orthodoxy. The answer being favourable, Dr. J. Andreae, Dr. Selnecker, and Dr. Chemnitz, all first-rate theologians, met at Kloster-Bergen near Magdeburg, and taking the *Book of Torgau* as their basis, composed the "*Concordia*," or "*Concordien-Formel*," printed in 1580, which an eminent divine, J. G. Walch, in his "*Christliches Concordien-Buch*," describes as "a summary exposition of the religious points contested between the divines of the Confession of Augsburg, explained and compared with Christian feelings and according to the Gospel." The clergy and the schoolmasters of the electorate and ducal Saxony were compelled to swear on the "*Concordien-Formel*," or to resign their functions, and this work thus became a symbolical book, and greatly contributed to the well organized establishment of the Lutheran faith in Saxony. Augustus tried to introduce it also into the other Lutheran countries of Germany, but he succeeded only partially, for the reigning princes of those countries were for the most part Calvinists or Zwinglists. [ANDREÆ, JACOB.]

Augustus as a legislator holds a high rank among the princes of his time. No sooner had he succeeded his brother, than he endeavoured to obtain the "*privilegium de non appellando*," which the emperor granted him in 1559. This privilege was most eagerly sought for by the German princes, inasmuch as it conferred authority in civil and criminal matters over their subjects, which was originally vested in the *Reichs-Kammergericht*, or the imperial court of chancery at Speier, and since 1688 at Wetzlar; and in the *Reichs-Hofrath*, or supreme imperial court at Vienna. The *privilegium de non appellando* was granted by the Golden Bull to the Electors, but only for that inalienable and indivisible part of their dominions which constituted the electorates in the original and narrower meaning of the word; but in 1559 Augustus obtained it for all his dominions. In the same year he established a supreme court of redress (*Appellations-*

Gericht) at Wittenberg. At that time there was great confusion in Germany in the law. The national laws were partly written, such as the *Sachsen-Spiegel* (the Mirror of the Saxons), which was the code for the greater part of northern Germany, and the *Schwaben-Spiegel* (the Mirror of the Swabians), the code for southern Germany; but there was also a variety of customs and traditional laws, of a more local character, many of which were also written and were called "*Land-Rechte*." The study of the Pandect of Justinian in Italy having given rise to the celebrated law schools in that country, many learned Germans went thither for the purpose of studying the Roman law, and when they were afterwards employed in judicial functions in their native country they gradually introduced Roman principles into the system of German law. The learned jurists were generally employed in the higher courts of justice and in the chanceries of the princes, to whom the spirit of the Roman law was agreeable for many reasons, among which it will be sufficient to mention that the Roman law, as introduced into Germany, was the law of the Justinian period, which was pervaded by the principles of absolutism, and which distinctly declared that the will of the prince is law. The Romanists, as the learned jurists were called, gradually accustomed themselves to consider the Roman law as much better than the German, which, in their eyes, was a code for barbarians, and, neglecting to study the national law, they gave their decisions according to Roman principles; and as there were many civil institutions in Germany which were entirely unknown to the Romans, they took some analogous Roman principle of law as their model, and made their decisions conformable to it. This was particularly the case in suits about real property and the law of things, so that the various hereditary tenements, and the various duties to which the tenants were liable, or, in other words, the rights to which the lord was entitled, were treated by those jurists on the principle of the Roman *emphyteusis* and *servitutes*. The confusion which arose from this state of things, and the bitter complaints, especially among the peasantry, caused serious apprehensions for the public peace, and judicial reforms were of urgent necessity. Towards such reforms Augustus directed his attention, and assisted by able jurists and statesmen, among whom Melchior von Ossa held an eminent rank, he issued numerous regulations, which were partly printed in 1572 under the title of "*Constitutiones Augusti*." These "*Constitutiones*" and such other laws as we shall mention hereafter, are the groundwork of the present Saxon code; it cannot be denied that Augustus and his councillors were guided by Roman principles, but however oppressive they were in some instances, they were laid down

clearly, and they put an end to the existing confusion; the spirit of the Roman law is especially visible in the new system of civil and criminal procedure, which was so well regulated that the Saxon procedure was henceforth considered in the German universities as a model, and lectures on it were delivered in many states where the administration of justice was not so well regulated as in Saxony. Among the laws issued separately, and which were not called Constitutions, the principal were those on police, issued in 1555, the mint, issued in 1558, the ecclesiastical courts, schools, and the like matters, issued in 1550, and those on mines, issued during the period from 1554 till 1573, and which not only regulated the law as to the opening of mines, but also the technical part of mining. The Saxon mines were so rich that the country, and especially the princes, drew a considerable part of their wealth from them; the silver produced by the mines of Freiberg only, during the course of the eighteenth century, amounted to about three million two hundred thousand thalers, and the yearly produce of the mines in the Erzgebirge amounts at present to one million and a half of thalers. Ever since the regulations of Augustus, Freiberg has been renowned for its mining academy, which is not surpassed by any in Europe. The finances were equally well administered, the people were no longer arbitrarily taxed, and manufactures were extended and improved by many thousands of Flemings and Dutchmen, who fled from the Spanish tyranny in the Netherlands, and were well received in Saxony. Augustus was fond of agriculture, and by the good management of his private estates he showed his subjects how they ought to cultivate their own. He forced his subjects by a decree to plant yearly a certain number of fruit-trees, of which he had such extensive plantations that he could sell 60,000 in the course of one year. When he travelled he always carried boxes of seeds with him, which he distributed among the peasants: and he wrote "*Künstlich Obst und Garten-Büchlein*" (a book on the art of gardening and training fruit-trees), which was printed, but in what year the authorities do not state. All his regulations were minute in the extreme; in short, he was a methodical, clever man, who had his own peculiar notions of justice, where his own interest was concerned, and kept more to the letter of the law than to the spirit; he put everything in order, right or wrong, and by enforcing his laws wherever he could, he prevented his subjects from acting towards their neighbours as he had acted towards his. He was courted by the emperor and foreign powers, and he was the first among the German princes who kept regular ambassadors at foreign courts; at the diet and in the imperial cabinet he exercised such influence that Thuanus called him

"Conciliator ac moderator rerum Imperii."

In 1584 he appointed his son Christian co-regent. Having lost his wife in 1585, he married, in 1586, Agnes Hedwig, Princess of Anhalt, who was only thirteen, but he died a few weeks after the marriage, on the 11th of February, 1586. By his first wife he had fifteen children, all of whom died before him, except a son, Christian, and three daughters. (Böttiger, *Geschichte des Kurstaates und Königreiches Sachsen*, vol. i. p. 211, &c.; Weisse, *Geschichte der Chursächsischen Staaten*, vol. iii.; Eichhorn, *Deutsche Staats und Rechts-Geschichte*, p. 469, &c.; Hommel, *Electo Augustus, Saxonia Legislator*, Leipzig, 1765, 4to.; Diemer, *Observationes de Meritis Augusti Ducis Electoris Saxonie*, Leipzig, 1809, 4to.) W. P.

AUGUSTUS FREDERICK, PRINCE of GREAT BRITAIN AND IRELAND and DUKE of SUSSEX, the sixth son and ninth child of George III., was born at Buckingham Palace, on the 27th of January, 1773. After having made some progress in his studies under private tuition, he went to the university of Göttingen, and subsequently travelled in Italy. During this tour, and while still under age, he contracted a marriage with Lady Augusta Murray, second daughter of the Earl of Dunmore in Scotland, of which he gave the following account in a letter to Lord Erskine: "In the month of December, 1792, being on my travels, I got acquainted at Rome with Lady Dunmore and her two daughters, who were just come from Naples. Englishmen, when they meet in foreign countries, generally keep their own national society; such was exactly my case. I used to live a great deal with my fellow-countrymen. The well-known accomplishments of my wife, then Lady Augusta Murray, caught my peculiar attention. After four months' intimacy, by which I got more particularly acquainted with all her endearing qualities, I offered her my hand, unknown to her family, being certain beforehand of the objections Lady Dunmore would have made had she been informed of my intentions. The candour and generosity my wife showed on this occasion by refusing the proposal, and showing me the personal disadvantage I should draw upon myself, instead of checking my endeavours, served only

power could ever more have extinguish. At length, after having convinced Augusta of the impossibility of living without her, I found an English clergyman, and we were married, at Rome, in the month of April, 1793, according to the rites of the English church." A doubt having arisen whether, according to the principles of the *lex domicilii*, any marriage performed by a Protestant clergyman in Rome, where there is no British representative, could be valid, the ceremony was repeated at St. George's, Hanover Square,

London, on the 5th of December, 1793. By the act 12 George III. c. 111, called the Royal Marriage Act, it was declared, with certain exceptions, which did not include the Duke of Sussex, "that no descendant of his late Majesty King George II. shall be capable of contracting matrimony without the previous consent of His Majesty," "and that every marriage or matrimonial contract of any such descendant, without such consent first had and obtained, shall be null and void to all intents and purposes whatsoever." On the ground of this enactment, and at the instance of the crown, the marriage of the Duke of Sussex was, in 1794, declared in the Prerogative Court of Canterbury to be null and void. Owing to circumstances connected with the conduct of this case, which it would be out of place here to explain, it is considered by lawyers that it leaves the question, which it professes to decide, still open to discussion upon different grounds from those on which it was decided. Among the various causes of complexity, in which a full inquiry into the application of such an Act to parties living abroad, and of whom the one was of Scottish origin, while the other was, in the eye of the law, as much Scottish and Irish as he was English, there is the circumstance that the statute was passed before the union with Ireland, and that it contains provisions which, if they were pleaded in a Scottish court, might be found not to have reference to that part of the island, but to be applicable solely to the statutory marriage-law of England. An opinion obtained from Dr. Lushington and Mr. Griffith Richards, July 13, 1831, is to the effect that the Royal Marriage Act does not extend to marriages contracted "beyond the limits of British jurisdiction, and that the marriage of his royal highness at Rome was not a marriage impeachable under that statute." In fulfilment of a recommendation in this opinion, a bill was afterwards filed in Chancery to perpetuate the testimony of the clergyman who had solemnized the marriage. The duke was for some years separated from Lady Augusta. She died on the 5th of March, 1834; and the fruit of the union was a son, Colonel Sir Augustus Frederick d'Este, born 13th of January, 1794, and a daughter, Ellen Augusta d'Este, born 11th of August, 1801, who both survived their parents. Prince Augustus was raised to the peerage on the 27th of November, 1801, when he received patents as Baron Arklow, Earl of Inverness, and Duke of Sussex. Parliament voted him an income of 12,000*l.* a year, which was afterwards increased to 18,000*l.* The Duke of Sussex early adopted, and was to the last days of his life a steady and persevering advocate of the liberal side in politics. In his votes and speeches, at various times, he supported the abolition of the slave-trade and of slavery, and the removal of the Roman Catholic and

Jewish disabilities. He was a friend to religious toleration in its widest sense, including the abolition of all civil distinctions founded on differences in religious creed. He took a warm and active interest in the progress of the Reform Bill, and gave his support to the principles of free trade. He was also connected with many public and benevolent institutions. On his eldest brother becoming Prince Regent in 1810, the Duke of Sussex became Grand Master of the United Order of Free Masons of England and Wales. In 1816 he became President of the Society of Arts. On the 30th of November, 1830, he became President of the Royal Society. There was much difference of opinion within the Society as to the propriety of this choice, arising out of a fear that it might form a precedent for converting the official stations of office-bearers in learned bodies into appendages of rank. In the choice of new members of the council, preparatory to the election of a president, the list put before the members by the existing council was prepared with the view of elevating Mr. (now Sir John) Herschel to the chair; and, in reality, the appointment of the Duke of Sussex arose out of an appeal from the nomination of the council to the votes of the Society. The votes for the duke as a member of the council were 119; for Mr. Herschel, 111. The duke retired from the presidency in 1839. It was said that his limited income prevented him from dispensing to his satisfaction the hospitalities which were expected from him in such a situation. Some years before his death he contracted a second marriage, without acceding to the terms of the Royal Marriage Act, with the Lady Cecilia Letitia Buggin (widow of Sir George Buggin), who, on the 30th of March, 1840, was raised to the dignity of Duchess of Inverness. His royal highness died at Kensington Palace, on the 21st of April, 1843. The events of his life portray his character. He was free from all ostentation and all pride of rank. In whatever class of society he might have been placed, he would have been one of those whose sympathies extend as much to those below them as to those above them; and the fear expressed at the commencement of his presidency of the Royal Society, "that a check would inevitably be given to that freedom of language and conduct which is indispensable to the business of an institution having for its primary objects the discovery and application of scientific truth," however just as a general anticipation, was not exemplified in this particular instance. He was bountiful to many institutions for purposes of charity and social improvement; and, notwithstanding this drain on his comparatively limited means, he left behind him one of the most magnificent private libraries in Britain. His librarian, Dr. Pettigrew, commenced an account of the more valuable works in this collection, with critical remarks, biographical

notices, and engraved illustrations, under the title "Bibliotheca Sussexiana; a descriptive Catalogue, accompanied by historical and biographical notices, of the manuscripts and printed books contained in the library of H. R. H. the Duke of Sussex in Kensington Palace." The first volume, relating to theological and Biblical MSS. in various languages, appeared in two parts in 1827. The second volume, relating solely to editions of the Bible and of portions of the Bible, was printed in 1839. It appears that in 1827 the library consisted of upwards of 50,000 volumes, 12,000 of which were theological. (*Gent. Mag.*, new series, xix. 645—652; Debbet, *Peerage*; *Papers elucidating the Claims and explaining the Proceedings in Chancery of Sir Augustus d'Este*, 1832 (privately printed); Dillon, *Case of the Children of H. R. H. the Duke of Sussex*; *Law Magazine*, vii. 176—183; *A Statement of Circumstances connected with the late Election for the Presidency of the Royal Society*, 1831; Pettigrew, *Bibliotheca Sussexiana*.) J. H. B.

AUGUSTUS OF UDINE, so called from his native town in the north-east corner of Italy, was one of the most obscure among the small Latin poets of the sixteenth century. His real name was Publio Augusto Graziani. He was a public teacher at Trieste and Udine, and his local fame is attested by the existence of a medal struck in his honour. He was dead before the publication of a volume of

"Augusti Vatis Ode," Venice, 1529, 4to. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

AULAF, or ANLAF. In the history of the Anglo-Saxon period in England, during the reigns of Athelstan and his brothers Edmund I. and Edred, frequent mention occurs of Danish princes of Northumbria, whose name is variously written Anlaf, Anlaf, Analaph, Analav, or Onlaf, sometimes Latinized by the addition of the syllable *us*. In the Irish annals, the name is variously written Amlaibh, Amlaibh, Amhlaibh, Amlaibh, Amlaioibh, Amlaioimh, Anlaim, Amlaibh, and Anlaf. The ancient Danish writers give the form Olaf, Latinized Olaus. Modern English historians commonly write Anlaf, as the name of the Anglo-Danish princes of Northumbria; in other cases, the name is usually, in English, written Olave.* Sir Francis Palgrave suggests, but with hesitation, that Anlaf is the ancient form, of which Anlaf is a corruption.

There is as much perplexity in the history of these princes as in the orthography of their name. The two most conspicuous are by

some of our principal historians, including William of Malmesbury and Simeon of Durham, regarded as one; and of those who distinguish between the two, some connect particular events with one which others connect with the other. We give with hesitation the following notices.

AULAF, or ANLAF, son of Sihtric. There seems reason to identify Sihtric, the Danish prince of Northumbria, who married Athelstan's sister, and died about A.D. 926, with the Sitruc or Sitrucc, grandson of Iomhair or Imair, a Danish chief, powerful in Ireland, whose death is recorded by the Irish annalists as happening about that time. When Guthfrith or Guthferth and Aulaf, sons of Sihtric, were expelled from Northumbria by Athelstan [ATHELSTAN], Aulaf fled to Ireland, where he carried on hostilities with the natives, and possibly assisted in the recovery of Dublin, from which, after Sihtric's death, the Danes had been for a short time expelled. In 934 he plundered the island in Loch "Gabbhair," and the crypt of "Cnoghbai." He married a daughter of Constantine, King of Scotland, but at what period is not known, except that it was not later than A.D. 937. In A.D. 937 or 938 he attempted, with the aid of Constantine and other allies, to recover Northumbria, and entered the Humber with a fleet of above six hundred vessels, and a force which Mr. Turner estimates at forty thousand men. At first he met with some success; but Athelstan, having collected an army, routed the invaders at Brunanburh with great slaughter. Aulaf and Constantine escaped, but many of their subordinate chiefs fell in the battle. William of Malmesbury records that Aulaf, before the battle, explored Athelstan's camp in the disguise of a harper, but was discovered by a soldier, whose notice was attracted by seeing him hide in the ground the money given him as the reward of his minstrelsy, and which his pride would not suffer him to carry away. The soldier, having once served under Aulaf, allowed him to pass without hindrance; but after he was gone, informed Athelstan who he was, and advised him to remove his tent, excusing his allowing his escape on the plea that he had formerly taken the oath of allegiance to him. The following night Aulaf broke into the Anglo-Saxon camp, and slew a bishop and his retinue, who occupied the spot from which Athelstan's tent had been removed. The Saga of Egil Skallagrim describes minutely the events and negotiations which preceded the battle.*

In A.D. 938 or 939 Aulaf was again in Ireland, and plundered Kilcullen; but nothing further is known of him until A.D. 943, when he succeeded Aulaf, son of Godfred, or Guthfrith, or Guthferth, in a part of the

* There is a mode of pronouncing this name, of evidently ancient use, still preserved in Norfolk, and perhaps elsewhere—"Ooley." With the prefix "Saint," it forms "Saint-Ooley;" from whence, by corruption, is formed the name of a well-known street in the metropolis (in Southwark), "Tooley Street," properly "St. Olave's Street," from the adjacent St. Olave's Church.

* This Saga describes Aulaf (Olaf) as born of a Scottish father and a Danish mother of the race of Ragnar Lodbrok, and makes him King of Scotland. It gives to him the surname of "Rufus," the Red.

Danish kingdom of Northumbria. Edmund, who had succeeded Athelstan, anxious to restore the supremacy of the Anglo-Saxon dynasty, which he had previously been obliged to surrender, attacked the Northumbrian Danes, and took from them the five "burghs," as they were termed, of Lincoln, Nottingham, Derby, Stamford, and Leicester, and all the rest of Danish Mercia, and probably East Anglia, all which Aulaf, the son of Guthferth, had possessed. Aulaf was obliged to submit. He renounced paganism, and received Christian baptism, Edmund being his sponsor. Reginald, son of Guthferth, a Danish chieftain who possessed York with a part of Northumbria, was also obliged to submit and profess Christianity; and Edmund assisted at his confirmation. But both the Danish princes were shortly after obliged to flee, and Edmund reduced Northumbria under his immediate dominion. Henry of Huntingdon charges the two Danish princes with breaking their treaty with Edmund, and so incurring this expulsion.

After the death of Edmund, Aulaf returned with a considerable fleet to Northumbria; and though the Northumbrians had taken an oath of allegiance to Edred, brother and successor of Edmund, they gladly received Aulaf, who, however, held only a part of Northumbria, the rest, with the city of York, being occupied by Eric, or Irc, the son of Harold. After holding his dominions for four years, his subjects (about A.D. 952) expelled him, and transferred their allegiance to Eric, who thus became ruler of all Northumbria, from which he was, however, soon expelled by Edred. A passage in Henry of Huntingdon seems to intimate that Aulaf recovered his dominions "for a short time;" but no other author, so far as we are aware, notices the fact. Hoveden mentions that "Amancus, the son of Onlaf," was killed at the time of Eric's expulsion from Northumberland; but it is not clear that he was the son of this Aulaf. Maccus, a son of Aulaf, apparently this Aulaf, is said by some writers to have been one of those by whom Eric, then a fugitive, was slain on Stainmoor; and the rivalry of Aulaf and Eric renders the statement not improbable.

After his expulsion from Northumbria, in the reign of Edred, Aulaf appears to have given up all further designs upon that country, convinced probably of his inability to struggle against the Anglo-Saxon princes, and having his attention occupied by affairs in Ireland, where, in A.D. 945, on the expulsion of Blacar, or Blacarius, a son of Guthferth (and apparently nephew of Aulaf), from Dublin, he became ruler of the Danes of that city. In 956 he was engaged in hostilities with Congalach, King of Ireland, whom he defeated and slew at "Taig Guirann," or "Tighiogran." In 962 he gained a great victory over a Danish chief, "Sihtrie the

crooked," who had, with his fleet, committed great ravages and amassed great booty. This victory is ascribed by the Irish annalists (the "Four Masters") to the superior skill of Aulaf. Two years after he sustained a defeat from the men of Ossory at Inis-Teoc, or the Isle of Teoc. In 967 Muiredhach, or Murdoch, heir to the kingdom of Leinster, was killed by Aulaf, "prince of the strangers" (the Danes), apparently our Aulaf; and in A.D. 977, two Irish princes, Muircertach or Murcertach, son of Donald O'Neil, and Congalach, son of another Donald, were killed by Aulaf, apparently in battle, but where is not stated; and in 978, Ughar, King of Leinster, and other princes, fell in battle against the Danes of Dublin, at Bethland, or Baethlann, or Bithlaide; but whether Aulaf was present in the engagement is not mentioned. In the same year an Aulaf (apparently the subject of this article) was engaged in battle against Donald O'Neil, King of Ireland, at Killmon. In 980 Aulaf lost his son and heir, Ragnall, or Reginald, in a defeat which his sons received from the Irish; and the same year he went on a pilgrimage to Iona, and there died. He must have been an old man, but there are not sufficient data to ascertain his age. Glun-iarn, or "Iron-knee," Sihtrie, Harold, and Dubgal, or Dubgallus, are called in the Irish Chronicles sons of Aulaf, but whether of this or another Aulaf is not clear.

AULAF, son of Guthfrith or Guthferth. It is probable that this Guthferth (the Irish writers give his name with several variations) was the son of Sihtrie; so that this Aulaf was the nephew of the preceding. In A.D. 929 Kildare was plundered by Danes from Waterford, under "the son of Guthferth;" but whether by Aulaf or another son is not clear. In A.D. 932 Aulaf plundered Armagh and the kingdom of Ulster, but was at length defeated by the natives under Muircertach O'Neil. In A.D. 937 he set out from Dublin to attack another band of Danes at Loch "Ribh," under another Aulaf "of the scald-head," whom he made prisoner and destroyed his ships. As the Danes soon after abandoned Dublin, their principal stronghold in Ireland, in order to concentrate their forces for the invasion of Northumbria (A.D. 937 or 938), under Aulaf the son of Sihtrie, it is not unlikely that Aulaf the son of Guthferth was engaged in that expedition. In A.D. 938 he returned to Dublin, and plundered Killeullen; but in A.D. 939 he was obliged to quit Dublin again. About the commencement of the reign of Edmund, successor of Athelstan (A.D. 941), Aulaf invaded England, advanced to York, and having been received by the Northumbrian Danes, proceeded southward to recover the five burghs of Danish Mercia. He besieged Northampton, but in vain; but he stormed Tamworth, and took Leicester, in which town he was in turn besieged by Edmund. Aulaf, sallying out, gained a victory

over the besieging force, which led to a treaty, negotiated by Odo, Archbishop of Canterbury, on the part of Edmund, and by Wulstan, Archbishop of York, on the part of Aulaf. By this treaty England was divided between the two princes, and Watling Street was made the boundary. All to the north and east of that line was ceded to Aulaf, who thus acquired a wider dominion in England than any previous Danish prince; while all to the south and west remained to Edmund. It was also arranged, that whichever of the two princes died first, the survivor was to inherit his dominions. Aulaf, after the peace, married Alditha, daughter of Orm, a nobleman (whether Anglo-Saxon or Dane is not clear) by whose aid he had gained his victory at Leicester. It is probable that Aulaf made profession of Christianity at this time. He soon afterwards plundered the church of St. Balterus, and burned Tinningham, in consequence of which he was, according to the pseudo Matthew of Westminster, "overtaken by the judgment of God, and died miserably." His treaty with Edmund, his marriage, and his death probably occurred in A.D. 942 and 943: Matthew of Westminster and Hoveden place them rather earlier. He appears to have left a son, Camman, noticed by the Irish chroniclers.

AULAF CUARAIN, a Danish chieftain, contemporary with Aulaf son of Sihtric. The Irish annalists, "The Four Masters," record his going to York A.D. 938 (corrected by O'Connor to 940); but the statement is probably an error, the annalists confounding him with the son of Sihtric. In 946 he plundered Kilcullen. In the following year he was confederated with the Irish against the Danes of Dublin, who were defeated with severe loss. In 949 he was in England, but no exploit is recorded of him; and in A.D. 953 he was again in Ireland, ravaging the coast of Ulidia, or Down. In A.D. 970 he plundered Kells; after which we read no more of him.

AULAF, King of Norway in the time of the Anglo-Saxon king Ethelred II. [OLAF.]

The Anglo-Saxon and other early authorities for the above articles are—the *Saxon Chronicle*, by Ingram; Matthew of Westminster (so called), *Flores Historiarum*; Florence of Worcester; and the writers contained in the collections of Savile, Twysden, and Gale. The Irish authorities, chiefly "The Annals of Ulster" and "The Four Masters," are contained in O'Connor's *Rerum Hibernicarum Scriptores*, 4 vols. 4to. Buckingham, A.D. 1813—1826. The Danish authorities are in Johnstone's *Antiquitates Cello-Scandica*, 4to. Copenhagen, 1786. To these may be added Palgrave's *Rise and Progress of the English Commonwealth*; and *History of England, in the Family Library*; also Turner's *Anglo-Saxons*; and Lingard's *History of England*. J. C. M.

AULAIRE. [SAINT AULAIRE.]

AULA'NIUS EVANDER, an Athenian sculptor, who lived in Rome in the time of Augustus. Pliny mentions him as the restorer of the head of a statue of Diana by Timotheus, which was in the temple of Apollo on the Palatine Hill. Horace is thought by some to refer to this or to some artist named Evander (1 *Sat.* 1, 91), but the passage admits of a better interpretation. The scholiast Porphyrio says that the Evander mentioned by Horace was a chaser in metal (calator) and a statuary, who was taken to Alexandria by Marcus Antonius, and thence carried captive to Rome, where he executed many admired works. (Pliny, *Hist. Nat.* xxxvi. 6; Heindorf, *Notes on the Satires of Horace*.) R. W. jun.

AÜLBER, JOHANN CHRISTOPH, was born at Waiblingen in the year 1671, and studied at Tübingen, where he took his master's degree in 1693. In 1705 he was pastor primarius at Pressburg in Hungary: he returned to his native country in 1711, and, after filling various clerical situations, was made Provost of Herbrechtingen in 1724, and in 1730 Abbot of Königsbrunn. He died on the 2nd of June, 1743. He wrote "Gedächtniss der vor 200 Jahren durch D. Luther angefangenen Reformation." (Jöcher, *Allgemeines Gelehrten Lexicon*.) J. W. J.

AÜLBER, MATTHÆUS, was born at Blaubeuren, in the year 1495. He studied at Tübingen, where he took his degree of doctor in theology. About the year 1518 he removed to Wittenberg, and became a diligent hearer of Luther and Melancthon, and in the following year removed to Reutlingen, where he exerted himself by his preaching to establish the doctrines of the Reformed religion, and succeeded so far as to induce the town to subscribe the Augsburg Confession, in 1530, notwithstanding the danger attendant upon such a step. In 1535 Ulrich, Duke of Würtemberg, associated him with Brentz, Schnepffen, and Blaurer, in the labour of Protestantizing the duchy. He continued in his office of preacher at Reutlingen twenty-nine years, that is, until the 25th of January, 1548, when, the town being compelled to adopt the Interim, Aulber was displaced. On this occasion Duke Ulrich made him counsellor of consistory and cathedral-preacher at Stuttgart, where he remained fourteen years, and exerted himself with much zeal in his office, but in 1562 retired to his native place, because, as it is stated, he would not subscribe to the doctrine of the real presence.

He wrote "Via compendiaria reconciliandi partes de Cena Domini controvertentes," which has been inserted by Christian Matthæus Pfaff in his "Acta et Scripta Publica Ecclesiæ Würtembergicæ," fasc. i., Tübingen, 1720, 4to., together with the letters of Zwinglius to Aulber upon the subject, and other letters addressed to him by Luther,

Melanchthon, and Brentz. He also discusses the same matter in the Prodomus to the "Acta et Scripta," in opposition to V. E. Loscherus. (*Allgemeines Lexicon*, Basle, 1742; Jücher, *Allgem. Gelehrten-Lexicon*.)

J. W. J.

AULBERTUS, SAINT. [AUBERT, SAINT.]

AULBERY, GEORGE, a native of Charmes-sur-Moselle, was secretary to Charles III., Duke of Lorraine, and author of several poems, the principal of which were, a "Cantique sur le Miserere," printed at Nancy, in 1613; and "Hymnes sur l'Ascension de Notre Seigneur," likewise printed at Nancy. He also produced a prose work, "Vie de Saint Sigisbert, Roi d'Austrasie, avec la Description de la Lorraine et de Nancy," dedicated to his patron the duke, Nancy, 8vo. 1616. The dates of his birth and death have not been preserved. (Calmet, *Bibliothèque Lorraine*, p. 30; Goujet, *Bibliothèque Française*, xv. 95.)

J. W.

AULETTA, PIETRO, Maestro di Cappella to the Prince of Belvedere in the early part of the eighteenth century. In 1728 he produced, at Rome, "Ezio," a serious opera, and another entitled "Orazio," at Venice, in 1748.

E. T.

AULICZECK. [AULICECK.]

AULISIO, DOMENICO D', was a native of Naples. According to Giustiniani, he was born on the 14th of January, 1639, but Biagio Troisio and others assign his birth to the year 1649. He studied successively under Muzio Floriati and Lionardo Martena. His talents were great, varied, and precocious. At the age of nineteen years he instructed the young Neapolitan nobility in the arts of poetry and fortification with considerable reputation. He was shortly afterwards appointed by the king, Charles II., to teach fortification in the military school of Pizzofalcone: this post he held twenty-three years. Aulisio was a good linguist: in his lectures on fortification he spoke with equal facility the Spanish, French, and Italian languages; he was also well versed in the Greek, Latin, Hebrew, Chaldee, Syriac, Arabic, and Illyrian. History, chronology, and antiquities, especially numismatics, had been successfully cultivated by him, and also the ancient and modern systems of philosophy, medicine, and the various branches of mathematics. He had studied jurisprudence diligently from a very early age, and although he declined the practice of the courts in order that he might be able to indulge his inclination for literary and scientific pursuits, he accepted the place of extraordinary professor of the Civil Institutes in the University of Naples in 1675. Eight years later he was made ordinary professor of the Civil Institutes; in 1689, ordinary professor of the Codex; and in 1695, on the death of Felice Aquadia, the principal professor of civil law, Aulisio was unanimously elected to

the vacant chair with a salary of 1100 ducats per annum. He acquired great reputation by the manner in which he discharged his duties as professor, and, according to Giannone, he introduced important improvements into the existing mode of communicating legal instruction.

Aulisio was involved in more than one controversy. The most remarkable arose from his opposition to an hypothesis of his uncle the celebrated Lionardo di Capua, advanced in his "Pareri sull' Incertezza della Medicina," who asserted that the rainbow might be seen in an entire circle. The dispute between Aulisio and the partisans of Lionardo became so serious that the viceroy, Luigi della Cerdà, Duke di Medina Celi, judged it expedient to interpose and put an end to all further discussion, fearing that the parties would appeal from the pen to arms. A question of professorial precedence gave rise to another dispute with Niccolò Capasso, and a third originated in his expulsion from the body of the Arcadians of Rome in the year 1711, who struck his name from their list because he refused to take any share in a question which at that time divided the members of the Academy into two parties.

He died on the 29th of January, 1717. It was reported after his death that he had been poisoned, and his nephew Niccolò Ferrara-Aulisio was accused of having perpetrated the crime in order to hasten his possession of his uncle's property. He was imprisoned on the suspicion, although there does not appear to have been any ground for the charge, and only released at the end of two years, through the active exertions of Giannone.

Aulisio was called the polyhistor of his time. Panzini, in his *Life of Giannone*, describes Aulisio as "the most splendid ornament of the University of Naples: profoundly versed in every branch of science; in medicine, philosophy, the learned and Oriental languages; well skilled in Roman, Greek, and Hebrew learning, and a consummate master of jurisprudence."

His works are—1. "De Gymnasii constructione. De Mausolei architectura. De Harmonia Timaica. De Numeris medicis dissert. Pythagorica. His accessit epistola de Colo Mayerano," Naples, 1694, 4to. These are the only works published by the author. When his nephew Niccolò was released from prison, he presented several of his uncle's choicest books and manuscripts to Giannone as a mark of gratitude for the exertions he had made in his behalf. Giannone, who had been Aulisio's favourite pupil, immediately selected the two following works for publication—2. "Commentaria Juris Civilis," 3 tom. Naples, 1719—20, 4to., published again at Naples in 1774—76, 4to. 3. "In IV. Institutum Canoniarum libros Commentaria," Naples, 1721, 4to. Again at Venice in 1738, 8vo., and at Naples in 1752, 8vo.

4. "Delle Scuole sacre, libri due postumi," 2 tom. Naples, 1723, 4to. This work gives the history of the sacred schools of the Jews and Christians, and was edited by the author's nephew, Niccolò Ferrara. 5. "Ragionamenti intorno a' principj della filosofia e teologia degli Assiri ed all' arte d' indovinare degli stessi popoli." These ragionamenti are printed in the "Miscellanea di varie operette," Venice, tom. vi., p. 245. 6. Rime. His verses are scattered through several collections. Nine sonnets are printed in the "Rime scelte di varj illustri poeti Napoletani," Florence (Naples), 1723, 8vo. vol. ii., p. 255. The following works have never been published—1. "Considerazioni sopra i Pareri di Lionardo di Capoa." 2. "Dell' Architettura civile e militare." 3. "Le Scuole della poesia, cioè degli Ebrei e de' Greci, de' Latini, Italiani e Spagnuoli." 4. "Della Lirica e dell' Osiri, ossia poesia Fenicia e loro cronologia." 5. "De polemica et civili architectura." 6. "Mare magnum Rethorum." 7. "Philosophicum Enchiridion." 8. "Descriptio et Disputatio veterum Nunismatum." 9. "Historia de ortu et progressu Medicinæ." This work would have occupied four volumes. The publication was abandoned on the appearance of the works of Daniel le Clerc and Johann Conrad Barchusen upon the same subject. 10. "Istoria delle Antichità Greche ed Ebraiche." 11. "Philosophia Naturæ eclectica." 12. "Gramatica Ebraica." 13. He is also said to have written a history of Naples which was given to Giannone with others of his manuscripts: and it is further reported that Giannone availed himself of this work in his "Storia civile del regno di Napoli," but there appears to be no proof in support of this statement. (*Life of Aulizio*, by Cito, in the *Notizie degli Arcadi Morti*, iii. 65—69; *Life*, by Troisio, prefixed to Aulizio's "Scuole Sacre;" Origlia, *Istoria dello Studio di Napoli*, ii. 106—108; Afflitto, *Memorie degli Scrittori di Napoli*; Giustiniani, *Memorie degli Scrittori legali del regno di Napoli*; Napoli-Signorelli, *Vicende della Coltura nelle Due Sicilie*, v. 99—104.)

J. W. J.

AULIZECK or AULICZECK, DOMINIK, a sculptor, was born at Policzka in Bohemia, in 1734. After he had mastered the first rudiments of drawing and modelling in his own country, he repaired to Vienna, and studied there for some time with an obscure sculptor of that city. He subsequently visited Paris and London, and finally Rome, where he remained some time studying with the architect Cajetano Chiaveri; and he acquired the reputation of a clever sculptor. He gained a prize for the best model in the Academy of St. Luke; and was made a Cavaliere of the order of the Golden Spur by Pope Clement XIII. Aulizeck made several good statues while in Rome, and was enabled to save a small sum, to take home with him to his own

country; but upon his journey back to Germany, he was robbed of 1200 florins by an impostor who gave himself out as a Hungarian bishop. At Munich Aulizeck was introduced to the Count Haimhausen, director of the porcelain manufactory at Nymphenburg, in which he obtained a situation; and he was shortly afterwards made inspector and model-master of the establishment, and was appointed sculptor to the court. In 1782 he was further honoured with the titular rank of privy-counsellor (*hofkammerrath*). He died at Munich, according to Lipowsky, in 1803, or, according to Dr. Nagler, in 1807.

Aulizeck was connected for many years, until 1796, with the porcelain manufactory of Nymphenburg; and the establishment steadily increased in prosperity the whole time that it was under his able management, to which much of its present success is due. There are, in the royal garden of Nymphenburg, four clever statues, larger than life, by Aulizeck, of Jupiter, Juno, Pluto, and Proserpine. (Lipowsky, *Baierisches Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon*, and an account of the porcelain manufactory in the *Bayerische Annalen* for 1834, No. 33; Sötl, *Bildende Kunst in München*.)

R. N. W.

AULNAYE, FRANÇOIS HENRI STANISLAS DE L'. [DELAULNAYE.]

AULNOY, MARIE CATHERINE, COMTESSE D'. [AUNOY.]

AULTANNE, JOSEPH-AUGUSTIN DE FOURNIER, MARQUIS D', a French military commander, was born at Valréas, on the 18th of August, 1759. He entered the army as a cadet at the age of ten, and in 1799 was raised to the rank of general of brigade. He was at the battles of Zürich and Hohenlinden, and having connected himself with Moreau, became for some time an object of suspicion to Napoleon's government. He was afterwards allowed to serve in the campaign in Germany, and as he distinguished himself at Austerlitz and Jena, was made general of division in 1806. After the peace of Tilsit, he was appointed governor of Warsaw, and, afterwards serving in the Peninsular war, he held the office of governor of Toledo. On the return of Napoleon from Elba, he offered his services to Louis XVIII., who appointed him chef-d'état-major-général of the army of the south. Few of the hundred days had passed before he found himself a commander without an army, and he was obliged to capitulate to the new government. As a military man of eminence and a declared opponent of the Emperor, he was subjected to surveillance. On the second return of the Bourbons, he served for some time as commandant of the seventh military division, and then retired into private life. He died on the 7th of January, 1828. (*Biog. Universelle*, Suppl.)

J. H. B.

AULUS, the name of one or more ancient gem-engravers, who lived in or about the time of the early Roman emperors. Bracci, in whose work there are prints of twelve gems from different collections bearing this name, has fancied that he discovered the labour of six different hands in them, both from the workmanship and from the style of the characters of the name, which slightly vary. On three of the gems the name is written *ATAOC*, on the other nine *ATAOT*, "of or by Aulus." The best is that of the head of *Æsculapius*. One of them, according to Bracci, represents *Abdalonymus*, King of *Sidon*. Sillig speaks of only two artists of this name—Aulus, and Aulus the son of a certain Alexander; a distinction inferred from the circumstance of some gems being marked with the artist's and his father's name, as *ATAOΞ AAEEA EN*, of which, however, there is no instance in Bracci's work. If a judgment may be formed from the enlarged prints of Bracci, some of these gems are cut with great skill and nicety. (Bracci, *Commentaria de Antiquis Sculptoribus*, &c. pl. xxxi.—xlii.; Sillig, *Catalogus Artificum*.) R. N. W.

AULUS GELLIUS. [GELLIUS.]

AULUS POSTUMIUS. [POSTUMIUS.]

AUMALE or ALBEMARLE, COUNTS and DUKES of. These nobles take their title from the town of Aumale in Normandy, on the border of Picardy. Some of the early counts held titles and possessions both in England and France. In English history they are generally called Earls of Albemarle, a form of the name derived from the Latinized form *Alba-Maria*. In French history they are called Counts of Aumale.

The county of Aumale was created by William the Conqueror, as Duke of Normandy, in favour of Eudes or Odo, of the house of Champagne. [AUMALE, EUDES COUNT OF.] The successors of Eudes were as follows: Étienne, son of Eudes, to A.D. 1127 [AUMALE, ETIENNE, COUNT OF]; Guillaume or William I., son of Étienne, A.D. 1127—1180 [AUMALE, GUILLAUME, COUNT OF]; Havoise or Hadwice, daughter of Guillaume I. from A.D. 1180; married successively to Guillaume or William de Mandeville, Earl of Essex, Geofroi or Geoffroi, Lord of Les Forts in Normandy, Baudouin or Baldwin, Lord of Choques, and Guillaume or William of Les Forts. The domains of the county passed away from the descendants of Havoise, but the title was preserved for a time in the line of her fourth husband.

Philippe Auguste, after the conquest of Normandy, conferred the County of Aumale on Simon, second son of Albéric II., count of Dammartin, who held it, though not uninterruptedly, from A.D. 1200 to 1239. [AUMALE, SIMON, COUNT OF.] His successors were, Jeanne, his eldest daughter, married to Ferdinand III., or St. Ferdinand, King of Castile, A.D. 1239—1252; Ferdinand, son of Jeanne,

A.D. 1252—1260; Jean I., son of Ferdinand, killed at the battle of Courtrai, A.D. 1260—1302; Jean II., son of Jean I., A.D. 1302—1342; Blanche of Castile, daughter of Jean II., married to Jean d'Harcourt (who is by some reckoned as Jean III., Count of Aumale), A.D. 1343—1387; Jean III. (or IV.), son of Blanche and Jean d'Harcourt, A.D. 1387—1389; Jean IV. (or V.), son of Jean III., A.D. 1389—1452; Jean V. (or VI.), son of Jean IV., held the county by cession from his father during his lifetime, A.D. 1411—1424; he was killed in the battle of Verneuil, and the county reverted to his father; Marie, eldest daughter of Jean IV., A.D. 1452—1476; René, Duke of Lorraine, grandson of Marie, A.D. 1476—1508.

In the time of Claude I., son and successor of René, the County of Aumale was raised (A.D. 1547) to the rank of a duchy. The Duchy of Guise was created in favour of Claude, and he is celebrated under that title. Claude died A.D. 1550. His successors in the duchy of Aumale were: Claude II., third son of Claude I., Duke of Guise and Aumale, A.D. 1550—1573 [AUMALE, CLAUDE II., DUKE OF]; Charles, son of Claude II., A.D. 1573—1631 [AUMALE, CHARLES, DUKE OF]; Anne, daughter of Charles, A.D. 1631—1638, married Henri of Savoy, Duke of Nemours; Louis, eldest son of Henri of Savoy and Anne, A.D. 1638—1641; Charles Amédée, second son of Henri of Savoy and Anne, and brother of Louis, A.D. 1641—1652; Henri, third son of Henri of Savoy and Anne, and brother of Louis and Charles, A.D. 1652—1659; Marie Jeanne, daughter of Charles Amédée, and niece of Henri, succeeded her uncle Henri, A.D. 1659; she sold the Duchy of Aumale to Louis Auguste of Bourbon, Duke of Maine, natural son of Louis XIV., and upon his death the title appears to have become extinct. It has since been revived, and is borne at present by Henri-Eugène-Philippe-Louis, fourth son of Louis-Philippe, King of the French. (*L'Art de Vérifier les Dates*.) J. C. M.

AUMALE, CHARLES, DUKE OF, son of Claude II., Duke of Aumale, and Louise de Brezé (daughter of Louis de Brezé, by the celebrated Diane de Poitiers), was born the 25th of January, 1556, and succeeded his father in the Duchy of Aumale and in the post of Grand Veneur (Great Huntsman) when he was only in his eighteenth year. He assisted, as representative of the ancient County of Champagne, at the consecration of Henri III. at Reims, on the 13th of February, 1575. In 1581 he received the Lordship of Anet as his portion of the inheritance of his grandmother, Diane de Poitiers; which lordship was by Henri III. (A.D. 1584) raised to the rank of a principality.

He eagerly embraced the party of the League, and in the year 1585 he committed great excesses in Picardy, collecting a band of

ruffians, for the alleged purpose of searching out the Hugonots, but employing them in killing and plundering several both of the gentry and common people. He attended the Assembly of the League, held (A.D. 1586) at the Abbey of Orcamp, where it was resolved to take up arms without waiting for the orders of the king, in order to prevent the Protestant princes of Germany from sending aid to the Hugonots. In 1587 he was again in Picardy, where he attempted to surprise Boulogne, of which the Spanish ambassador, Mendoza, urged the League to obtain possession. The attempt at surprise failed, and when Aumale afterwards formally besieged the town, he met with no better success. This failure disappointed the Spaniards in the hope which they had conceived that the harbour of Boulogne would afford shelter to the Armada which they were preparing for the invasion of England; and was partly owing to Aumale's having disgusted the Catholic nobility who served under him, by appointing as his *Maréchal de Camp*, Du Hamel de Berenglise, a fanatic, nicknamed "the tribune of the faith," whose vanity gave general dissatisfaction. Aumale, however, obtained some successes; it was probably about this time that he took Doullens; and towards the end of the year he assisted at the battle of Vinori or Vimaury, near Montargis, where the Duke of Guise defeated the German Protestants who had come to the aid of the Hugonots.

With all his zeal for the cause of the League, Aumale appears to have shared in the dissatisfaction felt by the other nobles of the house of Lorraine at the pre-eminence of the Duke of Guise and his brother the Cardinal of Lorraine; and he was one of those who warned the king of the designs which they had formed against his person; but when the news of the assassination of Guise and the Cardinal reached Paris on Christmas-eve, 1588, he partook of the general indignation and alarm of his party. He was at Paris at the time, and was immediately appointed commander of the forces of the League there, and President of the Council chosen for the management of their affairs. He at first restrained the violence of the mob, who were disposed to murder the leading Royalists, and to plunder their houses; but afterwards ordered the "Council of Sixteen" to plunder the houses of the Royalists, and of the "Politiques;" and stimulated the fanaticism of the Parisians, by attending the processions that were continually instituted to implore the divine blessing on the opponents of the race of Valois, but he mingled with these appearances of devotion various indications of his licentiousness.

In March, 1589, he left Paris to attack Senlis, but was defeated by the Royalists, and lost his artillery and baggage. In the latter

part of the same year he was at the battle of Arques, and in 1590 he commanded the left wing of the army of the League at the battle of Ivry. The same year he was in the army of his cousin, the Duke of Mayenne, which raised the siege of Paris, and in 1591 he was defeated in an attack upon the Royalist quarters before Noyon.

In 1593, during the three months' truce of La Vilette, between the Royalists and the Leaguers, Aumale was in Picardy, where he was recognised by the partisans of the League as governor. His presence and the reception given to him appear to have been regarded by the king as a violation of the truce, although he did not think it desirable to resent it. Aumale was a party to the secret engagement made by the principal Leaguers with the Pope's legate and the King of Spain just before the truce, to maintain the League, and to make no peace, either conjointly or separately with Henri IV. The influence of the League was, however, rapidly declining, and Peronne, Roye, Montdidier, Abbeville, and Montreuil, towns and fortresses of Picardy, were delivered up early in 1594 to the king, in spite of Aumale's opposition. But notwithstanding this, when the Dukes of Lorraine, Mayenne, and Aumale met at Bar-le-Duc in the spring of the same year, to deliberate on the course to be followed, Aumale was for continuing the war to the last, even at the cost of submitting entirely to Spain. In August he was, after a sharp struggle, driven out of Amiens by the inhabitants, who desired to submit to the king; and threw himself entirely into the hands of the Spaniards, against whom Henri IV. had now declared war; and to whom, notwithstanding the remonstrances of Mayenne, he delivered up the town of Ham, the only one in Picardy that remained to him. But Orvilliers, an officer of the League, who occupied, as the lieutenant of Aumale, the citadel or castle of Ham, while the Spaniards held the town, did not share the feelings of his master, but introduced the French army under the Lord of Humières into the place; and the Spanish garrison was destroyed. Humières fell in the encounter; and his death, and some atrocious circumstances connected with the capture of the place, roused the indignation of the French nation against Aumale, who, as having given up the town to the Spaniards, was regarded as the author of all the consequent calamities. He was accused of high treason by the *Procureur Général* of the king, before the parliament of Paris; which, disregarding his privileges as a peer of France, condemned him to the confiscation of all his domains and other property, the demolition of his castle of Anet, the degradation of his family, and to suffer death by being torn in pieces by four horses. As Aumale was with the Spaniards in the Netherlands, the latter part of the sentence

was executed in effigy on the Place de Grève at Paris, July, 1595, in the midst of a vast concourse of people. The violence of the parliament in this case was disapproved by the king, who was absent at the time; those parts of the sentence which referred to the domains and family of Aumale were not registered or carried into effect, but the duke never obtained leave to return to France.

Aumale served with the Spanish army under the Count of Fuentes, at the siege of Doulens (1595); and remained the rest of his life in the Netherlands, Italy, Spain, or other countries out of France. He was treated with consideration by the Spanish court and by the Archduke Albert of Austria, Governor of the Netherlands; but is said to have always desired permission to return to France, though he could never obtain it either of Henri IV. or Louis XIII. He died at Brussels, early in A.D. 1631, in his seventy-sixth year. By his wife Marie, daughter of the Marquis of Elbœuf, another branch of the house of Lorraine, he had three children, of whom only one daughter, Anne, afterwards Duchess of Aumale, survived him. (Thuanus, or De Thou, *Historia sui temporis*; Cheverny, *Mémoires*; L'Estoile, *Mémoires*; Sismondi, *Histoire des Français*; *L'Art de Vérifier les Dates*.) J. C. M.

AUMALE, CLAUDE II., DUKE OF, the third son of Claude I., Duke of Guise and Aumale, was born on the 1st of August, 1526. On the death of his father, 12th of April, A.D. 1550, he succeeded to the Duchy of Aumale, and the post of Grand Veneur (Chief Huntsman) of France; the duchy of Guise passing to his eldest brother François, the most illustrious of the French nobles of his day. Aumale received the appointment of governor of Burgundy the same year that he acquired his title. He had married, in 1547, Louise de Brezé, daughter of Louis de Brezé and of Diane de Poitiers (who, after the death of her husband, was mistress of Henri II. of France), and in the same year had assisted as representative of the ancient county of Champagne at the consecration of Henri II. He subsequently (A.D. 1559 and 1561) assisted at the consecration of François II. and of Charles IX. In 1552 he commanded a corps near Metz, which the Emperor Charles V. was besieging, and was wounded and taken prisoner (4th of November) in an engagement with Albert, Margrave of Brandenburg. He soon, however, regained his liberty, and served with distinction in the rest of the war between the Emperor and the French. In 1555 he commanded on the Italian frontier as lieutenant-general of the king; and took by capitulation the fortress of Vulpian or Volpiano in Piedmont; and in 1558 he took part in the capture of Calais.

In 1559, on the death of Henri II., when the Duke of Guise and the Cardinal of Lorraine became hostile to Diane de Poitiers,

whose favour they had previously courted, Aumale at first took part with his mother-in-law, but soon yielded to the instances of his brothers, and gave up her cause. On the breaking out of the religious wars (A.D. 1562) he embraced the side of the Catholics. He commanded their army for a short time in Normandy, and made one or two vain attempts on Rouen, but he took some smaller places. He was present at the battles of Dreux in 1562, and St. Denis in 1567, and at the battle of Moncontour and the siege of St. Jean d'Angely in 1569. In the early part of that year he had been sent with the Duke of Nemours to prevent the German auxiliaries of the Hugonots, under the Duke of Deux-Ponts, from crossing France, but was not able to arrest their march into Poitou. Tannan alleges the discord and jealousy of Aumale and Nemours as the cause of the failure.

Aumale was an accomplice in the attempt to murder Coligny just previous to the massacre of St. Bartholomew, and in his actual murder at the commencement of the massacre (24th of August, 1572). He appears to have been instigated by revenge for the assassination of his brother the Duke of Guise, of which he regarded Coligny as the author. Aumale did not long survive: he was killed by a cannon-shot at the siege of Rochelle (14th of March, 1573), to the great joy of his opponents, who declared that his death was the commencement of the judgment of God on the authors of the massacre. The Duke of Aumale left several children, the eldest of whom, Charles, succeeded him in his duchy. (Thuanus, *Historia sui temporis*; Tavannes, *Mémoires*; Rabutin, *Commentaires*; Montluc, *Commentaires*; Sismondi, *Histoire des Français*; *L'Art de Vérifier les Dates*.) J. C. M.

AUMALE, CLAUDE OF, Knight of Malta, son of Claude II., Duke of Aumale, was born about 1563. He was distinguished in the party of the League, which, like the rest of his family, he embraced, by his valour, ferocity of disposition, and licentiousness. On the arrival at Paris of the intelligence of the assassination of the Duke of Guise and his brother at Blois (December, 1588), the Chevalier d'Aumale (as Claude was usually termed) was sent to secure Orléans from the king's forces, which he effected. In the year 1589 he served in the army of the League at the battle of Arques and the siege of Dieppe, and was, in conjunction with the Duke of Nemours, appointed by the Duke of Mayenne to defend Paris when besieged by Henri IV. in 1590, after the battle of Ivry. His activity and valour were conspicuous in this charge: he drove the Royalists from the abbey of St. Antoine, and repulsed the king's attack upon the castle of Vincennes. His hatred of the Royalists and "Politiques" led him to contemplate the most dreadful atrocities. In passing through Poissy he de-

clared to some nuns that he had not confessed or received the sacrament for three years, and swore that he would not do either until he had "made a St. Bartholomew of the Royalists all over France." He is said to have promised to the Council of Sixteen that he would massacre the Royalists and Politiques at Paris; but the design (if he really entertained it) was prevented by his death. He fell on the 3rd of January, 1591, in an attempt to take the town of St. Denis, which the Royalists had occupied. (Thuanus, *Historia sui temporis*; Cheverny, *Mémoires*; L'Estoile, *Mémoires*; Sismondi, *Histoire des Français*; *L'Art de Vérifier les Dates*.)

J. C. M.

AUMALE, or ALBEMARLE, ETIENNE or STEPHEN, COUNT OF, was the son of Eudes, first Count of Aumale and Earl of Holderness, and Adelaide, sister on the mother's side to William the Conqueror, and became Count of Aumale in the lifetime of his father, who had fixed his residence in England, and Earl of Holderness on his father's death. When William Rufus seized Normandy in 1090, the Count of Aumale supported him, and strengthened his castle of Aumale, which became one of the strongholds of William's party, and into which he admitted an English garrison. He subsequently changed sides, and in 1095 a conspiracy was formed by several Anglo-Norman nobles, headed by Robert de Mowbray or Mowbray, Earl of Northumberland, to dethrone William Rufus and place Etienne of Aumale on the throne of England. The conspiracy being detected, Etienne took sanctuary in the monastery of St. Oswin at Tynmouth, or Tynemouth, but being taken thence, was condemned to the loss of his eyes. On the intercession of his wife and kindred he was pardoned, and soon after embarked with Robert, Duke of Normandy, his cousin, for the first Crusade. After his return, he took part with Henry I. of England in his invasion of Normandy, and fought in his army at the battle of Tinchebrai, A.D. 1106. In 1118, at the instigation of his wife, he again changed sides, and supported Guillaume or William, son of Robert, and claimant of the duchy of Normandy. He was the last of the Norman lords who held out for William, but was compelled, A.D. 1119, to submit, and obtained his pardon. In A.D. 1127 he again rebelled against Henry, and joined a new league formed to support the claims of William; in consequence of this, Henry took and burnt his castle of Aumale. Etienne now departed a second time for the Holy Land, and died there the same year. (Ordericus Vitalis, *Historia Ecclesiastica*; Carte, *History of England*; *L'Art de Vérifier les Dates*.)

J. C. M.

AUMALE, or ALBEMARLE, EUDES, or ODO, COUNT OF, son of Etienne II.,

Count of Champagne, was, on his father's death (about 1047 or 1048), deprived of the county of Champagne, his rightful inheritance, by his uncle Thibaut III., and took refuge with Guillaume or William (afterwards known as the Conqueror), Duke of Normandy. William gave him his half-sister Adelaide in marriage, and after the conquest of England (A.D. 1066), in which Eudes rendered good service, made him Earl of Holderness in England. He also erected into a county the territory of Aumale, in Normandy, which had been given to Eudes by Jean de Bayeux, Archbishop of Rouen; but the time of the establishment of this county is not stated. After the Conqueror's death, Eudes supported William Rufus, in opposition to Robert of Normandy; but in 1094 he joined in the rebellion of Robert de Mowbray or Mowbray, for which he was imprisoned by William and continued in confinement the rest of his days. The time of his death is uncertain. He left two children; Etienne, or Stephen, who succeeded him; and Judith, widow of Walthof, Earl of Huntingdon. (Ordericus Vitalis, *Historia Ecclesiastica*, with Bonquet's note in vol. xii. of his *Recueil des Historiens*, &c. p. 587; *L'Art de Vérifier les Dates*.)

J. C. M.

AUMALE, or ALBEMARLE, GUILLAUME or WILLIAM, COUNT OF, was son of Etienne, or Stephen, and succeeded his father in the county of Aumale and earldom of Holderness in A.D. 1127, or thereabout. He supported Stephen in his contest for the throne of England with the Empress Maud, and was one of the commanders of the English army in the battle of the Standard (22nd of August, 1138), in which David I., King of Scotland, was defeated; Richard of Hexham and John of Hexham affirm that William of Aumale received for his services on this occasion the earldom of Yorkshire, or an earldom in Yorkshire. William was at the battle of Lincoln in 1141, and his early flight is said to have exposed the king to captivity. After the accession of Henry II., the grants and titles which William and others had received from Stephen, including Scarborough Castle and, probably, the earldom of Yorkshire, were resumed by the Crown, on the ground that Stephen was a usurper. In 1173 William entered into the rebellion of young Henry, son of Henry II., but submitted and surrendered all his castles to the king's troops. He died A.D. 1180. (Ordericus Vitalis, *Historia Ecclesiastica*; John of Hexham, *Continuation of Simeon of Durham's Historia de Gestis Regum Anglorum*; Henry of Huntingdon, *Historia*; Richard, Prior of Hexham, *De Gestis Regis Stephani et Bello Standardii*; Carte, *History of England*; *L'Art de Vérifier les Dates*.)

J. C. M.

AUMALE, SIMON, COUNT OF, was the second son of Albéric II., Count of Dam-

martin. He was made Count of Aumale by Philippe Auguste of France, A.D. 1200, and by favour of the same monarch married Marie, heiress to the county of Ponthieu. In 1213 he joined the revolt of the Count of Flanders, and was taken, A.D. 1214, at the battle of Bouvines, and deprived of his county of Aumale, which was given, A.D. 1224, by Louis VIII., to his own brother Philippe Hurepel. Ponthieu was also confiscated in A.D. 1225, in which year Marie, wife of Simon, had inherited it; but it was restored to Marie the same year, and in A.D. 1230 the county of Aumale was restored by St. Louis to Simon. Simon died A.D. 1239. (*L'Art de Vérifier les Dates.*) J. C. M.

AUMANN, DIETRICH CHRISTIAN, organist of one of the churches at Hamburg, published there the following works:—1. "Choralbuch für das neue Hamburgische Gesangbuch," 1787. 2. "Hochzeit-Kantate im Klavierauszuge," 1788. 3. "Oster Oratorium, mit einer doppelten Sanctus," 1788. 4. "Das neue Rosenmädchen, Operette in 2 Akten," 1789. E. T.

AUMONT, the family of, a baronial and subsequently a ducal house in France, whose territories lay in L'Isle de France, near Meru, in the present department of Oise. The first head of the house who appears in history is Jean, who, in 1248, made several donations to the abbey of Ressons in the Beauvoisis, and accompanied St. Louis to the Holy Land. His son and successor Jean died about the end of the thirteenth century. A third of the same name in the direct line was at the battle of Cassel in 1328, was knighted in 1340, and died in 1358. After two successors named Pierre, who were connected with the secondary warlike operations of their time, a fourth of the name of Jean was killed at the battle of Azincourt, in 1415. He was succeeded by his son Jacques, counsellor and chamberlain to Philip the Good Duke of Burgundy, and governor of Châtillon. After two intermediate successors to the family honours, Jean d'Aumont, who was born in 1522, and died in 1595, was Count of Château-Raoul, Baron of Estrabonne, and a marshal of France. He was wounded and made prisoner at the battle of St. Quentin, in 1557, and served at the siege of Calais in the following year. As a partisan of the Roman Catholic party against the Hugonots, he fought at the battles of Dreux, St. Denis, and Moncontour, and assisted at the memorable siege of La Rochelle in 1574. Notwithstanding his Catholic partisanship, and his having received the honours which he held from Henri III. as the reward of his zeal, he was one of the first among the French nobility to acknowledge Henri IV., whom he served with the same zeal which he had displayed in the cause of his predecessor. He was appointed governor of Champagne, and was at the battle of Arques

in 1589. At the great battle of Ivry, he so distinguished himself as to elicit a marked compliment from the king Henri IV. In the capacity of governor of Bretagne he had afterwards to conduct the war against the partisans of the League in that province and its vicinity; and, after taking several places of strength, he received his death-wound at the siege of Camper near Tours. He was celebrated for his candour and magnanimity, for his knightly prowess, and generally for those virtues of partial civilization which the character of his master tended to propagate among the French nobility of that age. He was succeeded by his son Jacques, who had served under him with distinction, and who died in 1614. César d'Aumont, the eldest son of Jacques, though called the Marquis d'Aumont, held rank as Marquis of Clairvaux and Viscount of La Guerche. The second son, Antoine, was created Duke d'Aumont, and held the additional titles of Marquis of Isles of Chappes and of Villequier, and Baron of Estrabonne. The son of Antoine, Louis-Marie-Victor, second Duke of Aumont, born in 1632, was a distinguished military commander in the wars of Louis XIV. He held the title of captain of the guards at the age of sixteen. Holding rank as a brigadier, he accompanied Louis XIV. in the wars of the Netherlands, where he took several fortified places. He was appointed first gentleman of the king's chamber and governor of Boulogne and of the country of the Boulonnais. His efforts served to modify the reverses which characterized the latter years of the reign of Louis XIV. He died in 1704. His son Louis, who succeeded him, held the same governorship and office of first gentleman of the chamber. He held high rank in the army, was ambassador to Great Britain in 1713, and died on the 5th of November, 1723. He was succeeded by his son Louis-Marie-Augustin. The later representatives of the family are separately noticed. (Anselme, *Histoire Généalogique*, iv. 870—879; Moréri, *Dictionnaire Historique*; *Nouveau Dictionnaire Historique*.) J. H. B.

AUMONT, THE DUCHESS OF, wife of the Duke Louis Marie Celeste. Her maiden name is not mentioned by biographers, and when married to the duke, in 1792, she was the widow of the Comte de Reuilly. She is accused of having created that alienation of feeling which is mentioned in her husband's biography as having caused so much pain to his first wife. In 1803 she published, under the name of Duchesse de Fiennes (the title then held by her husband), "Les deux Amis," a romance, in 3 vols. 12mo. In 1823 she published, in 3 vols. 12mo., "Gabriela, par l'auteur des deux Amis." In 1816 she projected a periodical called "Le Bon Français," which was to be the organ of an association professing to have in view many beneficent objects, of which

she constituted herself the head: the project was not successful. She was older than her husband, and in her latter years is said to have suffered from domestic alienation, similar to that of which she had in her youth been the occasion. (*Biog. Universelle, Supplément*; Quérard, *La France Littéraire*.)

J. H. B.

AUMONT, JACQUES D'AUMONT, DUKE OF, commanded a battalion of the National Guard at the time of the Revolution, and was offered, but hesitated to accept, the command of that body, which afterwards devolved on Lafayette. At the time of the abortive efforts of Louis XVI. and his family to escape from Paris (21st of June, 1791), D'Aumont commanded the battalion of the National Guard which did duty near the king's person. He was accused of having favoured the attempt, and was maltreated by the mob. In the sitting of the National Assembly of the 22nd of June, we find him presenting a letter in which he asserts his devotion to his country, and next day a friend attests his civism. It will be seen in the memoir of his brother Louis Marie, that the king escaped through the apartments of the latter, and it is probable that though the opinions of Jacques were republican, both brothers were concerned in the attempt. He was afterwards raised to the rank of lieutenant-general, and made commandant at Lille, at which place he became a member of the Society of the Friends of the Constitution. He retired from service in 1793, and died in October, 1799. (*Biog. Universelle*; *Analyse complète et impartiale du Moniteur*, according to the index.) J. H. B.

AUMONT, LOUIS MARIE ALEXANDRE D'AUMONT, DUKE OF, was born on the 14th of August, 1736. He had the title of Duke of Villequier until he succeeded his elder brother Jacques in 1799. He held the two offices of First Gentleman of the King's Chamber, and Governor of the country of the Boulonnais, which had been possessed by members of his family for several generations. He held rank in the army as lieutenant-general. In 1789 he was elected a member of the States-General, as deputy from the sénéchaussée of Boulogne; but he resigned his seat early in the following year. At the sitting of the National Assembly on the 24th of June, 1791, it was stated by Maguet, that the result of the inquiries by the municipality as to the method by which Louis XVI. had made his escape from Paris on the 21st, showed that he had made his exit through D'Aumont's official apartments in the palace. D'Aumont is generally believed to have been privy to the attempt; and it will be seen that his elder brother Jacques was suspected of aiding the fugitive. Notwithstanding the dangerous suspicion which was thus raised, and the circumstance that he was a staunch royalist, he was per-

mitted to escape to Brussels. He there supported the cause of his old master, and became a sort of consul to the royalist party, an order being issued by the Dutch Government, in 1792, requiring all Frenchmen residing in Holland to produce a certificate under his hand. He lived in obscurity after the death of the king, returned with the Bourbons in 1814, and died on the 28th of August in that year. (*Biog. Universelle*; *Analyse complète et impartiale du Moniteur*, according to the index, "Villequier.")

J. H. B.

AUMONT, LOUIS MARIE CELESTE D'AUMONT, DUKE OF, was born in Picardie about the year 1770, and was the son of Duke Louis Marie Alexandre. He held the title of Duke of Fiennes till the death of his uncle, when his father succeeding to the dukedom of Aumont, the son succeeded him in his former title of Villequier. He succeeded to the family title of Aumont on his father's death in 1814. When a very young man, he became conspicuous as a supporter of the fashionable extravagances which immediately preceded the breaking out of the Revolution. He appears to have been a sort of superior Brummel, making the fortune of the tailor whom he chose to patronise, and rivalling royalty in his influence over fashionable habits and caprices. The taste for English jockeyship which then became prevalent received much aid from his exertions, and enabled him very successfully to indulge his expensive tastes. The "turn-out" of his carriages and horses is described as having been unrivalled, except by that of the Duke of Orleans; while his stable establishment was of the most magnificent character. He indulged the Parisians with the then novel exhibition of horse-races in the English style. He paid a visit to England, and is said to have found in the young Prince of Wales, afterwards George IV., a kindred and sympathizing spirit. The Duke of Fiennes was at first an ardent supporter of revolutionary principles; but he soon perceived events assuming a complexion which did not suit his views and habits, and he allied himself with the royalist party. He emigrated to Spain in the summer of 1792. When the Convention declared war against that country, he entered the royal legion of the Pyrenees as a volunteer; and after serving in successive engagements, and being severely wounded, he rose by degrees to the rank of colonel, and commanded the legion. He was afterwards colonel of a force called the Spanish volunteers. At the peace of 1795 he was obliged to quit Spain; and he proceeded to join the exiled prince, afterwards Louis XVIII., in Germany. In 1800 he received from the prince the titular commission of *maréchal de camp*, and was sent by him on a mission to Stockholm. He was authorized by his master to enter the Swedish army, in which he

served in the various campaigns between 1805 and 1808. He was in Sweden at the time of the restoration of the Bourbons in 1814, and thence proceeded to Paris, where he filled the office of First Gentleman of the King's Chamber, which had been held by his uncle, and speedily succeeded to the family honours by the death of his father on the 28th of August. He was appointed lieutenant-general and commandant of the fourteenth military division of France, and stationed himself at Caen. On the return of Napoleon, knowing that he could not rely on his troops, he fled to the coast, trusted himself with a few officers to a small vessel, and, after a series of dangers and hardships, arrived at Newhaven on the coast of Sussex, so much exhausted that he required upwards of a week of repose before he could proceed to London. He here planned an expedition to operate in France in favour of the Bourbons, in support of the allied troops, of which it is to be regretted that scarcely any account is to be found in the usual histories of the memorable year 1815. He was to receive the co-operation of M. Hyde de Neuville, at Ghent, and entertained the prospect of appearing at the head of a powerful force; but it appears that he left Portsmouth with only about ten followers, who were increased to a little more than sixty by a detachment which joined him at Jersey, and finally reached the number of one hundred and thirty. With this small force it seems to have been supposed that a nucleus might have been made for the royalists of Normandy to gather round; and a few of their number were sent to prepare the country for their reception, but were not permitted to land. D'Aumont and his little band at length effected a landing by force near the village of Aromanche, proceeded on their march, and entered Bayeux. The whole of the expedition was on the point of being overwhelmed by General Vedel, who commanded for Napoleon at Caen, when they were saved by the results of the greater military movements which had been taking place in the Netherlands, and the second restoration of the Bourbons.

After this romantic enterprise, the Duke d'Aumont lived a retired life under the monarchy. He became president of the "*Société des Amis des Arts*." As first gentleman of the king's chamber, he had the superintendence of the theatre of the Opéra-Comique, and had in this capacity his name mixed up with a violent internal controversy of which that institution was the arena. He died on the 12th of July, 1831. He had been married at a very early age to a daughter of the Count de Rochechouart, who had two other married daughters, and stipulated that all the three, with their husbands, should reside in the Hôtel Rochechouart. This lady acquired great celebrity by her beauty and amiable disposition, and by her fine taste

in literature. It is said that she was strongly attached to her husband, but that neglect on his part created mental suffering which caused her death in 1790, in her 22nd year. Of D'Aumont's second wife, who had some literary reputation, a separate notice is given. (*Biog. des Hommes Vivants*; *Biog. des Contemporains*; *Biog. Universelle*, Suppl.)

J. H. B.
AUNA'RIOUS or AUNACHA'RIOUS, SAINT, Bishop of Auxerre, is mentioned under a variety of names, all more or less resembling each other: the reader will find these enumerated at length in the "*Acta Sanctorum*," which work contains a learned defence of the orthography here adopted.

Aunarius was born of a rich and noble family, in the city of Orléans, about A.D. 540. His parents were named Pastor and Itagnara, and besides Aunarius, had a son Austrenus, who became bishop of his native city, and a daughter Agia or Aiga, known as the mother of Saint Lupus, Archbishop of Sens. Aunarius was early distinguished for his piety and love of learning. His youth was spent in the court of Gontran, King of Burgundy and Orléans; but as he advanced towards maturity, he conceived a distaste for the frivolous pursuits of a courtier's life, and, accompanied by two of his youthful companions, made a secret pilgrimage to Tours. Here he assumed a clerical dress, and at the shrine of Saint Martin vowed to devote the remainder of his days to the service of the church.

When this pious resolution of Aunarius was communicated to Syagrius, Bishop of Autun, he sent for the young devotee, and undertook to instruct him more fully in the duties of the clerical office. Aunarius soon made great progress in ecclesiastical learning and piety, and upon the death of Ætherius, Bishop of Auxerre, was consecrated his successor. The date of his consecration cannot be exactly fixed, but it must have been some years before the fourth Council of Paris, in 573, at which Aunarius was present, and was the fifteenth in order of the twenty-six simple bishops who subscribed its decisions. Aunarius assisted also at the first and second Councils of Macon, in 581 and 585. Besides assisting at these Councils, he was one of ten prelates who, at the request of King Gontran, used their influence in pacifying the rebellious nuns of Saint Radegunda at Poitiers. Some time after the second Council at Macon, he presided over a synod of the clergy of Auxerre, consisting of seven abbots, thirty-four presbyters and three deacons. The object of this synod was to adopt such salutary regulations as might be deemed necessary for the ecclesiastical administration of the diocese. In this synod forty-five canons, chiefly relating to points of discipline, were agreed upon, and it is evident from their tendency that the French church,

even at so late a period as the end of the sixth century, still groaned under a weight of Pagan errors and superstitions. Aunarius did much to remove these; but in other respects he was not superior to his age. He maintained an epistolary correspondence with Pope Pelagius, and from two letters addressed to him by Pelagius, it appears that both of these fathers lent their sanction to the adoration of relics and similar practices. Of the correspondence mentioned, only these two letters of Pelagius, in answer to two received from Aunarius, are now extant; but the "Acta Sanctorum" furnishes its readers with what it supposes to have been the principal topics of the two lost letters to which we possess the Pope's replies. There is however still preserved a letter from Aunarius to Stephanus, an African presbyter, requesting him to write a prose life of Saint Amator, and to versify the life of Saint Germanus, already written in prose by an author named Constantius. These two saints, Amator and Germanus, were predecessors of Aunarius, for whom he entertained a peculiar veneration.

Aunarius enjoyed considerable reputation among his contemporaries; he was learned, eloquent, and pious; his instruction was eagerly sought after by the young clergy of France, and among his disciples are reckoned his nephew Saint Lupus, Saint Walaricus, and Saint Austregisilus, Bishop of Bourges. Aunarius died "in the odour of sanctity," on the 25th of September, in the year 604 or 605, and was buried in the abbey of Saint Germanus, to which he had bequeathed considerable property. Some miracles are said to have been performed by him during his life, and a still greater number after his death. His relics were frequently translated, and some columns of the "Acta Sanctorum" are occupied with a narrative of their desecration by the Hugonots in the sixteenth century. (*Acta Sanctorum, Septembris*, vol. vii. 86—111; *Histoire Littéraire de la France*, vol. xi. 493—496; Richard and Giraud, *Bibliothèque Sacrée*.)

G. B. AUNILLON, PIERRE CHARLES SABIOT, Abbé du Gué de Launay, was born in the year 1684, and bred to the church. In 1715 he delivered a Funeral Oration on Louis XIV. in the cathedral of Evreux, which was printed (Paris, 1715, 4to.), but was considered one of the worst of the many which the occasion had called forth. Notwithstanding his profession, he afterwards turned his attention to the drama, and in 1728 produced a prose comedy, in three acts, called "Les Amants Déguisez," which met with some success, and was published (8vo. Paris, 1728) under the pseudonyme of le Chevalier Dové. Aunillon was also author of a fairy tale, "Azor, ou le Prince enchanté," professedly translated from an English original by "le savant Popinjay" (2 vols. 12mo. Paris, 1750, with the feigned imprint "Londres"),

and of a novel called "La Force de l'Education" (1750, 12mo.). He died on the 10th of October, 1760. In the year 1746 he was employed on the Rhine by the French government as a secret political agent, and the reports made by him in that capacity are still extant in MS. (*Bibliothèque du Théâtre François*, iii. 170; *Cabinet des Fées*, xxxvii. 44; Quérard, *La France Littéraire*, i. 133; *Biographie Universelle*, Suppl. lxxvi. 574.)

J. W. AUNOY, MARIE CATHERINE, COMTESSE D', was the daughter of M. le Jumel de Berneville, and allied to many of the first families of Normandy. She was born in 1650. After the death of her father, her mother married the Marquis de Gadaigne, and resided at the Court of Madrid, where she enjoyed a pension under the kings Charles II. and Philip V., and where she died. Mademoiselle de Berneville became the wife of François de la Mothe, Count d'Aunoy, a nobleman of whom it is recorded that he was once on the point of execution for high treason, when he was saved by the late repentance of one of his accusers, who acknowledged his testimony to be false. The countess was a distinguished ornament of the French court, as her aunt, Madame Desloges, had been before her. She possessed great facility in composition, and formed one of a coterie of court ladies, who contributed very considerably to the light literature of their day. The Countess d'Aunoy died at Paris, in January, 1705, at the age of fifty-five, leaving behind her four daughters, one of whom, Madame de Hère, kept alive the family reputation, and was celebrated in verse for her wit and talents, by writers whose highest praise was, that in both she recalled the memory of her mother.

The literary fame of Madame d'Aunoy has been preserved to our own day almost entirely by her "Fairy Tales." This species of composition was introduced into France at the close of the seventeenth century, by Charles Perrault, whose success was so great that he drew a host of imitators into the field. At their head were three ladies, Madame Murat, Mademoiselle de la Force, and the Comtesse d'Aunoy, and of these the last was the most voluminous and the most successful, although she was far behind Perrault. Like her competitors, she overlooked the fact that simplicity was the chief charm of his narratives, and that he employed supernatural agency with, for a fairy chronicler, a sparing hand. "They seem," says Dunlop, "to have vied with each other in excluding nature from their descriptions, and to have written under the impression that she must bear away the palm whose palace was lighted by the greatest profusion of carbuncles, whose dwarf was the most diminutive and hideous, and whose chariot was drawn by the most unearthly monsters. Events bordering on

probability were carefully abstained from, and the most marvellous thing in these tales, as Foutenelle has remarked, is when a person shipwrecked in the middle of the ocean has the misfortune to be drowned." Notwithstanding her share in these drawbacks, the wit and vivacity of the Countess d'Aunoy gave her the superiority over her competitors, and have secured for many of her tales a degree of popularity in which they are surpassed only by those of Perrault himself. We cannot, indeed, find a volume by her filled with such fairy classics as "Blue Beard," "Cinderella," "The Sleeping Beauty," "Little Red Riding-hood," "Riquet with the Tuft," "Puss in Boots," and "Hop o' my Thumb," all of which appear in a single publication of Perrault, but among the much more numerous productions of the countess we meet with one, at least, "The White Cat," which rivals in estimation the best works of her master, and several more, such as "The Yellow Dwarf," "Cherry and Fair Star," and "The Fair One with the Golden Locks," which stand first in the second rank. For the groundwork of her stories, Madame d'Aunoy did not rely on her own invention; like Perrault, she resorted for her plots to Italian sources, principally the "Pentamerone" of Basile, and the "Piacevoli Notti" of Straparola, both of which had not long before been translated into French. The germ of one of her stories, "Gracieuse et Percinet," may be found in the Cupid and Psyche of Apuleius, and other fairy legends have been traced even to a remoter origin, but the Italian novelists were to Madame d'Aunoy and the rest of the fairy chroniclers, as they had been to our own dramatists, the immediate storehouse of supply for plot and incident. From whatever source the material was derived, however, the French writers seem to have formed the mould which has given shape to the fairy fiction of Europe.

The writings of Madame d'Aunoy have been much turned to account by writers for the stage, especially in our own country, where spectacle is so much in request, that any opportunity for a display of scenic splendour is eagerly sought for. Her tales have furnished the foundation for numberless pantomime-openings and holiday spectacles, and of late years similar pieces of a higher class, and with pretensions to wit and satire, as well as glitter, have gained great favour. One founded on "The White Cat" was produced at Covent Garden Theatre in 1842, with extraordinary success, and at the present moment (February, 1844) another called "The Fair One with the Golden Locks" is in the midst of an uninterrupted run, which has already extended to nearly sixty nights, at the Haymarket Theatre.

The first series of Madame d'Aunoy's Fairy Tales was published at Paris in four vols. 12mo. in 1698, the year after the ap-

pearance of Perrault's volume. The "Nouveaux Contes des Fées," and "Les Fées à la Mode, ou le Nouveau Gentilhomme Bourgeois," rapidly followed, completing her writings of this kind. The whole are reprinted in vols. 3, 4, and 5 of the collection called the "Cabinet des Fées." The principal tales have run through numberless editions, and it would be an impossible task to give a list of the translations of them into various languages, or even into our own, or to catalogue the many abridgments, poetical versions, and dramas founded on them which have been almost constantly appearing from the period of their first publication to our own day.

Madame d'Aunoy was a voluminous writer in another line of fiction—the sentimental novel. Her principal work of this class, "Hyppolite, Comte de Duglas," originally published in 1696, is still sometimes read, and a new edition appeared at Paris in 1810. Indeed, the writer of her life in the "Biographie Universelle," who strangely enough dismisses her "Fairy Tales" with a bare mention, asserts that "Hyppolite" is the only one of her works known to the modern reader. It is a miserable production in every respect. The preservation of propriety is so little thought of, that although the opening scenes are laid at a castle in Scotland in the fifteenth century, the characters act and speak, down to the minutest conventionality, precisely in the manner of Parisian people of quality of the authoress's own day. The sentimentalism of the book is of a sickening cast, and the incidents, which crowd on one another in most strange disorder, are quite as absurd and improbable as those of a fairy tale, without being a thousandth part so amusing. Madame d'Aunoy's two other novels, "L'Histoire de Jean de Bourbon, Prince de Carency," and "L'Histoire du Comte de Warwick," have the same faults; and in the latter the introduction of some real passages from the life of the renowned King-maker tends to increase the distaste rather than the interest of the reader.

In the "Mémoires de la Cour d'Angleterre" the countess carried this system of mixing truth and falsehood to a still greater extent. The book opens with an apparently serious sketch of the court of Charles II., in which the writer boasts of her intimacy with "Le Duc de Bouquinkam," "my Lady Heyde," and other real personages of the time, and declares her intention to detail some of the most remarkable incidents of their lives. The work is then almost immediately transformed into a commonplace amatory romance, in which half the characters are decorated with the real names which the authoress has chosen to pitch upon, while the other half, with much greater propriety, are distinguished by the merely fanciful names usually bestowed on the heroes and heroines

of romance. The "Mémoires de la Cour d'Espagne" are of a similar character. The "Voyage d'Espagne" is somewhat less tintured with the romantic, but quite enough so to destroy its value. Although it relates to the countess's actual journeys in Spain, it is a book of that peculiarly unpleasant class in which it is impossible to tell where truth ends and fiction commences, if indeed the thread of the narrative be not of a mingled yarn throughout.

The same objection extends even to the countess's works of a more decidedly serious complexion, especially to her "Mémoires Historiques de ce qui s'est passé en Europe, depuis 1672, jusqu'en 1679, tant aux guerres contre les Hollandais, qu'à la paix de Nimègue," 2 vols. 8vo. Paris, 1692, a work not at all to be depended upon. Her "Histoire Chronologique d'Espagne, tirée de Mariana, et des plus célèbres auteurs Espagnols," is a mere compilation, and appears never to have been completed. She is said to have been the authoress of a novel of English life, called "My Lady," published in the "Lettres" of Madame du Noyer, but it is attributed to her on somewhat doubtful authority. None of her works, except the "Fairy Tales" and "Hyppolite," have been reprinted in the present century. (*Histoire Littéraire des Femmes Françaises*, ii. 166—305; *Cabinet des Fées*, xxvii. 42—44; Dunlop, *History of Fiction*, iii. 301—303; La Harpe, *Lycée*, vii. 307, 315; Moréri, *Dictionnaire Historique*, edit. Goujet and Drouet, i. 541; Quérard, *La France Littéraire*, i. 132; Comtesse d'Aunoy, *Contes des Fées, Cour d'Angleterre*, &c.) J. W.

AURANGZEB 'A'LAM-G'IR, Emperor of Hindustan, was born in October, A.D. 1618. He was the third son of Sháh-Jahán, and the fifth in descent from Baber, the founder of what is called (perhaps erroneously) the Mogul Dynasty, the shadow of which still occupies the throne of Delhi. Aurangzeb in his youth displayed a contemplative and devout turn of mind; and it happened that he received his education, if we may so term it, from men belonging to the most bigoted sect of Mohammed's followers. As he grew up to manhood he gradually displayed his native qualities. He was of a mild temper and a cold heart, cautious, artful, and designing, a perfect master in dissimulation, ever on the watch to gain friends and propitiate foes. At the same time he possessed great courage, and a thorough knowledge of the military art as it was then understood in his country. But his ruling, though well concealed, passion was ambition, for the gratification of which neither religion nor morality was allowed to stand for a moment in his way; and though full of pious scruples respecting the ceremonious parts of his faith, he did not hesitate to perpetrate the most atrocious crimes in order to attain his father's throne.

During the last eight years of Sháh-Jahán's reign, Aurangzeb was intrusted with several high offices in the state, both military and civil, in the discharge of which he was no less distinguished for his valour than his diplomacy. At length, in A.D. 1657, the Emperor Sháh-Jahán was seized with an illness so serious as to leave no hope of his recovery. He had four sons—no pleasant prospect for the empire—all of such an age as to render them impatient of any subordinate situation. Dára Shikoh, the eldest, was in his forty-second year; Shujá, the second son, forty; Aurangzeb, the third, was thirty-eight; and the youngest, Múrad, at least above thirty. The mutual jealousy of these princes, hitherto kept under restraint, now burst forth in all its fury. Dára, the eldest, on whom the crown would naturally devolve, was at the moment invested with the administration of his father's government. This state of affairs, involving all Aurangzeb's prospects of ambition and even of safety, immediately withdrew his attention from his intrigues in the Dekhan, where he was then governor, towards the seat of empire. Dára, the heir apparent, was a high-spirited and generous prince, liberal in his opinions, and had he lived, it is probable that he would have trodden the footsteps of his great-grandfather, the illustrious Akbar. He had laboured to diminish the acrimony that existed between the followers of Mohammed and Brahma; and had written a work to prove that the two religions agreed in all that was good and valuable, and differed only in things that were of no real consequence. The astute Aurangzeb immediately availed himself of Dára's laxity of opinion respecting the "true faith," of which he avowed himself the champion, well assured of the support of the selfish and bigoted priesthood of that religion. Of his other two brothers, Shujá and Múrad, he had less to fear, as neither of them was very popular; the former being of the Shiá sect, and devoted to the forbidden juice of the grape; and the latter, though brave, addicted to low and sensual pleasures. The illness of Sháh-Jahán being considered mortal, Dára on taking the reins of government is supposed to have acted with too much precipitation towards his brothers, of whom Shujá was then governor of Bengal, Aurangzeb of the Dekhan, and Múrad of Guzerat. All communication with them was interdicted on pain of death; and their agents, papers, and effects at the capital were seized by his orders. Shujá was the first to take up arms, both as he was nearest the scene of action, and as he had had the means of amassing a large treasure from one of the richest provinces of the empire. In the meantime Aurangzeb's consummate policy began to unravel itself, which was, in the first place, to allow Dára and Shujá to exhaust their strength and resources against each other; and secondly, to

play off Múrad against the victor. He accordingly persuaded Múrad that his own views were entirely directed to heaven, not to a throne; that neither of his brothers Dára and Shujá was worthy of the crown, on account of their irreligion; that for the sake of old affection, and for the promotion of the true faith, he was desirous to aid Múrad to his father's throne, after which the only boon he should crave would be to retire into obscurity and devote the remainder of his life to the service of his creator.

In the meanwhile Shujá was defeated near the town of Mongeer by Sulaimán, Dára's eldest son, and at the same time intelligence arrived of the advance of a powerful army from the south, under the joint command of Aurangzeb and Múrad. The imperial army, flushed with success, was immediately led against the rebels, but Aurangzeb's valour and policy prevailed. Dára soon after led his whole forces in person against his two brothers, but his principal generals being gained over by the intrigues of Aurangzeb, his army was totally routed, and he himself compelled to seek shelter in the city of Agra. In the meantime the aged Emperor Sháh-Jahán had in some degree recovered from his illness. He was well aware of Aurangzeb's crafty and ambitious character; and with the hope of drawing him into his power, he affected to overlook all that had passed, and to throw the whole blame on his eldest son Dára. But the emperor had to deal with a perfect master in the arts of duplicity. Aurangzeb affected the utmost loyalty, and under pretence of paying a visit to his father, in order to obtain his blessing and forgiveness, he at the same time gave instructions to his son Mohammed, who, with a select body of troops, took possession of the palace, and thus the aged monarch became a prisoner for life. Soon after Aurangzeb seized his brother Múrad, whom he had so thoroughly deluded, and confined him in a strong fortress near Delhi. His brothers Dára and Shujá were still at large; but after two or three years' efforts, they were both secured and put to death by Aurangzeb's command. Múrad also shared their fate, and thus the throne of the Great Mogul became the undisputed possession of the crafty usurper. Aurangzeb required importuning before he would accept the imperial diadem. In a garden near Delhi, August 2, A.D. 1658, overcome by the earnest entreaties of his nobles, he at last submitted to receive the insignia of royalty, assuming at the same time the pompous title of 'A'lam-gír, or "conqueror of the world." It must be confessed, however, that Aurangzeb's long reign of half a century, notwithstanding the dishonourable means of which he availed himself to gain the sovereign power, was upon the whole distinguished for its prosperity. From the time that he was firmly established on the throne, the vigilance

and steadiness of his administration preserved so much internal tranquillity in the empire, that historians have recorded few events worthy of notice. But though the prosperity of the empire appeared not to have suffered any diminution, causes were already in operation which menaced its future destruction at no very distant date. The intolerance of the emperor revived religious animosities between the various sects and parties subject to his sway. The perfidy and insincerity of which he had set such a glaring example spread through his court, so that he had neither a minister nor an officer worthy of confidence. Even his own sons seemed to emulate him in disobedience to their father and distrust of each other. Of all his nobles, the one he dreaded most was Amir Jumla, with whom he had been connected in frequent intrigues in the Dekhan, and by whose instrumentality he had been enabled to ascend the throne. On his accession, Aurangzeb appointed this able man governor of Bengal; but his experience told him that he was never safe while there was a man alive who had the power to hurt him. In order, therefore, to keep in employment this dangerous individual, he recommended to him an invasion of the kingdom of Assam, whose ruler had broken into Bengal during the distractions of the empire, and still remained unchastised. Jumla, who promised himself both plunder and renown from this expedition, immediately undertook the task; but after several victories on the part of the Mogul troops, they were compelled to return, their number greatly reduced by unfavourable weather and the violence of a disease to which their leader at the same time fell a victim. On hearing the news, the emperor remarked to the son of Jumla, whom he had recently made commander-in-chief of the horse, "You have lost a father, and I have lost the greatest and most dangerous of my friends."

In the third year of Aurangzeb's reign the empire was visited by a severe famine, in consequence of an extraordinary drought, by which all vegetation was suspended. On this trying occasion Aurangzeb used every exertion to diminish the evil; and his conduct forms a pleasing contrast to his previous actions. He remitted the rents and other taxes of the husbandmen; he opened his treasury without reserve, and employed its ample funds in purchasing corn in those provinces where it could be obtained, and in conveying it to such places as were most in want, where it was distributed among the people at very reduced prices. At his own court the utmost economy was observed, and no expense was allowed for luxury and ostentation. From the day he began to reign, he had himself so strictly superintended the revenues and disbursements of the state, that he was now in possession of ample resources,

which he so nobly applied to the relief of his people. In the seventh year of Aurangzeb's reign, his father Sháh Jahán died; and though the life of the aged monarch had reached its natural period, yet some able historians have expressed their suspicion that his death was occasioned by a draught of the *pousta*, a species of slow poison. Such is the statement of Mill, the historian of India, though we know not on what authority. In fact, Aurangzeb could have no object in adding to the list of his crimes that of parricide; as he had nothing to fear from his father, now in the eighth year of his imprisonment in the strong fortress of Agra, weighed down at the same time by old age and a lingering disease. During the whole reign of Aurangzeb, the northern part of India, which constituted the Mogul empire under Akbar, continued in a peaceful and apparently flourishing state; but the bigotry and illiberal policy of the ruler towards his Hindu subjects roused a powerful enemy in the south, which ultimately triumphed over the proud house of Tímur. The Marhattas for the first time began to show a formidable aspect under the guidance of the renowned chief Sevagí, who had been originally a leader of plunderers, inhabiting the mountain districts between Canara and Guzerat. He had acquired considerable power and influence during the civil wars that desolated the country at the commencement of Aurangzeb's reign. He at first tendered his allegiance to the usurper, and was invited to court, where he was loaded with insults which his haughty spirit could not brook. In the meantime he was imprisoned virtually, though not literally; his movements being strictly watched, and guards placed around his residence. With great address he managed to effect his escape, and, in conjunction with other chiefs of his nation, devoted the remainder of his life to the prosecution of a defensive war against Aurangzeb. The Marhatta chiefs acted entirely on the guerilla system; they eluded encounter in the field with the Mogul troops, but by the rapidity of their movements, aided by their knowledge of the country, they were enabled to annihilate the enemy in detail, by assailing all his weak points, cutting off his supplies, and laying waste those parts of the country through which he must pass. So enriched were they by the spoils thus obtained, and so strengthened by the number of Hindu adventurers who joined their ranks, that towards the close of Aurangzeb's reign the advantages of the war had so decidedly turned in their favour, that they thenceforth assumed the offensive.

The religious intolerance of Aurangzeb increased as he advanced in years, even so far as to make him blind to his best policy. He gradually withdrew from his Hindu subjects that toleration and kindness which had

so endeared to them the beneficent reign of Akbar and his two successors. He laid upon them a heavy capitation tax called the *jazia*, nor was this a sufficient protection to them, for his pious zeal rioted in the destruction of their ancient and magnificent temples, and in offering every insult to their religious feelings. By this ill-judged policy, which we must believe to have originated from the more violent of his religious advisers, he completely forfeited the allegiance and affections of the Rájputs, a brave, proud, and high-spirited class of Hindus, occupying the central provinces of the empire. When acting as governor of the Dekhan under his father, Aurangzeb had employed his talents in exciting discord and intrigues between the Mohammedan kings of Bījapúr and Goleonda. These kingdoms, in the course of his reign, he was enabled to seize and add to his already overgrown empire. The latter years of this monarch were passed in misery. He was suspicious of every one around him, and more particularly of his own children. The remembrance of Sháh Jahán, of Dára, of Shuja, and of Múrad, now haunted him everywhere. How much he was influenced by remorse for his share in their fate, it is difficult to say; but his actions sufficiently showed how much he feared that a like measure might be meted out to himself. He expired in the city of Ahmednagar, on the 21st of February, 1707, in the eighty-ninth year of his life and fiftieth of his reign. Under Aurangzeb the Mogul empire had attained its utmost extent, consisting of twenty-one provinces, with a revenue of about forty millions sterling. Yet with all this outward show of prosperity, the heart of the state was thoroughly diseased. This was mainly owing to the character and conduct of the ruler, whose government was a system of universal mistrust, every man in office being employed as a spy on the actions of his neighbours. This spirit of suspicion chilled the zeal and attachment of his Mohammedan nobles, whom he on all occasions employed. His Hindu subjects were thoroughly alienated by his narrow views in religion. They were excluded from office, degraded by an odious tax, and their temples, with all that they had deemed sacred, subjected to profanation and destruction. It is true they were not directly persecuted: for it does not appear that any Hindu suffered death, imprisonment, or loss of property for his religious opinions. Yet the long course of degradation and insult, to which this patient race had to submit, at length roused among them the most determined spirit of resistance. It is a curious fact that, in the eleventh year of his reign, Aurangzeb imposed the strictest silence on all the historians within his realm: "preventing," as it is said, "the cultivation of inward piety to the ostentatious display of his actions." Yet to this very prohibition we

are indebted for the best and most impartial Indian history extant. Mohammed Hāshim, a man of good family residing at Delhi, privately compiled a minute register of all the events of this reign, which he published some years after the monarch's death, in the reign of Mohammed Shāh. This work is a complete history of the house of Timur; giving, first, a clear and concise account of that dynasty, from the founder down to the close of Akbar's reign. This portion of the history the author very properly condenses, as the events had been so fully detailed by previous writers. The great body of the work is occupied with the hundred and twenty years that succeeded the death of Akbar, where all the important occurrences of each year are fully detailed. It is probable that he had written the first half of the work before he was compelled to stop by Aurangzeb's orders; but, resolved to bring down his history to the close of his own life, he continued his labours in secret. Mohammed Shāh was so pleased with this history, that he ennobled the author, with the title of Khāfi Khān (the word *Khāfi* denotes "concealer"). It is only of late that this valuable work became known in Europe. When Colonel Dow wrote his "History of Hindustan," he was obliged to stop short at the end of the tenth year of Aurangzeb's reign, from want of proper documents. Even Mill, in his "History of British India," complains that "we have no complete history of Aurangzeb." This defect is now fully remedied in the "History of India" lately published by the Honourable Mountstuart Elphinstone, where the author, an accomplished Oriental scholar, has availed himself of Khāfi Khān's History, and the result is a complete narrative of the reign of Aurangzeb and his immediate successors. An excellent account of the commencement of this monarch's reign will be found in Bernier's "Travels in the Mogul Empire." The author, a well-educated Frenchman, brought up to the medical profession, passed twelve years in India, during eight of which he acted as physician to Aurangzeb. (Mountstuart Elphinstone, *History of India*; F. Bernier, *Travels in the Mogul Empire*; Dow, *History of Hindustan*; Mill, *History of British India*.) D. F.

AURAT. [DORAT.]

AURBACH, or AURPACH, JOHANNES DE. Mention occurs in König, Dunkel, and Jöcher, of three jurists of this name. One is said to have been vicar of Bamberg, and to have lived in the fifteenth century; another to have been a lawyer of Leipzig, and to have been alive in 1515; and the third to have been a Bavarian, who travelled in France and Italy about 1565. Adelung with considerable plausibility argues that there was in reality one jurist of the name, the vicar of Bamberg, and that the writers mentioned above have been led to assume

the existence of the other two merely from having seen only later editions of his works. That a Johannes de Aurbach was vicar of Bamberg, and published two books in the latter half of the fifteenth century, is certain; and this is all we know about him. That three other books are attributed on their title-page to a Johannes de Aurbach, and were printed in the latter half of the sixteenth century, is equally certain; but whether they are merely reprints of publications by the vicar of Bamberg, or printed from his MSS. after his death, or the works of another of the same name, it is impossible to say. The undoubted works of the vicar of Bamberg are:—

1. "Summa Magistri Johannis de Aurbach, Vicarii Bambergensis." This is a folio without any title-page; the imprint states that it was printed by Ginter Zeiner de Reutlingen, in Augsburg, in the year 1469. 2. "Directorium Cnratorem, Domini doctoris Aurbach." This is a quarto volume without date or printer's name. The types are apparently the same which were used in printing the quarto edition of St. Augustine's "De Vita Christiana," at Spire, in 1471. Both of these works are practical manuals extracted from the writings of the canonists for the use of the resident clergy having cures of souls. They are brief, distinct, and well adapted for that purpose. A MS. in the imperial library at Vienna, entitled "Magistri Jo. Aurbachii egregii decretorum Doctoris Directorium Sacerdotum," is probably the work which in the printed edition is entitled "Directorium Curatorum." The other publications of a Johannes de Aurbach mentioned above are:—1. "Jo. de Aurbach, processus juris, cum lectura et expositionibus," Leipzig, 1512, fol. 2. "Johannis Aurbachii Poematum Libri II." Padua, 1557, 8vo. 3. "Libri IV. Epistolarum Juridicarum quæ Consiliorum vice esse possunt. Autore Joh. Aurbachio Icto." Cologne, 1566, 8vo. This work is also printed at the end of—4. "Singularum allegationum Libri II." Cologne, 1571, 8vo. Later editions of this work were published also at Cologne, in 1591 and 1606, both in 8vo. It is possible that allusions may occur in the poems or in the juridical epistles calculated to throw light on the question as to who was their author; but neither of these works is contained in the library of the British Museum. The two undoubted works of the vicar of Bamberg are there, and are interesting specimens of early typography. (Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung, *Supplement*; *Summa Magistri Johannis de Aurbach*; *Directorium Curatorum Domini doctoris Aurbach*.) W. W.

AURELIA GENS. To this Gens, which was of Sabine origin and Plebeian, many illustrious Romans belonged. The Prænomena of the members of this Gens are Caius, Lucius, and Marcus, and the Cognomina are COTTA, SCAURUS, and ORESTES. The cog-

nomen Rufus appears to be established by a medal. C. Aurelius Cotta, consul B.C. 252, is the first recorded member of this gens who obtained the consulship. After this date we find many distinguished personages who had the gentile name Aurelius. The important part which they played in the history of the Republic is attested by the name Aurelia, applied to laws (leges), roads, aqueducts, bridges, and other monuments of their activity and their honours. Aurelia, the mother of the Dictator Cæsar, belonged to this gens. Under the empire many persons had the gentile name of Aurelius [AURELIUS], both emperors and others. (Rasche, *Lexicon Rei Numariae*.) G. L.

AURELIA was the wife of Caius Julius Cæsar, and the mother of C. Julius Cæsar the Dictator, and two daughters, the elder and the younger Julia. Her parentage is not ascertained, but the conjecture of Drumm, that she was the daughter of M. Aurelius Cotta, and the sister of C. Aurelius Cotta (consul B.C. 75), of M. Aurelius Cotta (consul B.C. 74), and L. Aurelius Cotta (consul B.C. 65), presents at least no chronological difficulties. She was a woman of excellent character, and carefully superintended the education of her son Caius, like Cornelia the mother of the Gracchi and other illustrious Roman mothers. Her son always showed her the greatest affection, and in B.C. 63 she had the satisfaction of seeing him elected Pontifex Maximus. She was living with her son at the time (B.C. 62) when Clodius was attempting to seduce Cæsar's wife Pompeia, on whom Aurelia kept a strict watch. Clodius contrived to get into Cæsar's house in a woman's dress during the celebration of the rites of the Bona Dea, but he was discovered by Aurelia. Cæsar divorced his wife on the occasion, and Aurelia gave evidence against Clodius on his trial for violating the rites of the Bona Dea. Aurelia lived to see her son consul B.C. 59, and to hear of his great exploits in Gaul. But she never saw him after he left Rome for his province, and she died B.C. 54, a short time before her grand-daughter Julia, the wife of Cn. Pompeius. (Plutarch, *Julius Cæsar*, 9, 10; Suetonius, *Julius Cæsar*, 26, 74; Drumm, *Geschichte Roms*.) G. L.

AURELIA. [AURELIUS.]

AURELIA ORESTILLA. [CATILINA, L. SERGIUS.]

AURELIAN, or AURELIANUS, SAINT, Bishop of Arles in the sixth century, was born in or about A.D. 499, and succeeded Auxanius in the metropolitan see of Arles, A.D. 546, and was about the same time appointed the pope's vicar for Gaul. Pope Vigilius, who gave him this appointment, directed him to use his influence in maintaining the existing alliance of the Emperor Justinian and the Frankish kings, against their common enemies the Ostrogoths. Au-

relian assisted (some think he presided) at the Council of Orléans, A.D. 549, and died at Lyon, A.D. 551, on the 16th of June, which day is observed as his anniversary in the Roman Catholic church. There are extant of St. Aurelian, the "Rules" which he drew up for a monastery and for a nunnery founded by him at Arles, and a letter to Theodebert I., King of the Franks of Austrasia. (Henschen and Papebroch, in the *Acta Sanctorum*, 16th June; *Histoire Littéraire de la France*, ii. 252, seq.) J. C. M.

AURELIANUS, CLAUDIUS DOMITIUS, the Roman Emperor who succeeded Claudius II. In a letter addressed to him by the Emperor Claudius, he is called Valerius Aurelianus. It is probable that he assumed the names of Claudius and Domitius after his accession to the empire. It is sometimes asserted that his name on the coins is Lucius Domitius; and Tillemont suggests that the C. L. which appear on some coins are the abbreviations of Cæsar Lucius. But a coin has the inscription IMP. CAE. OR CAES. CL. DOM. AVRELIANVS AVG., which shows that his name was Claudius, which he probably assumed from admiration of his warlike predecessor. He was probably born about A.D. 212. His parentage and birthplace are uncertain; some say he was born at Sirmium in Pannonia, others in the Lower Dacia (Ripensis), and some in Mœsia. His parents were poor, and his father is said by some authorities to have been a colonus (a half kind of serf) on the estate of a senator; but it is also said that his mother was a priestess of a temple of the Sun, a story which may have been founded on the fact of the reverence which Aurelian showed to this divinity. This youth of unknown parentage, who subsequently occupied the seat of the Cæsars, rose to this elevated rank by his military talents. He was of a robust frame, had great courage, and loved war. His early career in the Roman armies is unknown; he was a tribune in a legion stationed at Maguntiacum (Mainz), when he defeated the Franks, who are mentioned on that occasion for the first time in history. The value of his early services is indicated by the fact that the Emperor Valerian called him (A.D. 256) the equal of the Corvini and the Scipios, the liberator of Illyricum, and the restorer of the Gauls. Aurelian was a rigid disciplinarian and his punishment was prompt and cruel. He would not permit his soldiers to commit the slightest excess: the theft of a bunch of grapes was a serious offence. In A.D. 256, he was commissioned by Valerian to make a general visitation of the military stations. In the following year he acted as legatus to Ulpius Crinitus in Illyricum and Thrace, from which countries he drove the Goths, and as a reward for his services he was named Consul by Valerian for the year 258. Ulpius Crinitus adopted him in the presence of Valerian and the army at Byzantium, and

probably gave him his daughter or one of his relatives to wife. The wife of Aurelian is called on the medals *Ulpia Severina*: the name *Ulpia* renders it probable that she was of the family of *Ulpius Crinitus*. Aurelian is not mentioned under the reign of Gallienus; but under the warlike Claudius, the successor of Gallienus, he assisted in the defeat of Aureolus (A.D. 268), and gained a victory over the Sarmatians and Suevi. He was sent on an embassy to the Persians, but the time of this embassy is not ascertained.

In the year 270, Claudius died at Sirmium, and Aurelian, who was probably there at the time, was declared Emperor by the soldiers. Quintillus, the brother of Claudius, who was then in Italy, also assumed the purple, but his troops abandoned him in a few days, and he committed suicide. Aurelian came to Rome to confirm his authority, but after a short stay in the city he left it for Pannonia, to oppose the Goths or Scythians, as *Zosimus* calls them, who had made an irruption into Pannonia. A battle was fought with doubtful success, and the barbarians recrossed the Danube, and afterwards sued for peace. Gibbon states that Aurelian "withdrew the Roman forces from Dacia, and tacitly relinquished that great province to the Goths and Vandals." *Tillemont* places this event near the close of Aurelian's career. The wars of Aurelian with the Alemanni, Marcomanni, and Juthungi, as these enemies of Rome are variously called by various writers, are probably, as Gibbon remarks, the same war, and with the same people; and he adds, that it requires some care to conciliate and explain the historians. But no care can extract from the confused writers of the period a satisfactory history of the Alemannic wars. The following is briefly Gibbon's view of these wars, to which the writer would not implicitly subscribe.

In A.D. 270 the Alemanni, after devastating the country from the Danube to the Po, made a hasty retreat. Aurelian collected his troops, and marched (it is not said where he marched from) along the border of the Hercynian forest, and lay in wait for the barbarians on the opposite bank of the Danube. He allowed part of the barbarians to cross the river and defeated them, and then passing the Danube, placed himself in the rear of the remainder. In this emergency the Alemanni sent ambassadors to Aurelian's camp, who received them with all the pomp and splendour of military display. The barbarians asked for money as the price of their friendship with Rome, but Aurelian told them that they must submit without conditions, or feel his vengeance. It is said that Aurelian left to his generals the care of completing the Alemannic war, and that in his absence the barbarians escaped from their dangerous position, and retreated over the mountains into Italy. The devastation which they caused

in the territory of Milan recalled the Emperor to Italy, and a contest ensued in which the safety of Rome was at hazard. Aurelian sustained so severe a loss in the neighbourhood of Placentia, that his biographer remarks that the empire was near its dissolution. In a second battle, fought at Fanum in Umbria, the remembrance of which is preserved by an inscription found at Pesaurum, near Fanum (*Gruter*, p. 276, No. 3), the invaders were defeated, and the remnant of the Alemanni was destroyed in a third battle near Pavia (A.D. 271). During the Alemannic invasion, the Sibylline books were consulted at Rome at the recommendation of the Emperor, and the usual ceremonies were performed to avert the threatened danger.

After the defeat of the invaders, Aurelian came to Rome, and he punished with severity the authors of certain disturbances that had taken place in his absence. He is accused of putting to death not only those who had caused the disturbances, but some senators also on frivolous charges. He also commenced the restoration of the walls of Rome, which were intended to include a circuit of about twenty-one miles. Though these walls were commenced under Aurelian, they were not finished till the reign of Probus, or perhaps till the year A.D. 278, in the reign of Diocletian.

In the year 272, Aurelian set out on his Asiatic expedition. The Roman empire in the East was in the possession of a woman. *Septimia Zenobia*, Queen of Palmyra, was the second wife and the widow of Odenathus, who had raised himself to imperial power in the East, and had been acknowledged by Gallienus as his colleague in the empire. Odenathus was assassinated at Emesa in Syria, A.D. 267, with his son Herodes or Orodes by his first wife; but Zenobia avenged her husband by putting the assassins to death, and she succeeded to his power. Palmyra in the Syrian desert, then the seat of an extensive commerce between the Euphrates and the Mediterranean, was the residence of Zenobia, but her authority extended over Syria and a large part of Asia Minor, and she added Egypt to her sway while the warlike Emperor Claudius was engaged with the Goths. After her husband's death she decorated with the purple her son Athenodorus or Vaballath by her first husband. Her sons by Odenathus were Herennianus and Timolaus, to whom also, according to some statements, she gave the imperial insignia, and the title of Augusti. She also had them taught to speak the Latin language. But the government was administered by Zenobia, under the title of the Queen of the East, and she ruled her extensive empire with a manly vigour which secured the peace and respect of the neighbouring Arabs, Persians, and Armenians. This warrior queen, whose active life forms so strong a contrast with the secluded condi-

tion of Eastern women, possessed singular natural endowments, which were improved by education. She was a woman of surpassing beauty. Her complexion was dark, her eyes were black and piercing, her teeth were white as pearls, and her voice strong and clear. She was inured to bear the hardships of the camp, and would sometimes march on foot with her soldiers. Her habits were abstemious, but she would sometimes indulge in excess in company with her generals. When she appeared before her soldiers, she wore a helmet. Zenobia was well instructed in the learning of the day; she knew Latin sufficiently well, but she spoke the Greek language and the Egyptian perfectly, like her native Syriac. Her literary taste was shown by her drawing up an outline of Eastern history for her own use. Longinus, the author of the treatise on the Sublime, was one of her secretaries and advisers.

After leaving Rome for the East, Aurelian had enemies to contend with before he passed into Asia. He defeated some barbarians in Illyricum and Thrace; and he crossed the Danube and destroyed Cannabab and Cannabudes, a Gothic chief, with four thousand of his men. Aurelian made a marriage between a captive Gothic woman of the royal blood and Bonosus, one of his officers, who could drink more than the barbarians. The object of this marriage, it is said, was to get at the secrets of the Goths by means of the relations of the wife of Bonosus; but the confusion in the chronology of Aurelian's reign renders it difficult to know what is the exact date of this marriage, and what credit we ought to give to it and its supposed object.

Zenobia's power extended at least as far as the borders of Bithynia, and Aurelian's campaign against the Queen of the East commenced with the capture of Ancyra. Tyana, after making an obstinate resistance, was taken through the treachery of a citizen, who was rewarded by being abandoned to the fury of the Roman soldiers. Aurelian had vowed to exterminate the inhabitants of Tyana, but he was diverted from his purpose by a vision of Apollonius of Tyana, whose countenance was well known to Aurelian from his busts and statues. Apollonius appeared to the emperor in his tent, and bade him spare the innocent citizens, as he valued his own safety. Vopiscus, who vouches for the credibility of the story, also vouches for the miracles of Apollonius. [APOLLONIUS.]

Aurelian got possession of Antioch, according to Vopiscus, after a slight contest near Daphne. But in the neighbourhood of Emesa a fierce battle was fought, in which Zenobia and her general Zabdas or Zabas, at the head of 70,000 men, were completely routed. The account of the two battles by Zosimus is, as Gibbon remarks, clear and circumstantial. Aurelian despatched Probus, one of his best generals, to take possession of

Egypt, and he marched from Emesa through the desert to Palmyra, where Zenobia had taken refuge. In crossing the desert Aurelian's army was annoyed by the roving Arabs. Palmyra was well prepared for resistance, and the siege, though pressed with vigour, was long and tedious. Vopiscus has preserved a letter of the Emperor, in which he speaks of the difficulty of the military operations against Palmyra; and also a letter to Zenobia, in which the Emperor, who was wearied with the siege, offered terms to the queen. The terms for herself were life and an honourable maintenance; for Palmyra the preservation of its civil rights. The terms were rejected by Zenobia with contempt in a letter, which is also preserved by Vopiscus; and Aurelian redoubled his efforts. He hemmed the city in on every side, and cut off or gained over the troops which came to the relief of Zenobia from the Persians, Saracens, and Armenians. The queen at last, seeing that further resistance was useless, attempted to escape into Persia on her dromedaries, and she had advanced as far as the Euphrates, and was crossing the river, when she was overtaken by the Roman cavalry and carried back to Aurelian. The Emperor asked her how she had dared to assail the majesty of Rome. His pride was flattered by an answer which told him that he was worthy to be considered as an Emperor, though his predecessors were not. Palmyra soon surrendered, and the immense wealth which it contained fell into the hands of the conqueror; but the people were spared, and a small garrison was left in the city. The capture of Palmyra took place A.D. 273.

Aurelian returned to Emesa, where the soldiers were clamorous for the death of Zenobia, but the Emperor would not take her life. He also pardoned Vaballath, whose name appears on a medal with that of Aurelian, an event which some writers refer to a period prior to the capture of Palmyra; but there is great difficulty about the medals of Vaballath. The two other sons of Zenobia were probably spared also, as Pollio states in one passage that they appeared in the triumph of Aurelian. But some of the advisers of Zenobia were put to death, and among them Longinus. Zosimus charges the queen with the meanness of imputing to him her rash resistance to the Roman arms. The philosopher met his death with calm resolution.

Aurelian received the congratulations and homage of all the neighbouring nations. Even the Axumites (in the modern Abyssinia) and the Seres, a nation beyond the Indian peninsula, sent ambassadors and presents. The fame and the terror of the Roman arms had now penetrated to the remotest parts of the ancient world. Aurelian passed through Asia Minor to Byzantium, but in Thrace he received intelligence that the Palmyrenes had revolted and massacred the

Roman garrison. With his characteristic energy he returned to chastise the rebels, and reached Antioch before it was known that he had left Europe. From Antioch he advanced upon Palmyra, the inhabitants of which were given up to indiscriminate massacre.

A letter of the emperor to Ceionius Bassus states that neither women, children, nor old men had been spared; it bids him, however, stop the slaughter and restore the temple of the Sun, which had been plundered by the soldiers. But Palmyra never recovered its importance: the magnificent buildings, which were erected during its season of commercial prosperity, are monuments of its past grandeur and its present desolation.

During the war of Palmyra a rebellion broke out in Egypt. Firmus, or, as he is called on a medal of perhaps doubtful credit, M. Firmius, who styled himself the friend of Zenobia, assumed the title of Augustus, and made himself master of Alexandria and Egypt. This Firmus, a native of Seleucia in Syria, was a rich merchant, who traded to India with his own ships, and used to boast that he had a stock of papyrus and glue valuable enough to maintain an army: it is also mentioned as a proof of his wealth that the apartments of his house were cased with squares of glass. Firmus was a man of great stature, gigantic strength, undaunted courage, and incredible voracity. His common beverage was water, but he could swallow more wine without being intoxicated than the most practised drinkers. This usurper is entitled to a place among the Roman Cæsars from the fact of his assuming the purple and the name of Augustus, which appeared on his medals, and the title of Imperator (*Ἀυτοκράτωρ*) in his edicts. Aurelian was at Carrhæ in Mesopotamia when he heard of the Egyptian rebellion. He marched into Egypt and quickly put down the insurrection. Firmus, according to a common story, hanged himself; but Aurelian, in his letter to the Roman people, states that he defeated, besieged, tortured, and put to death the usurper. Gibbon infers from the same letter that Firmus was the last opponent whom Aurelian had to deal with, and that Tetricus, who ruled in Gaul, had been already suppressed. Accordingly he places the downfall of Tetricus before the expedition to Palmyra. Tillemont places it after the final reduction of Palmyra and the death of Firmus.

Gaul, Spain, and Britain were still dismembered from the empire. Junius Postumus, who had reigned in Gaul for six years, was assassinated by his own soldiers. Victorinus, his successor, had many good qualities, but his passion for women led him into excesses which were punished by the just indignation of husbands whose wives he had violated or corrupted. He was assassinated at Cologne, together with his son. But in the

West also, as in the East, a woman seized the government, and maintained herself in the possession of the imperial power, with the title of Augusta. Victorina, the mother of Victorinus, seated Marius and Tetricus in succession on the throne of the Cæsars, but the real administration was in her hands, and money was coined in her name. When Tetricus was raised to this dangerous dignity he was governor of the province of Aquitania. He reigned nominally in Gaul, Spain, and Britain from five to six years, but he was uneasy in his exalted station, and he invited Aurelian to deliver him from his splendid slavery. Aurelian hastened into Gaul, and a battle was fought between him and Tetricus at Châlons on the Marne, in which Tetricus betrayed his own cause, and his army after a desperate struggle was cut to pieces. About the same time Aurelian gained some advantages over the Germans, whom he compelled to recross the Rhine. Lyon, which had resisted him, was severely punished.

In three years Aurelian had restored peace to the empire, and carried his victorious arms from the Euphrates to the German Ocean. His triumph was one of the most splendid that Rome ever saw. Twenty elephants, four tigers, camelopards, and above two hundred other animals appeared in the pompous procession. They were followed by eight hundred pair of gladiators and the captives of the conquered nations. There were ambassadors from the Blemyes, Axumites, Indians, Bactrians, Iberians, Saracens, and Persians, each carrying their presents. Goths, Alans, Sarmatians, Franks, Vandals, Germans, and other northern nations swelled the procession. The captives marched first, with their hands tied behind them. Ten female warriors of the Gothic nation were marked with the title of Amazons; and in front of the representatives of every conquered nation was a rried an inscription to designate the country which they belonged. Tetricus, once the Emperor of the Gauls, and his son, appeared dressed in a purple robe, a saffron tunic, and Gallic trowsers. Zenobia walked in the triumphal pomp loaded with jewels and fetters of gold: the golden chain about her neck was supported by a slave, and she was followed by the chariot in which she had designed to enter Rome. The car of Odenathus, which was ornamented with gold and jewels, and another chariot, the present of the Persian king, also appeared in the procession. The car of Aurelian, which had been captured from a Gothic king, was drawn by four stags. The people of Rome, the colours of the city companies (*collegia*) and of the camps, the booty taken in the wars, the army, and the senate added to the triumphal pomp, which did not reach the Capitol till the ninth hour, where Aurelian sacrificed the stags pursuant to his vow to dedicate both them and the chariot which

they drew to Jupiter Optimus Maximus. On the following days the people were entertained with theatrical exhibitions, the games of the Circus, combats of gladiators, and sea-fights (*naumachia*).

The senate were displeased to see Tetricus, a Roman citizen, and one who had enjoyed the honours of the state, exhibited in the triumph of Aurelian. But the emperor treated his captive princes with generosity. Tetricus and his son were restored to their former station and their property, and both of them enjoyed the favour of the emperor. Zenobia received a villa at Tibur (Tivoli), not far from the palace of Hadrian, where she lived with her children in the style of a Roman matron: and her descendants were said to be among the noble families of Rome in the fifth century. The statement of Zosimus that she died on her road from Syria to Rome cannot be admitted against the positive statements of other writers, confirmed by collateral evidence, that she appeared in the triumph of Aurelian. It is not certain who were the children with whom she retired to Tibur: they might be her sons Herennianus and Timolaus, for the fact of their having been put to death by Aurelian, which was stated by some authorities, was disputed by others.

The triumph of Aurelian was followed by a rebellion caused by his attempt to restore the coinage to its true standard. The workmen of the mint are described in one of the emperor's letters as having risen in rebellion at the instigation of a slave whom Aurelian had employed in the finances: the outbreak was put down, but with the loss of seven thousand of those hardy soldiers who had been inured to the campaigns of Dacia and the Danube. The scepticism of Gibbon about this extraordinary statement is well founded. One cannot conceive how the few who might be interested in debasing the coinage could rouse a whole people against a reform which was for their benefit. A contest in which seven thousand of the emperor's veteran soldiers fell must have been a struggle for mastery; and if we admit the facts as stated, we can find no other solution of the difficulty than that the senate and the praetorian troops must have conspired against the emperor. There may have been a disturbance caused by the reform of the coinage, and this may have been the commencement of a riot, of which a discontented faction took advantage to attempt a revolution. Aurelian's severity and even cruelty were felt and dreaded, and the meanness of his birth only made his haughtiness and pride the more intolerable. The senate always disliked and feared him. The suppression of the insurrection of the mint-workers was followed by the punishment of several persons of rank who were implicated in the charge of conspiracy.

VOL. IV.

Towards the close of the year 274 Aurelian was in Thrace, and on his march against the Persians. He had a secretary (notarius) named Mnestheus, whom he employed in writings which required secrecy. This man had incurred the displeasure of the emperor for some cause or other, and had been threatened by him. The secretary knew that his master's threats were serious warnings, and, to save himself, he forged the handwriting of Aurelian, and drew up a list of names of officers in the army, who, according to the purport of the paper, were to be put to death. The secretary inserted his own name among the rest, and showed the list to those who were included in it. The handwriting deceived the officers, some of whom were known to be disliked by Aurelian, and they determined to anticipate the emperor's design. As he was on his march between Heracleia and Byzantium, they suddenly attacked him, and he fell by the hand of Mucapor, a general to whom one of his extant letters is addressed. Aurelian was probably assassinated about the close of January, A.D. 275. The treachery of the secretary was discovered, and both he and the assassins were punished. Aurelian left a single daughter, Severina, whose posterity were living in the time of Vopiscus. The Roman world was without a master for six months after the death of Aurelian. His successor was Tacitus.

Aurelian was called the Restorer of the Empire, a title which appears on some of his medals. He deserves this praise for his military talents and success; but the judgment of the Emperor Diocletian is just: Aurelian was more fit to command an army than to govern a state. His severity was carried into every department of the administration, and even into his own household. But the objects of his vengeance were generally those who well deserved it. Public informers and peculators were punished with inexorable severity, and every abuse he swept away with unsparing hand. Accordingly he was not unpopular with the mass of the people, who felt the beneficial effects of those reforms, which the weakness and corruption of former princes had made necessary. It is mentioned as an instance of his severity or his cruelty, that he always had his slaves punished in his presence, and that he put to death a female slave for incontinence with a male of her own class, an affair which no emperor before him would have deigned to notice. He refused his wife a silk dress on account of the expense, and she and her daughter were required to look after the household. Some contradictory stories which are told of his magnificence perhaps refer to public display, and on such occasions his splendour was unbounded. The Roman emperors before him had been addressed by the style of Dominus, or Master, and the younger Pliny thus ad-

dresses the Emperor Trajan in his letters. But Aurelian was the first who assumed this title on his medals, and he also wore the diadem, the symbol of kingly power: this statement of one of his historians is confirmed by an extant medal, according to competent judges. His arrogance is also shown by the inscription on a medal of 'A God and our Master' (Deo et Domino nostro). Though his health was not strong after his accession to the empire, Aurelian was incessantly engaged in war, and he was assiduous in taking exercise on horseback. When he was ill, he never sent for a physician; his only remedy was abstinence. In a better age, and with a better education, he might have been equal to Augustus or the Antonines as a civil administrator. As a soldier he ranks among the most illustrious of the Cæsars.

Some ecclesiastical writers have reckoned Aurelian one of the persecutors of Christianity, and his persecution has been called the ninth. How little authority there is for this statement, is apparent from the evidence alleged in support of it. (Lardner, *Credibility*, &c. "Aurelian.")

The chronology of Aurelian's period is very confused, and his medals rather impede than aid us in establishing the order of events. Few of them bear the years of his tribunitian power and consulship. He had the history of his reign and a journal of his exploits drawn up, which were preserved in the Ulpian Library at Rome. These documents formed the materials from which Vopiscus drew up his Life of Aurelian, the principal extant authority for the events of that period, in the reign of Diocletian or Constantius Chlorus, and perhaps as late as A.D. 306. This was the first Latin history of Aurelian. Vopiscus cites some Greek writers, as Callicrates of Tyre and others: one Nicomachus is the authority of Vopiscus for the letter of Zenobia to Aurelian, which Nicomachus had translated from Syriac into Greek. Dexippus, a Greek of Athens, who lived to the time of Aurelian, is also an authority for some of the events of this period. The letters of Aurelian which are preserved by Vopiscus are written in a style which we might expect from a soldier. His Latin is perspicuous and energetic. (Vopiscus, *Divus Aurelianus*, *Firmus*, *Bononus*; Trebellius Pollio, *Odenatus*, *Herodes*, *Mæonius*, *Tetrici*, *Heremianus*, *Timolauus*, *Zenobia*, with the notes of Salmasius and Casaubon; Zosimus, i. 47—62; Gibbon, chap. xi.; Tillemont, *Histoire des Empereurs*, "Aurelien," where all the authorities are given; *Biographie Universelle*, "Odenath (Septimius)," by St. Martin, and "Zenobie (Septimia)," by Michelet; Eckhel, *Doctrina Num. Vet.* vii.; Rasche, *Leric. Rei Numariae*.) G. L.

AURELIANUS, CÆLIUS, or CÆLIUS, one of the most valuable ancient medical writers, whose work is the more interesting

as it is the principal source of our information respecting the opinions and practice of the medical sect of the Methodici. Of the life of Cælius Aurelianus no particulars are known, and even his name has by some persons been supposed to be L. Cælius Arrianus. He is commonly said to have been a native of Sicca Veneria, a town in Numidia, but perhaps without any direct evidence: his date also is very uncertain; for though he cannot have lived earlier than the second century after Christ, as he quotes Soranus, yet how much later he is to be placed has given rise to great differences of opinion. From his never mentioning Galen in his extant work, it has been supposed that he lived before him; but neither does he quote Theophrastus, Dioscorides, Celsus, Pliny, and others, some of whom were perhaps almost equally eminent with Galen, and all of whom lived before the second century after Christ. Again, as he is never mentioned by Galen, who quotes so many far inferior writers, it has been conjectured either that they were contemporaries who lived in different parts of the world, and were therefore unknown to each other, or that he lived later than the time of Galen; which latter opinion is certainly much confirmed by his very singular and barbarous style, which has induced Reinesius and Haller (no mean authorities) to place him as late as the fifth century after Christ. Sprengel and others think that his African origin and the imperfect education which, in common with the majority of the Methodici, he probably received, will account for his barbarous Latinity, as well as his blunders in Greek. With respect to his imperfect knowledge of Greek, he is not perhaps so singular; but no Latin author who lived in the second century after Christ has written in a style so barbarous as that of Cælius Aurelianus (as may be seen at once by looking at Almelooven's "*Lexicon Cælianum*"), while the language of several who lived much later is infinitely purer and more elegant.

He wrote several medical works, of which only two are still extant: one entitled "*Celerum Passionum Libri Tres*" ("Three Books on Acute Affections"); the other, "*Tardarum Passionum Libri Quinque*" ("Five Books on Chronic Affections"). These works, as he intimates himself in several places, are in a great measure translated from some treatises of Soranus which are now lost; but he has also added numerous observations of his own, with extracts from other authors. In making this translation, he exhibits occasionally great ignorance of the Greek language, confounding *πόρος* with *πῶρος* (*De Morb. Chron.* lib. v. cap. 2, p. 559, ed. Amman.), *δυσέρωγος* with *δυσερωγός*, and translating *ὅλην διεσκαδὴν* by *hypozygos membrana* (*De Morb. Chron.* lib. ii. cap. 1, p. 347): several other instances of

equally gross ignorance might be mentioned. With respect to the peculiar medical opinions belonging to the Methodici, it seems to be the more proper place to notice these under the name of their founder Themison, selecting at present from the writings of Cælius Aurelianus only such observations as appear to belong to himself individually. He is one of the most practical of all the antient physicians, and has treated of almost all the principal diseases that commonly occur, besides several of the rarer sort (as satyriasis, incubus, phthiriasis, &c.), which are scarcely noticed by any other ancient author. Again, none of the older writers are more minute and accurate in their diagnosis than Cælius Aurelianus; and frequently, after describing the characteristic symptoms of the disease of which he is treating, he points out the peculiarities by which it may be distinguished from others which nearly resemble it. His account of hydrophobia has been particularly commended as being more complete than any other antient treatise on the subject; and he mentions that the disease sometimes occurs spontaneously without any apparent cause. Of his practice generally, it may be said to be upon the whole scientific and good, though, like many others of the antient physicians, he seems to have been rather deficient in vigour: and, lastly, it deserves to be mentioned that some persons have preferred him to all the Greek medical writers, not excepting even Galen and Aretæus.

The first edition of his work on Chronic Affections was published in 1529, Basel, folio, edited by J. Sichard; that of his work on Acute Affections appeared in 1533, Paris, 8vo., edited by J. Guinter of Andernach, commonly called Andernacus. The first complete edition of the two works was published at Lyon, 1566, 8vo., edited by J. Dalechamp; the last complete edition forms part of Haller's Collection of Latin Medical Writers, Lausanne, 8vo. 2 vols. 1774, which contains some emendations by Reinesius, extracted from his "*Varie Lectiones*," lib. iii. cap. 17, 18. The best edition is that which was begun by J. C. Amman, published after his death at Amsterdam, 1709, 4to., and more than once reprinted. This edition contains some valuable annotations and a "*Lexicon Cælianum*" by Almelooven. In 1826 an edition of the work on Acute Affections was published at Paris, 8vo., edited by C. Delatre, and designed to form the second part of a collection entitled "*Bibliothèque Classique Médicale*." The work on Chronic Affections never appeared, and the idea of a collection was given up. The work on Chronic Affections is inserted in the Aldine Collection, Venice, 1547, fol.; but neither work is contained in that of H. Stephens, Paris, 1567, fol. Some academical dissertations on Cælius Aurelianus and the principal physicians quoted by him, containing some manuscript annotations by D. W.

Triller, were published by C. G. Kühn, Leipzig, 1816, 1817, 1820, 4to., and afterwards reprinted in the second volume of his "*Opuscula Academica Medica et Philologica*," Leipzig, 1827, 1828, 8vo. (Reinesius, *Varie Lect.* lib. iii. cap. 17, 18, p. 645, sq.; Fabricius, *Biblioth. Latina*, lib. iv. cap. 12, § 2; Haller, *Biblioth. Medic. Pract.* tom. i. p. 207; Sprengel, *Hist. de la Méd.* tom. ii. p. 37; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841, 8vo.)

W. A. G.

AURELIANUS, SAINT. [AURELIAN, SAINT.]

AURELIO, King of ASTURIAS, appears in the roll of the early Spanish princes as the fifth king of the house of Pelayo. He was elected in A.D. 768, in place of Froila, his brother according to some accounts, or, according to others, his cousin-german. Froila, a cruel and despotic prince, was slain in a conspiracy, in which Aurelio was supposed to have acted a leading part. Aurelio's reign over his small kingdom, which terminated in the year 774, was weak and inglorious. The principal events recorded as having happened in the course of it were two: his suppression of a revolt of the slaves; and his making with the Moors a discreditable treaty, of which one condition is said to have been that a certain number of Christian maidens should annually be delivered, by way of tribute, to the Moorish kings. (Mariana, *De Rebus Hispaniæ*, lib. vii. cap. 6.)

W. S.

AURELIO, AURELLI, or ARELLI, GIOVANNI MU'ZIO, a native of Mantua, is known as a minor Latin poet. He is usually called by his Latinized name, Joannes Mutius Aurelius. The part of his life about which any particulars are recorded, falls within the earliest years of the sixteenth century. After having in youth made poetical attempts in the modern Italian language, he devoted himself to the composition of Latin verses. Pope Leo X., esteeming him highly, appointed him to be governor of the small town of Mondolfo. Acting oppressively and greedily in that office, he became unpopular to a degree which, in a few months, cost him his life. After he had been missing for several days, his dead body, and that of the mule on which he had ridden out, were found at the bottom of a deep well. Aurelli's only extant compositions are two short Latin poems,—a hymn, in hexameters, to John the Baptist, and a begging epistle, in elegiac verse, addressed to Leo X. These poems are in Toscano's "*Carmina Illustrium Poetarum Italorum*;" and they are also in the "*Carmina Illustrium Poetarum Italorum*," vi. 385—391, Florence, 1720, 8vo. Julius Cæsar Scaliger praises him in the highest terms, not only for his skill in Latin versification, but also for his poetical merit as an imitator of Catullus, of which the critic was hardly so

competent a judge. Aurelli was said to have likewise written other elegies and epigrams, and to have been occupied at the time of his murder in the composition of an heroic poem, of which the hero was Porsena. (Pierius, *De Litteratorum Infelicitate*, 1647, p. 33; Gyraldus, *De Poetis Suorum Temporum*, Dial. i.; Baillet, *Jugemens des Savans*, No. 1233; Scaliger, *Poetica*, lib. vi. cap. iv.)

W. S.

AURELIO, or AURELIJ, LODOVICO, a native of Perugia, lived in the early part of the seventeenth century, and became a Jesuit at an early age. He was at one time keeper of the public library in his native town, afterwards a canon of the Lateran, and died at Rome in 1637. He was distinguished not only as a linguist, in Greek, Latin, and German, but also for his historical learning. His principal published works were the following:—1. “*Ristretto delle Storie del Mondo di Orazio Toisellino Gesuita, col supplemento di Lodovico Aurelj traduttore dell’ opera*,” Perugia, 1623, 12mo.; Venice, 1653, 12mo. The second of these editions contains a second part by Bernardo Oldoini. 2. “*Della Ribellione de’ Boemi contro Mattia c Ferdinando Imperadore, Istoria*,” Rome, 1625, 8vo.; Milan, 1626, 8vo. 3. “*Annales Cardinalis Baronii in Epitomen redacti*,” Perugia, 1634, 2 vols. 12mo.; Paris, 1637, 2 vols. 12mo.; Rome, 1636, 2 vols. 12mo., 1638, 8vo.; Paris, 1665, 3 vols. 12mo. A French translation of this work and the following in the list appeared at Paris, 1664, 6 vols. 12mo., and again, with a supplement by Chaulmer, the translator, Paris, 1673, 8 vols. 12mo. 4. “*Bzovii Continuatio in Epitomen redacta*,” Rome, 1641, 8vo. (Mazzuchelli, *Scrittori d’ Italia*; Oldoini, *Athenæum Augustum*, p. 214.)

W. S.

AURELIUS. This name is common to many Roman emperors, though only one, Marcus Aurelius Antoninus, is generally designated by it. 1. Titus Aurelius Antoninus, commonly called Antoninus Pius, though the name Aurelius does not appear on his medals. 2. Marcus Aurelius Verus Antoninus, the Philosopher. 3. Lucius Ceionius Commodus, who was also called Lucius Aurelius Verus. 4. Lucius Aurelius Commodus. 5. Marcus Aurelius Bassianus Antoninus Caracalla. 6. M. Opelius Aurelius Severus Macrinus. 7. M. Aurelius Antoninus Bassianus Elagabalus. 8. M. Aurelius Severus Alexander. 9. M. Aurel. Marius. 10. Aurel. Victorinus, the father. 11. Aurel. Victorinus, the son. 12. M. Aurel. Claudius Gothicus. 13. M. Aurel. Quintillus. 14. M. Aurel. Valerius Probus. 15. M. Aurel. Carus. 16. M. Aurel. Carinus. 17. M. Aurel. Numerianus. 18. M. Aurel. Valerius Maximianus. 19. M. Aurel. Valerius Maxentius. 20. M. Aurel. Romulus Cæsar. To this long list others may be added who also bore the name Aurelius. But they are

all better known by other names, and when the Emperor Aurelius is spoken of, it is now usual to mean Marcus Aurelius, the Philosopher. Dion Cassius states (lib. 72, c. 22) that the genuine family of the Imperial Aurelii ended with the Emperor Commodus, the son of Aurelius the Philosopher. But it is not certain that any of the Imperial Aurelii, not even Antoninus Pius, belonged to the Gens Aurelia. It is also remarked that there is neither any wife, mother, or daughter of the Imperial Aurelii, who is commemorated under the name of Aurelia either on coins or by the antient writers. (Rasche, *Lexicon Rei Numariae*; Eckhel, *Doctr. Num.* Vet. vii.)

G. L.

AURELIUS ARCADIVS CHARISIUS. [CHARISIUS.]

AURELIUS AUGUSTINUS. [AUGUSTINUS, AURELIUS.]

AURELIUS CORNELIUS, the Latinized name of a Dutchman, whose family name was Sopsen. He was a native of Gauda, whence he is occasionally called Cornelius Gaudensis. He lived about the end of the fifteenth and the beginning of the sixteenth century. He was a canon regular of St. Augustine in Hemsdonc, near Dort. He is now better known as the friend of Erasmus than for his own literary reputation. Moréri and the other biographical authorities state that he was the preceptor of Erasmus. Their correspondence with each other would seem to indicate, however, that Aurelius was rather the junior than the senior of the two, and that he was an aspiring young man, whom his illustrious friend, who honours him with the epithet “*omnium mihi carissimus*,” was endeavouring to bring into notice. Aurelius speaks of a work which he wishes to come before the public with favourable auspices, and his friend offers to “*break the ice*,” by prefixing to it some encomiastic verses. Moreover, the subjects on which Aurelius wrote—the death of the Emperor Maximilian, and the reign of Charles V., bring him beyond the year 1520, the old age of Erasmus. The question is set at rest, however, if the following account of one of his works, by Le Long, be merely a copy of the title-page: “*Cornelii Aurelii, D. Erasmi olim Præceptoris, Apocalypsis sive Narratio facitissima super obitu Ludovici, Regis Galliarum, et Maximiliani, Imperatoris Romani; qui in unum consentientes, nepotes suos, super imperio contententes, felici fœdere pacificarunt, Carmine Elegiaco*.” Another of his works, not printed until the year 1586, is called “*Batavia, sive de antiquo veroque situ, &c. Antverpiæ*.” He is the author of another work, printed in the same year, called “*Diadema Imperatorum, sive de officio boni Imperatoris*.” One of the works, to which no date is attached, and which perhaps was never published, is called “*Prognosticon, sive Caroli V. Cæsaris Præconia, versu elegiaco*.”

Burman, in his "Analecta de Adriano VI." printed a tract on the depressed state of the Catholic church at the time of that pontiff's elevation, from a MS. in the university of Leiden, attributed to Aurelius. Foppens mentions several other MSS. and works by him, extant in the same collection. (Foppens, *Bibliotheca Belgica*; Le Long, *Bibliothèque Historique*; Erasmus, *Epistole*, ccccvii. et seq.)

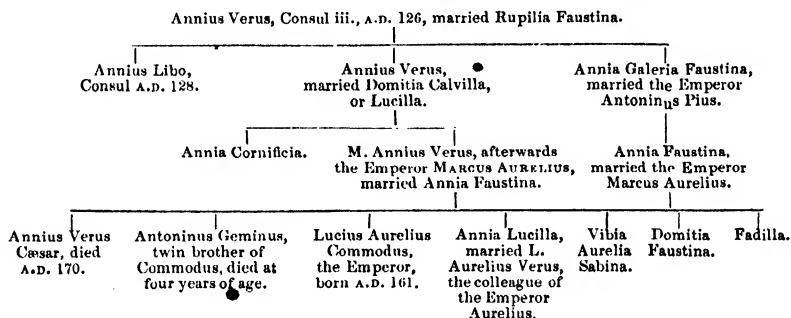
J. H. B.

AURELIUS CORNELIUS CELSUS.
[CELSUS.]

AURELIUS, JOANNES MUTIUS.
[AURELIO, GIOVANNI MUZIO.]

AURELIUS ANTONINUS, MARCUS, commonly called the Philosopher, was born at Rome, on the 26th of April, A.D. 121. His father was Annii Verus, who died while he was prætor; his mother was Domitia Calvilla, or Lucilla, the daughter of

Calvisius Tullus, who had been twice consul. Annii Verus had also a daughter, named Annia Cornificia, who was younger than Marcus. Some genealogists traced the pedigree of Marcus to King Numa, and also to a king of the Salentini. But Capitolinus, the biographer of Marcus, traces his lineage no further back on the father's side than to Annii Verus, a prætorius of Succubo, a municipium in Spain (Bætica), who became a Roman senator. This Annii Verus had a son Annii Verus, who was thrice consul, and præfectus urbi, and was raised to the patrician rank by Vespasian and Titus, acting as censors. The second Annii Verus married Rupilia Faustina, the daughter of Rupilius Bonus, a consular. The following table exhibits the family of Aurelius and his connection with the Emperor Antoninus Pius:—



As to the other children of M. Aurelius, and his family generally, see Tillemont, "Hist. des Empereurs," ii. 340.

On his mother's side, the pedigree of Aurelius is traced to Catilius Severus, his great-grandfather, who was consul twice and præfectus urbi. After the death of his father, M. Annii Verus was adopted by his grandfather. The Emperor Hadrian, who saw the boy's promising talents, used to call him Verissimus ("most veracious"), a kind of play upon his name, which however is sometimes used by ancient writers, and appears on a medal of Tyana (ΒΗΡΙΣΣΙΜΟΣ ΚΑΙΣΑΡ). When Hadrian adopted Antoninus Pius, after the death of Lucius Ceionius Commodus Verus Ælius Cæsar, commonly called Ælius Cæsar, M. Annii Verus and L. Ceionius Commodus, the son of Ælius Cæsar, were adopted by Antoninus; and from this time M. Annii Verus assumed the name of M. Ælius Aurelius Verus Cæsar; the name Ælius in reference to the family of Hadrian, and the name Aurelius in reference to the family of Antoninus Pius. After becoming Augustus, he dropped the name of Verus, and took that of Antoninus.

Aurelius was brought up "in the lap of

Hadrian," with whom he was a great favourite, and who made him a member of the College of Salii when he was only seven years old. From his earliest years he was a youth of serious character, but affectionate to his relations, and kind and considerate to all about him. His education was most carefully conducted, and he had masters, Greek and Roman, for every branch of knowledge, whose names he has gratefully commemorated. Among his masters of eloquence were Herodes Atticus and M. Cornelius Fronto, some of whose letters to the emperor and the emperor's replies are extant. On completing his eleventh year he assumed the dress of philosophers, lived the life of a hard student, and was most temperate in all things. He soon left the study of poetry and rhetoric for philosophy, and in good time he attached himself to the Stoics, of which sect he is one of the most illustrious ornaments. His master in the Stoic philosophy was Apollonius of Chalcis, whom the Emperor Antoninus sent for to Rome to instruct his adopted son. He also studied law under Lucius Volusianus Mæcianus, who was a distinguished jurist. He had many other teachers, and among them Sextus of Chæroneia, a nephew

of Plutarch, whom he has mentioned in grateful terms in the first book of his *Meditations*. Even after he was emperor he attended the public lectures of Apollonius and Sextus. But his favourite was Rusticus, who was both a philosopher and a man of business, and was prefect of the city, twice consul under Aurelius, and his adviser on all occasions.

In his fifteenth year Aurelius took the toga virilis, and the daughter of Ælius Cæsar was betrothed to him at Hadrian's request. When he was sixteen, he surrendered to his sister all his share in his father's property. Early in A.D. 138, when Aurelius was about eighteen years of age, Hadrian adopted Antoninus Pius, who at the same time adopted Marcus Aurelius and L. Commodus, the son of Ælius Cæsar: L. Commodus was then about seven or eight years old. Hadrian died in July, A.D. 138. The marriage with the daughter of Ælius Cæsar did not take place, and Aurelius married Faustina, the daughter of Antoninus Pius, probably about A.D. 146. He had a daughter by Faustina in A.D. 147, and several other children, whose names are mentioned in the table.

In A.D. 139 Antoninus named Aurelius consul for the following year, conferred on him the title of Cæsar, and associated him in the administration of affairs. In the year 147 Aurelius received the Proconsular and Tribunitian power. The friendship and affection of Antoninus and Aurelius were never disturbed by jealousy or suspicion. They lived in perfect confidence: Aurelius showed to his adopted father the obedience and respect of a dutiful son, and Antoninus loved and esteemed Aurelius for his virtues and good sense.

Antoninus died in March, A.D. 161. He declared Aurelius his successor, and the senate urged him to undertake the administration without taking any notice of Lucius Commodus, who was also the adopted son of Antoninus. This Lucius Ceionius Commodus, who is generally known under the name of Lucius Verus, was a man of pleasure and of a feeble character. Aurelius, however, associated him with himself in the empire with the title of Augustus, which was the first instance at Rome of two persons at the same time sharing the sovereign power. He also gave him the name Verus, which was originally his own name. The year 161 was the third consulship of Marcus Aurelius and the second of Verus: thus there were two Augusti consuls for the same year, which was also entirely new. Various reasons are assigned or conjectured for this measure of Aurelius: Dion says that Aurelius took Verus as his colleague in order that he might have more time for his studies, and on account of the feebleness of his health, for Lucius was more robust and better qualified for military

service. The two emperors conducted the administration harmoniously, and Verus showed to his colleague the respect which was due to his greater age and superior virtues. Aurelius also betrothed to Verus his daughter Lucilla, but the marriage did not take place for several years.

The reign of Aurelius was a troubled period from its commencement. Besides disturbances on the German frontier, a Parthian war broke out under Vologeses, who invaded Syria. Verus, who was sent to the Parthian war, made his journey a tour of pleasure, and when he reached Antioch, he devoted himself to his usual amusements, and took very little active part in the campaigns against the Parthians. But the war, which lasted four years, was conducted successfully under Statius Priscus, Avidius Cassius, and other generals of Verus. Statius Priscus took the city of Artaxata in Armenia; and Martius Verus, who succeeded Priscus, restored Soëmus to the throne of Armenia, who had apparently been driven from it by Vologeses. The success of the Roman arms in Armenia was commemorated by the title of Armeniacus, which was conferred on the two emperors. During these wars, and about A.D. 164, Aurelius sent his daughter Lucilla to Verus. He accompanied her as far as Brundisium, where he intrusted the youthful bride to the care of his sister. Verus met his wife at Ephesus. The year 165 concluded the Parthian wars, the history of which is very obscurely told. Avidius Cassius defeated Vologeses and pursued him to his city of Ctesiphon on the Tigris, which was taken by the Romans. The neighbouring city of Seleucia, which had received the Romans as friends, was pillaged and burnt. The result of the war appears to have been that the Roman power was established on the banks of the Euphrates and in Mesopotamia. Verus and Aurelius celebrated a triumph for the success of the Roman arms in the East (A.D. 166), but these rejoicings were followed by a pestilence, which devastated Rome and Italy, and spread over the rest of western Europe. At Rome many thousands perished, and the dead bodies were carried off in carts. The popular belief was that the army of Verus brought the plague from the East.

Before the Parthian war was concluded, hostilities were threatened from the Marcomanni, a warlike German tribe; but military operations were deferred till Verus returned to Rome. Great alarm was felt on account of the impending war, and Aurelius performed all the religious rites which were usual on such occasions: the solemn ceremony of the *Lectisternia*, or feast of the gods, was repeated for seven days. The wars with the German nations occupied Aurelius for the rest of his life. The tribes from the borders of Gaul to Illyricum were in motion, and those inroads of the northern nations,

which finally devastated Italy, were now only prevented by the vigour of Aurelius and his generals. It is probably to this period that we must refer the operations of Avidius Cassius on the Danube. The two emperors advanced with their forces as far as Aquileia, upon which the Marcomanni retreated, and the Quadi, who had just lost their king, promised to submit the confirmation of their newly elected chief to the two emperors. Aurelius, not satisfied with these deceptive appearances of peace, took Verus with him across the Alps, much against his will, and provided for the defence of the Italian and Illyrian frontiers (A.D. 167). The events of this period are so confused in the original authorities, that it is impossible to extract from them a clear and consistent narrative. Tillemont supposes that Aurelius and Verus returned to Rome in 167, and that in the following year there was another German war, and a victory obtained by the Roman arms, for in this year Aurelius and Verus received the title of Imperator for the fifth time. He also supposes that a fresh war recalled the emperors to Aquileia (A.D. 169), where they intended to pass the winter and make preparations for the German war (Tillemont, ii. 359). This second visit to Aquileia does not seem to be clearly made out by the extant authorities; but we have the evidence of the physician Galen that on one occasion, when the emperors and the troops were at Aquileia, he was summoned there, and that on his arrival a pestilence broke out, which carried off many men. The emperors hastily left Aquileia for Rome with a few soldiers; the rest remained behind, and many died of the plague and the sufferings incident to the winter season. Aurelius and Verus had got as far as Altinum in the same carriage, when Verus died of apoplexy, at the age of thirty-nine, and after a joint reign of not quite nine years, as Tillemont shows. His body was taken to Rome, and placed in the mausoleum of Hadrian, where his father Ælius Cæsar was buried. This worthless partner in the empire, who had all the vices of the Emperor Nero except his cruelty, received the honours of deification, and accordingly his name, with the addition of Divus, appears on some medals of Aurelius. Various contradictory stories were current about his death, and calumny went so far as to impute it to Aurelius, a fact which shows how cautious we should be in believing all that is reported even of the worst of the emperors of Rome.

Aurelius was now sole emperor, unencumbered by his indolent and voluptuous colleague. The German wars required his best exertions. The treasury was exhausted, and in order to raise money without imposing extraordinary taxes on the provincials, he made an auction of various works of art and valuables, some of which seem to have been attached to the imperial dignity (orna-

menta imperialia), and he thus raised money enough to carry on a five years' war. Before leaving Rome he gave his daughter Lucilla, the widow of Verus, to Pompeianus, a man of merit, but only of equestrian rank. Neither Lucilla nor her mother was satisfied with the arrangement. The preparations for the German war were commensurate with the importance of the undertaking, and even slaves and gladiators were enrolled among the troops. The details of these wars are not well recorded; but we know that the emperor showed himself a brave soldier, a skilful general, and a humane man. He drove the Marcomanni out of Pannonia, and also the Sarmatians, Vandals, and Quadi. The Marcomanni were almost annihilated while they were retreating across the Danube; and Dion (71, c. 7) makes the same statement as to the Iazyges, and describes a victory over them obtained by the Romans on the frozen river. During this expedition Aurelius resided for three years at Carnuntum on the Danube. The great event of the German wars was the battle with the Quadi, A.D. 174, in which the emperor and his army were saved by a miracle. It was in the heat of summer, while the emperor was carrying on the campaign against the Quadi, probably in the country north of the Danube, that the Romans were hemmed up in a dangerous position by the enemy, and were in danger of perishing of thirst. On a sudden the clouds collected, and a copious shower descended to refresh the exhausted soldiers, whom the barbarians attacked while the Romans were more intent on satisfying their thirst than on fighting. The army would have been cut to pieces if a shower of hail accompanied with lightning had not fallen on the Quadi. Thus fire and water came down at the same time, fire on the barbarians and water on the Romans; or if the fire came on the Romans, it was quenched by the water; and if the water fell on the barbarians, it only added fuel to the fire, as if it had been oil. The Romans gained a great victory, and Aurelius, who was saluted Imperator for the seventh time, shortly afterwards assumed the title of Germanicus, which appears on his medals. He wrote, says Dion, an account of this miraculous deliverance to the senate; and there is now extant a letter of Aurelius in Greek, addressed to the senate, which commemorates this event.

The miracle is mentioned by all the authorities who mention the battle; but the heathen writers give the credit of it to their false gods, and the Christian writers attribute it to the intercession of the Christian soldiers in the emperor's army. Apollinarius, Bishop of Hierapolis, a contemporary of Aurelius, is cited by Eusebius as evidence for this; but Eusebius does not give his words. It is said that there was a legion of Christian soldiers in the army, called the legion of Melitene:

and Apolinarius, according to Eusebius, adds, that in consequence of their services on this occasion the emperor gave the legion the title of the Thunderbolt; and Xiphilinus, the epitomator of Dion, says the same. But the twelfth legion had this name at least as early as the time of Trajan. Tertullian also speaks of a letter which the emperor wrote, in which he ascribed the miracle to the prayers of the Christians. Tertullian speaks of the letter as if he had seen it; yet Lardner infers just the contrary from his words. Eusebius has no information on the matter of the letter, except what he gets from Tertullian; and other writers speak of the letter as existing, but without being more particular. A letter in Greek, which is extant, and printed after the "Apologies" of Justin, is admitted not to be genuine by the best critics, even among those who maintain the truth of the miracle, and that it was due to the prayers of a Christian legion. The matter is worth notice, as it has always been, and still is, a subject of controversy.

A medal shows that Aurelius returned to Rome in the year 174. But he soon went back to Germany, and resumed operations against the Quadi, Marcomanni, and other tribes. The few and doubtful details of those campaigns need not be recapitulated. The German war was interrupted by a revolt in the East (A.D. 175).

Avidius Cassius, a brave and skilful general, who had hitherto enjoyed the confidence of Aurelius, commanded the legions in Syria. His motives to aim at the imperial power are imperfectly stated, but he revolted in A.D. 175, and declared himself Augustus. He got possession of all Asia east of Mount Taurus, and also of Egypt; but Bithynia was kept faithful to Aurelius by Clodius Albinus, who commanded the troops there, and who himself subsequently fell in the contest for the empire against Septimius Severus. Cassius was favoured in his revolt by the Jews. Aurelius was still occupied with his German wars when he received intelligence of the rebellion. His son Commodus was now old enough to assume the toga virilis, and the emperor sent for him, and gave him this symbol of attaining the age of maturity in the camp on the frontiers of the empire. This was apparently done to secure the succession to Commodus, in case of his own death or defeat in the contest with Cassius. A civil war, which might have been long and bloody, was on the point of breaking out, when Cassius was assassinated by some of his officers. His head was brought to Aurelius, who would not look on it, but ordered it to be buried. The revolt was ended by the death of Cassius; and the emperor's humanity was conspicuous in his treatment of the family and partisans of Cassius. His letter to the Senate is extant, in which he recommends mercy to the guilty. [AVIDIUS CASSIUS.]

It is probable that Aurelius did not return to Rome on hearing of the revolt of Cassius, but that he marched direct to the East, taking with him his son Commodus and his wife Faustina. He heard of the death of Cassius on his route, but he still continued his march and advanced into Asia. Faustina died suddenly at Halale, a place at the foot of Mount Taurus in Asia Minor, to the great regret of her husband. Report accused her of scandalous infidelity to Aurelius, which, says Capitolinus, he either knew nothing about or pretended not to know. However, in his works the emperor says she was a good wife, and, according to his own testimony, he was satisfied with her. Aurelius wrote to the Senate to pray them to decree to her due honours and a temple, and he thanked them for conferring on her the title of Diva, which appears on many medals that were struck after her death. He also formed an establishment for girls, called Puellæ Faustianæ, in honour of his wife, similar to that which was instituted in honour of his wife's mother [ANTONINUS PIUS]; or probably he only added to the members of the original establishment. The Senate also decreed that silver statues of Aurelius and Faustina, and an altar, should be erected, at which all the girls in the city at their marriage should sacrifice with their husbands; and that a golden statue of Faustina should be placed in a chair as often as Aurelius should visit the theatre, in the same place in which she used to sit when she was alive, and that all the ladies of the highest rank should sit by it. These were singular honours to pay to a woman whose lewdness was notorious, according to the scandal of the day; but it must be remembered that Aurelius speaks of her (*Medit.* i. 17) as a "wife obedient, affectionate, and simple."

In his Eastern journey (A.D. 176) Aurelius visited Syria and Egypt. Antioch, which had favoured the revolt of Cassius, at first felt his displeasure, and an imperial edict deprived the city of many of its privileges; but they were restored by the emperor before he left the East. Alexandria also had favoured the rebel; but the emperor overlooked all this, and during his stay in Egypt he lived among the people as a citizen and a philosopher, and not as a master. He also visited Smyrna, either on his road to Asia or on his return. Ælius Aristides, the rhetorician, then resided at Smyrna, but it was three days after the emperor's arrival before he came to pay his respects to him: his excuse was, that he was busy about a piece of his fustian. Aurelius was a man who never took offence at such things: he prayed the rhetorician to give him a specimen of his oratory, and the prayer was granted on condition that the rhetorician's pupils might be present and give their master the usual applause. These anecdotes illustrate the character of Aurelius, who had a

wonderful degree of patience in bearing with the follies and even the vices of men; but we cannot attribute this patience to mere simplicity and facility of character, or to want of sense: his own writings show how much there was in the world that he thought it wiser to bear with than to complain about. [ARISTIDES, ÆLIUS.]

Aurelius also visited Athens, where he was initiated into the Eleusinian mysteries. Respect to religious observances is a characteristic of Aurelius, and on many occasions we find him conforming to all the established religious rites of his age, and performing all the ceremonies with due solemnity. It has been sometimes concluded from this, that he shared largely in the ordinary superstitions of the time. But if we contrast the Emperor's public observances of religious rites with his private thoughts as exhibited in his *Meditations*, we can hardly admit this conclusion in its full extent. He had doubts and difficulties, and on many points hardly a defined belief, but he was above superstitious hopes or fears. Yet he conformed to the religion of his age, and, like all great administrators, of whom he was undoubtedly one, he never offended religious opinions or superstitious prejudices. The religious part of his character is indeed one which it is somewhat difficult to estimate, but his toleration and love of quiet, his consideration for others, exhibited in every act of his life, his self-denial and self-humiliation, all concur to make us believe that he viewed the religious usages of mankind with the eye of a politician and a philosopher, that his religion was not debased by superstition, and his toleration was unmixed with contempt.

Dion states that Aurelius appointed teachers of all branches of knowledge at Athens with salaries; but there must have been teachers at Athens some time before this, for in the year 175 the Athenians made their complaint to the Emperor against Herodes Atticus, to whom Aurelius had up to that time given the nomination of the teachers of philosophy. Antoninus also had already granted immunities and probably salaries to rhetoricians and philosophers. Probably Aurelius more fully organized the school of Athens, to which, in common with many other schools, Antoninus had been a benefactor.

On landing at Brundisium, on the voyage from Greece, Aurelius and his soldiers assumed the toga or ordinary dress of citizens. The passage of Capitolinus seems to mean that he never allowed the soldiers to wear the sagum or military dress in Italy; which implied that Italy was peaceful and united, and that it was only when the Roman went beyond its limits that he found an enemy. Commodus, though only in his sixteenth year, was named consul for A.D. 177, an act of indulgence for which the Emperor

obtained a dispensation of the law which limited the age for civil employments. In November (176) he also conferred on Commodus the title of Emperor, which he assumed himself for the eighth time, probably for some successes obtained over the Germans. Aurelius and his son entered Rome in triumph on the 23rd of December, in honour of the victories obtained by the Roman arms over the barbarians on the northern frontier. It was usual on such occasions to distribute money among the soldiers and citizens, and Aurelius surpassed all his predecessors in his liberality.

In 177, the year of the consulship of Commodus, this youth was associated with his father in the empire, and took the name of Augustus. The Emperor remitted on this occasion the arrears which had become due to the Fiscus and Ærarium for the space of forty-six years, which followed a like remission of Hadrian (thus Tillemont interprets the passage in Dion); and he burnt in the Forum all the written evidence of these debts. The Emperor also showed his liberality in the assistance which he gave towards restoring the city of Smyrna, which had been destroyed by an earthquake. But Eusebius places the great earthquake of Smyrna in A.D. 179, which will hardly agree with the chronology of Dion. [ARISTIDES, ÆLIUS.] The historian justly adds that this was an instance of the Emperor's generosity, and he wonders how anybody could accuse him of parsimony. In his personal expenses Aurelius was economical, and he was thus able to give largely when there was a proper occasion. He well knew that without judicious economy there can be no well-regulated generosity.

The war on the northern frontier still continued, and was conducted with vigour by the two Quintilii. But the presence of Aurelius was thought necessary, and he made preparations for leaving Rome again. He married his son Commodus to Crispina, the daughter of Brutius Præsens, and the people received a present on the occasion, which is commemorated by an extant medal that bears the usual inscription, *LIBERALITAS .AVG.* He would not take money from the ærarium without asking the consent of the senate; not, says Dion, that the ærarium was not at his disposal, but he said that it belonged to the senate and the Roman people: and he added, "We (the Emperors) are so far from having any property that we live in your house." This was giving effect to what only existed in theory under the Imperial constitution, and was a restoration of the republican constitution, so far as it could be restored. It is consistent with the character of Aurelius, that he should have laboured to divest the Imperial office of all extravagant pretensions. Before he left Rome Aurelius was requested by his friends, who apprehended that he might not return from his expedition, to ex-

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pound to them the principles of philosophy, which he did for three days.

Aurelius had to oppose his old enemies, the Marcomanni, Hermundurii, Sarmatians, and Quadi, who were defeated (A.D. 179) in a great battle in which the Romans were commanded by Paternus. On the occasion of this victory Aurelius received the title of Imperator for the tenth and last time, and his son Commodus, who was with him, for the fourth time. The success of the Roman arms was promising a speedy termination of the war, when Aurelius was seized with some contagious malady. He died in the camp at Sirmium, according to some, Vindobona (Vienna), according to others, on the 17th of March, A.D. 180, after a reign of nineteen years and a few days, and in the fifty-ninth year of his age. Dion says that he knew that the emperor was taken off by his physicians to please Commodus, and that he did not die of the disease under which he was suffering. Dion, however, adds that Aurelius when on the point of death recommended Commodus to the soldiers, and when a tribune came as usual to ask for the watchword, he bade him go to the rising sun, for he was setting. The account of his death by Capitolinus, which contains some of his usual obscurity, is this:—Aurelius exhorted his son to prosecute and finish the war; he then abstained from food and drink, which increased the violence of the disease: on the sixth day he called his friends together, to whom he spoke of the vanity of all human things, and he showed them that he feared not death; he also said, "Why do you lament for me and not for the pestilence, and the fate of all?" When they were going to leave him, he said, "If you dismiss me now, I bid you farewell: I go before you." Being asked to whom he recommended his son, he said, "To you if he is worthy, and to the immortal gods." The soldiers, who were strongly attached to him, were exceedingly grieved at his illness. On the seventh day he grew worse, and only saw his son, and him he soon sent away, for fear he might contract the disease. He then wrapped up his head, as if he would sleep, and he died that night.

It is probable that the body of Aurelius, or his ashes, were carried to Rome. He received the usual honours of deification, as his biographer states, and numerous medals show, which have on one side *DRVS . M. ANTONINVS PIVS*; and on the other the usual word, *CONSECRATIO*. The name Pius was not given to him in his lifetime. Every person who could afford it had a bust or statue of the emperor in his house: and in the time of Capitolinus, who wrote in the reign of Diocletian, there were statues of Aurelius in many houses among the *Dei Penates*. A temple was erected to his memory: priests, *sodales*, and *flamens*, were appointed, and all the usual religious honours

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were decreed to him. The British Museum contains a bust of Aurelius, and one of his wife Faustina. The expression of Aurelius is grave and serious: he wears a beard. The face of Faustina is handsome enough. The Antonine column (*cochlis columna*), which now stands at Rome in the Piazza Colonna, was erected in the reign of Commodus to the memory of his father. The height, including the pedestal and capital, is 136 feet, and the bassi rilievi, which cover the shaft, commemorate the victories of Aurelius over the Marcomanni and Quadi, and the miraculous shower of rain. A staircase inside leads to the top, and under the emperors who succeeded Aurelius there was a keeper of the column appointed to take care of it, and to allow visitors to ascend. (*Beitrag zur Geschichte der Superficies, Zeitschrift für Geschicht. Rechtswissenschaft*, xi.) The statue of Aurelius was placed on the capital of the column, but it was removed, nobody knows when, and a bronze statue of St. Paul was put in its place by Pope Sixtus V.

The period of Aurelius is unimportant in the literary history of Rome; the chief names are those of jurists. Gaius wrote both in the time of Antoninus Pius and Aurelius. There were also L. Volusianus Marcianus, whom Aurelius and Verus called their friend, Tarruntius Paternus, L. Ulpianus Marcellus, and Q. Cervidius Scaevola, who was the chief legal adviser of Aurelius. Fronto the rhetorician, one of the teachers of Aurelius, addressed various letters to Aurelius, some of which, as already observed, are still extant. Other letters of Aurelius are contained in the writers of the *Historia Augusta*. There are numerous Constitutions in the Digest of the *Divi Fratres*, and of Marcus and Commodus. The *Divi Fratres* are Aurelius and Verus, who are also called Antoninus et Verus Augusti. The Constitutions of Marcus and Commodus belong to the period after Commodus was associated with his father in the empire. In order to secure evidence of a person's birth, with a view to disputes that might arise about freedom, Aurelius made a rule that every citizen at Rome should give in the name of his children within thirty days after the birth to the superintendents of the treasury of Saturn; and he established public registers in the provinces for the same purpose. He also established a *prætor tutelaris*, whose function was to appoint tutors for those who required them; and he extended the *Lex Plætoria* (incorrectly written *Lætoria* in Capitolinus), and required all persons who were under twenty-five to have a curator. The *Senatusconsultum Orphitanum* (Dig. 38, tit. 17) was made in the joint reign of Aurelius and Commodus. He was unremitting in his application to business, and was regular in his attendance at the senate. His humanity was shown by his not per-

mitting gladiators to fight with other than blunted weapons.

In the time of Aurelius there appeared the apologies of Tatian, Athenagoras, Apolinarius of Hierapolis, Melito of Sardis, and Theophilus of Antioch. (As to the apologies of Justin, see Fabricius, *Biblioth. Græc.* vii.) The apology of Athenagoras is addressed to Aurelius and Commodus, and must have been written near the end of his reign. During the time of Aurelius, Justin and Polycarp suffered death for their religion, and the persecutions raged at Lyon in France with great fierceness. There is no doubt that Aurelius was acquainted with the Christians and with their doctrines in a general way. He speaks of them in his *Meditations* (xi. 3), as persons who were ready to die from mere obstinacy: a passage which seems to prove that he knew that they had been put to death. The sufferings of the martyrs of Lyon are told at great length by Eusebius, and though there are manifest absurdities and exaggerations in the narrative, there is no reason to doubt the main facts. Justin was executed at Rome, but it is not agreed in what year. He was examined before Rusticus, the præfect of Rome (ἐπαρχος), who appears to be Junius Rusticus the Stoic, who was also præfectus urbi, and who is mentioned in a rescript of Aurelius and Verus as their friend (*Dig.* 49, tit. 1, s. 1). Justin and his associates were required by the præfect to sacrifice to the gods, and on their refusal were sentenced to be whipped and beheaded, pursuant to the Emperor's edict—an expression which seems to have been sometimes misunderstood, and taken to signify that the Emperor sat in judgment. (*Acta Martyris Justinii*; Justinus, *Opera*, ed. Haag, fol. 1742.) It is difficult to reconcile the behaviour of Aurelius towards the Christians with the general humanity and kindness of his character. There is indeed no satisfactory evidence of any edict being published by him against the Christians, and the persecutions of Smyrna and Lyon were carried on in places distant from Rome. Still it cannot be doubted that he was well acquainted with what was going on in the provinces, and he must have heard of what took place at Lyon and Smyrna. The letter of the churches of Vienne and Lyon to the churches in Asia and Phrygia, which is preserved by Eusebius (*Hist. Eccles.* v. 1), states that the governor of the province sent to the Emperor, who was then at Rome (A.D. 177), to ask what should be done with respect to Attalus [ATTALUS THE MARTYR] and other Christians, who were then in prison. Attalus was a Roman citizen. The rescript of the Emperor was, that those who confessed themselves to be Christians should be put to death, but that those who denied that they were should be set at liberty. These persecutions of the Christians are de-

scribed as accompanied by popular tumults, and they had their origin apparently in the bigotry of the people and the suspicion with which the government looked on the Christians. There is no evidence that Aurelius encouraged these persecutions; nor is there any evidence that he prevented the persecutions or punished those who were most active in them. The rescript contained in Eusebius (*Hist. Eccles.* iv. 13), which was published at Ephesus, and forbids the persecution of the Christians, is attributed to Aurelius by some critics, and to Antoninus Pius by others. The opinions expressed in this rescript are consistent enough with what Aurelius thought of the Christians; but it is not easy to decide to which of these two emperors this rescript belongs, nor yet if it is a genuine document. Aurelius did not like the Christians, and he may have thought their assemblies dangerous to the state. Those ecclesiastical historians who have judged him the most severely have judged him unfairly; and yet the admirers of Aurelius will find it difficult to give a satisfactory explanation of the sufferings of the Christians in his time. The relation of the Christians during this period to the imperial government, and the persecutions to which they were exposed, is a subject full of difficulty.

The philosophy of Aurelius was the Stoic. His thoughts are recorded in his own work, in twelve books, which is entitled *Μέγρου Ἀρταίνιου Ἀυτοκράτορος τῶν εἰς ἑαυτὸν βιβλία β'*, "Twelve Books of the *Meditations* of Marcus Antoninus the Emperor:" but it is not certain that this is the true title, and the matter is of no importance. These *Meditations* form no system of philosophy, nor were they written with that view. They illustrate the Stoic doctrine of self-government and the constant examination of our thoughts and actions. They are the record of the private thoughts of a man who administered an extensive empire and who combined with the labour of government the severe task of self-discipline. The remarks seem to have been often suggested by circumstances and to have been put down as opportunity occurred: sometimes they have the appearance of reflections preparatory to entering upon business or important measures. They show the cares and anxieties attendant on an exalted station, and that the Emperor had often occasion to recur to first principles to fortify himself against the annoyances and troubles of life. Aurelius had recourse to whatever he found to his purpose in the writings of the Greek philosophers, but his favourite sect was the Stoic, whose doctrines always found most followers among the Romans who were of a grave and serious temper. The great model of the imperial philosopher was a man of servile birth, Epictetus. Aurelius thanks Rusticus in his *Meditations*

for supplying him with a copy of the works of Epictetus, on whose philosophy that of Aurelius is based. The philosophy both of Epictetus and Aurelius is that which was most suited to the Roman character, the Ethical, or that which concerns the conduct of life. Philosophy, according to Epictetus, consisted in investigating and confirming by practice the rules of action: and Aurelius (ix. 16) says, "Not in passivity, but in action consist the evil and the good of the rational political animal; just as virtue and vice consist not in passivity, but in action." Aurelius, as his work shows, does not reject speculation, but all speculation must have reference to self-improvement and the conduct of life. Of the three divisions of philosophy made by some ancient philosophers, and retained by the Stoics, the Dialectical, Physical, and Ethical, Aurelius only considered the Physical and the Ethical: he rejected the Dialectical as useless. The Physical was philosophy in its highest sense, the branch of inquiry which investigated the nature of the universe and of the Deity. Though the mind of Aurelius was sometimes clouded with doubt, he often asserts emphatically the existence of the gods, and that they direct human affairs. "Always act and think as if you may have to quit life at any moment: but as to leaving the world, if there are gods, there is no cause of fear, for they will not bring you to harm; and if there are no gods, or if they have no concern for human affairs, why should I care to live in a world without gods or without a providence? but there *are* gods, and, they have concern for human affairs, and they have put it into men's power not to fall into those things which are real evils."—"Death and life, honour and dishonour, pain and pleasure, wealth and poverty, all these are alike incident to all men, both the good and the bad, but as these things are neither virtuous nor vicious, so they are neither good nor bad." Virtue alone is good; vice alone is bad: the things that are akin to virtue also are good; the things that are allied to vice are bad. There are four chief virtues, each of which has its proper sphere: wisdom, or the knowledge of good and evil; justice, or the giving to each his due; fortitude, or the enduring of labour and pain; and temperance, or moderation in all things. The end of all the virtues is to live conformably to nature. Aurelius says that a man must go in the straight course, following his own nature and the common nature, and the path of both is one. He who would really live according to nature, must ascertain the nature of himself and of everything else: "He must always remember this, what is the nature of things generally and what is our own, and how this is related to that, and what part it is of what whole, and that there is no one who prevents us from always doing

and saying what is according to the nature of that of which we are a part" (ii. 9). A man should follow the monitor that is within him (he calls it a *δαίμων*), which the deity (*Zeús*) has given as a guardian and guide, being a portion of himself (iii. 6, v. 27). Death is no evil, and therefore a man should expect it calmly and with satisfaction; but it is also his maxim that a wise man should take his leave of life, when he can no longer live conformably to nature. The opinions of Aurelius on the immortality of the soul are not expressed with sufficient clearness; but as the human mind is said to be a portion of the divine, it follows that it must return to the divine source from which it came, when the body is dissolved by death.

The Greek of Aurelius is concise and sometimes obscure: the text also is often corrupt. With these disadvantages the "Meditations" of the Emperor still form one of the most useful manuals for self-discipline that exist. A noble and elevated tone pervades the whole, and those who read the Emperor's work with care will be the better for it. His own life was an exemplification of his doctrine. He was grave, but not morose, temperate in all things, just, generous, and merciful. The chief defect in his character was indulgence to his son Commodus, who was unworthy of it; and his acquiescence in his wife's irregularities, if the stories of her are true. He took great pains with the education of Commodus, but his labour was thrown away, and there are intimations that Aurelius knew the badness of his disposition. It would have required unusual firmness of character to exclude from the empire a son who was unfit to administer it; but a Stoic philosopher should have been able to do that. His severity to the Christians is inexcusable, if he was the author of their persecutions, which is not yet proved; but there is sufficient evidence that the Christians during his time were persecuted by popular bigotry and subjected to cruel punishments by persons in authority under him, and that Aurelius knew it. Some of his modern biographers are shocked at this decent emperor taking a concubine after his wife's death, and others will not believe the story, though it rests on as good evidence as other parts of his history. But the concubinage of Aurelius and of Antoninus Pius was a recognised mode of cohabitation among the Romans, as free from all imputation as a morganatic marriage of a German prince. Aurelius was unwilling to give a step-mother to his children.

The letters between Fronto and Aurelius have been published by Mai, whose edition was reprinted at Frankfort, 1806. The first edition of the *Meditations* was by Xylander, Zürich, 1558, 8vo. with a Latin version. That by Thomas Gataker, Cambridge, 1652, 4to. is still the most useful. Gataker's edition was reprinted in 1697, 1704, 4to. with some addi-

tions by George Stanhope. The edition of J. M. Schultz, Schleswig, 1802, 8vo. is accompanied with a Latin version; the Greek text is improved by the collation of several MSS.; a commentary was promised, but it has not yet appeared. The "Meditations" of Antoninus also form the fourth volume of Coray's "Bibliotheca Hellenica," Paris, 1816, 8vo. The text of Schultz was reprinted by Tauchnitz, Leipzig, 1821, 12mo. There are at least five German translations of the "Meditations;" the latest is by J. M. Schultz, 1799. There are French, Italian, Spanish, and English versions. The translation of John Bourchier, Lord Berners (1534, 8vo.), is from the French. There is a translation by Meric, son of Isaac Casaubon, of which there are several editions. The translation of Jeremy Collier, as it is called, 1702, 8vo. is a vulgar, blundering paraphrase, which bears no resemblance to the original: it is the most impudent attempt that has been made to pass off a thing as a translation which has not a single quality of a good version. There is a translation by James Thomson, London, 1747, 8vo.; an anonymous one, Glasgow, 1749, 1764, 12mo.; and one by R. Graves, London, 1792, 8vo., which is said to be the best. (J. Capitolinus, *M. Ant. Philosophus*; Dion Cassius, lib. lxxi., and Reimar's Notes; Tilletmont, *Histoire des Empereurs*, and the authorities quoted by him; Nic. Bachius, *De Marco Aurelio Antonino Philosophante*, &c. Leipzig, 1826, 8vo.; Lardner, *Credibility*, &c.; Moyle, *Works*, London, 1726, 8vo.; Whiston's *Dissertation on the Thundering Legion*, and Woolston's *Defence of the Miracle of the Thundering Legion*, were called forth by Moyle's *Dissertation* on the subject: Fabricius, *Bibliotheca Græca*, v. 500; Rasche, *Lexic. Rei Numariae*; Eckhel, *Doctrina Num. Vet.* vii.; the *Apologies* of Justin and Athenagoras, the *Ecclesiastical History* of Eusebius, and Ruinart's *Acta Primorum Martyrum*, are the materials for the history of the Christian persecutions under Marcus Aurelius.) G. L.

▲AURELIUS OLYMPIUS NEMESIANUS. [NEMESIANUS.]

AURELIUS PRUDENTIUS. [PRUDENTIUS.]

AURELIUS SYMMACHUS. [SYMMACHUS.]

AURELIUS VICTOR. [VICTOR.]

AURELIJ, LODOVICO. [AURELIO, LODOVICO.]

AURELLI, GIOVANNI MU'ZIO. [AURELIO, GIOVANNI MUZIO.]

AURENGZEBE. [AURANGZEB.]

AURENHAMMER or AUERNHAMMER, JOSEPHA, was a celebrated pianoforte player at Vienna, at the close of the eighteenth century. She was a pupil of Richter, Kozeluch, and Mozart, and, in addition to her celebrity as a performer, she acquired some

fame as a composer. To her was confided the task of editing the greater part of Mozart's Sonatas and Aires with variations for the piano-forte. Her own compositions were chiefly of the latter class. In 1796 she married Herr Bösenhönig, but she is musically known by her maiden name. (Gerber, *Lexicon der Tonkünstler*.) E. T.

AUREOLUS, CAIUS, one of the numerous usurpers sometimes called, but incorrectly, "the Thirty Tyrants," who assumed the purple in various provinces of the empire in the reign of Gallienus. He was born in Dacia, of an obscure family. He was originally a shepherd, but entered the military service of the empire, and rose by his merit and the favour of the Emperor Valerian to the rank of "commander (*φροντιστής*) of the imperial cavalry," probably the cavalry of the emperor's guards. In this office he served Gallienus, by whom he was highly esteemed, in his wars with the usurpers Ingenius, Macrianus, and Postumus.

The battle between Sirmium and Mursa, in which Ingenius, who had been declared emperor by the troops in Mesia and Pannonia, was defeated by Gallienus in person (A.D. 260), was gained chiefly by the valour of Aureolus and his cavalry. When Macrianus (or, as Zonaras calls him, Macrinus) had, with his sons Macrianus the younger and Quietus, assumed the purple in the East, and was marching westward, with a force of thirty thousand men according to some accounts, or forty-five thousand men according to others, he was defeated (A.D. 262) on the confines of Thrace, by Aureolus or his lieutenant Domitian, and only escaped captivity by a voluntary death. There is reason to think that the soldiers of Macrianus had been gained over before the battle, for they laid down their arms on the first encounter, and were nearly all incorporated in the victorious army. In the war with Postumus, or Postumius, in Gaul (A.D. 262 or 263), Aureolus was less assiduous or less faithful; for after the defeat of the usurper, of whom he was sent in pursuit, he allowed him to escape, alleging falsely his inability to overtake him.

Trebellius Pollio places the revolt of Aureolus before these wars, at least before those of Macrianus and Postumus. He makes him conquer Macrianus as a competitor for the empire; and in the war with Postumus, represents him as the ally, not the subject, of Gallienus, who, according to him, after a vain attempt to destroy Aureolus, had made peace with him. The authority of Trebellius is, however, less valuable than that of the other historians of the period; and his narrative is confused and inconsistent.

It was probably not before A.D. 267 that Aureolus assumed the purple. The statement of Trebellius that he was constrained to this step by the troops which he com-

manded, would be more credible if his conduct in the war with Postumus had not thrown suspicion on his fidelity. The scene of his revolt is doubtful. According to different writers, it is Illyricum, or Gaul, or Rhætia, or Mediolanum (now Milan) in the north of Italy. Most likely it was Rhætia.

Aureolus had crossed the Alps and established himself in Milan, before Gallienus, roused by the approach of danger, advanced (it is doubtful whether from Mœsia or from Rome) to meet him. Aureolus was defeated in a battle, which Aurelius Victor fixes in a place called from the event "Pons Aureoli" (the Bridge of Aureolus), now Pontirollo on the Adda, between Milan and Bergamo; and was driven into Milan, where he was closely besieged. In this emergency he had recourse to treachery. He drew up a list of names, including those of the chief officers of Gallienus; and giving to the document the appearance of a private memorandum made by the emperor of persons whom he designed to put to death, caused it to be secretly dropped within the lines of the besieging army. Having been found and communicated to the parties interested (of whom Aurelian, afterwards emperor, was one), and regarded by them as a genuine paper of Gallienus which, by accident or carelessness, had got abroad, a conspiracy was formed, and Gallienus was murdered, in the early spring of A.D. 268, by his own officers and troops.

Aureolus reaped little benefit from his treachery. His overtures to Claudius II., the successor of Gallienus, for a partition of the empire and an alliance, were disdainfully rejected, with the remark that "they should have been addressed to Gallenus, whose character and fears might have induced him to consent." Aureolus then submitted to Claudius, by whom his life was spared; but he soon resumed his arms, and was finally defeated and taken, and put to death, either on the field of battle or afterwards at Milan. This second defeat, not the former one, is placed by Trebellius at Pons Aureoli. The circumstances of Aureolus's death are differently given. According to some he was put to death by the soldiers, without the consent of Claudius; according to others, Claudius ordered or sanctioned the deed. Some writers charged it upon Aurelian, but were not agreed as to whether he acted by order of the emperor or without it. Aureolus was slain in A.D. 268.

The history of this usurper is perplexed by the contradictory statements of the ancient writers. Some of the statements given above must be regarded as the most probable, rather than as clearly ascertained. We have adopted Tillemont's dates.

The name is uniformly written by Latin historians, and on medals, Aureolus; but the Greek writers Zosimus and Zonaras call him *Ἀυρόλος*; in some places of Zosimus

the evidently corrupt forms *Αὐρήλιος* and *Αὐρηλιανός* are found in some manuscripts. The prænomen Caius is derived from a medal cited by Eckhel, with the inscription IMP. C. AUREOLVS. AVG: another medal has IMP. M. ACIL. AUREOLVS. P. F. AVG., but its genuineness is very doubtful. (Zonaras, *Annals*, xii. 24, 25, 26; Zosimus, i. 38, 40, 41; Aurelius Victor, *De Caesaribus*, c. 33, *Epitome de Caesaribus*, c. 33, 34; Trebellius Pollio, *Gallieni Duo*, c. 2, 5, 7, 9, 14, *Triginta Tyranni*, c. 10 (*de Regilliano*), 11 (*de Aureolo*), 12 (*de Macriano*), 14 (*de Quieto*); *Claudius*, c. 5; Flavius Vopiscus, *Aurelianus*, c. 15; Tillemont, *Histoire des Empereurs, Gallien*, art. 8, 10, 11, 13, 17, 18, and *Claude II.*; Gibbon, *Decline and Fall*, c. 10, 11; Eckhel, *Doctrina Numorum Veterum*, vii. 464, 465.) J. C. M.

AURIA, GIOVANNI DOMENICO D', a distinguished Neapolitan sculptor of the sixteenth century, the pupil of Giovanni da Nola. He was likewise an architect. D'Auria is very highly praised by Dominici, the historian of Neapolitan artists, and, according to Count Cicognara, much more than he deserves to be. He executed many works for the churches of Naples, and for the city, which are still extant; he made also some works for Palermo, and various Italian cities. His masterpiece is the Fontana Medina, in the place of the Castelnovo, or Largo del Castello, at Naples; for which excellent work he was granted a pension by the reigning king. It received afterwards some additional figures by Fansaga. D'Auria died in 1585; and Dominici has recorded the following distich to his memory, from the "Problemi Accademici" of Francesco de Penis:—

"Natura invita, lapidi das Auria vitam;
Te facit invita vivere morte lapis."

(Dominici, *Vite de' Pittori, &c. Neapolitani*; Cicognara, *Storia della Scultura*, &c.)

AURIA, GIUSEPPE D', a Neapolitan mathematician, towards the end of the sixteenth century, is the translator of several works of the Greek mathematicians. No particulars in his biography seem to have been recorded. He wrote one original work, "De Imitatione, sive de Optima Studiorum ratione liber unicus nunc primum à Josepho Auria in lucem editus. Ejusdem de vite humanæ fragilitate oratio," Naples, 1599, 4to. The titles of his translations are as follows:—1. "Autolyçi de Sphæra quæ movetur liber, et Theodosii Tripolitæ de Habitationibus liber; omnia scholiis antiquis et figuris illustrata, et nunc primum in lucem edita, Josepho Auria interprete. His additæ sunt Maurolyci Annotationes," Rome, 1587, 4to. 2. "Autolyçi de vario ortu et occasu Astrorum inerrantium lib. ii., nunc primum de Græca lingua in Latinam conversi, scholiis antiquis et figuris illustrati, de Vaticana Bibliotheca deprompti, Jos. Auria interprete," Rome,

1588, 4to. 3. "Theodosii Tripolitæ de Diebus et Noctibus libri duo, de Vaticana Bibliotheca deprompti, scholiis antiquis et figuris illustrati, de Græca in Latinam linguam conversi à Josepho de Auria," Rome, 1591. 4. "Euclidis Phenomena post Zamberti et Maurolyci editionem nunc tandem de Vaticana Bibliotheca deprompta. Scholiis antiquis et figuris optimis illustrata, et de Græca lingua in Latinam conversa à Josepho Auria Neapolitano. His additæ sunt Maurolyci breves aliquot Annotationes," Rome, 1591, 4to. This translation was afterwards inserted in the "Synopsis Mathematica" of M. Mersenne, Paris, 1644, 4to. Besides these works, Auria is known by an unpublished translation of "Hero," in the library of the Archbishop of Toulouse, and of "Dionphantus," in the Royal Library at Paris. (Lionardo Nicodemo, *Addizioni alla Biblioteca Napoletana del Dottor N. Toppi*, p. 145; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement*.) G. B.

AURIA, VINCENZO, an industrious Sicilian antiquary, was born at Palermo, on the 5th of August, 1625, of a family said to be descended from the famous Dorias of Genoa. His father, Federigo Auria, a man of cultivated intellect, favourably known by several works on jurisprudence, occupied a high post in the administration of justice; his mother, Cecilia, was the sister of Mario Muta, a Sicilian jurist of great celebrity.

Almost immediately after the birth of Vincenzo, the elder Auria died; but his brother, Giovanni Francesco, also a judicial functionary of rank and a writer of repute on legal subjects, undertook to assist the widow in the education of her son. Vincenzo grew up a youth of remarkable promise. Being sent to the Jesuits' College of Palermo, he outstripped his companions in the usual studies, more particularly in rhetoric and poetry; and when he had completed the final course, that of philosophy, it was resolved that he should follow the profession of the law.

Auria now applied himself with diligence to the study of the civil and canon law. Meanwhile, however, he found time for a careful perusal of the classics and of the best Italian poets, and, above all, for what was with him to the close of life a favourite occupation, the study of Sicilian history. Before the age of twenty he was admitted a member of the "Accademia de' Raccensi," and the beauty of his compositions in Latin and Italian verse gained for him the appellation of the "Sicilian Petrarch." In his twenty-third year he became a professed author, by contributing his "Canzone Siciliane" to a collection entitled "Muse Siciliane."

In July, 1652, he took the degree of Doctor of Laws in the university of Catania, and a lucrative and brilliant career at the bar seemed to open before him. The friends of

Auria now hoped that he might rise to judicial eminence; but he disappointed their expectations. His youthful taste for literary pursuits had gradually ripened into an engrossing attachment; wealth and fame were no objects of his ambition, and he gave up the legal profession to devote himself with more ardour than ever to antiquarian and historical studies.

Auria, by abandoning his profession, was enabled to confer upon his country a long series of useful works. These, without much pretension to literary excellence, prove their author to have been a man of erudition and indomitable perseverance. Neither must the extent of his labours be estimated solely by a catalogue of his published and unpublished writings: no work appeared, we are told, on the history or antiquities of Sicily to which he did not contribute information.

As an instance of his obliging disposition, it may be mentioned, that having completed an extensive work (in opposition to the "Agatha Cataniensis" of Giovanni Batista de Grossis) proving that Palermo was the birthplace of St. Agatha, on learning that Giuseppe Buonafede was engaged on a similar publication, Auria immediately suppressed his own, and furnished his friend with whatever materials his industry could bring to bear on their common cause.

In 1679 Auria was appointed keeper of the archives by the viceroy Count di Santo Stefano. The following year the viceroy having repaired the palace at Palermo, and decorated one of its apartments with the portraits of his predecessors from the year 1409, Auria was commissioned to write a continuous history of their lives and administrations. In 1701 the successor of Santo Stefano, Cardinal Francesco de' Giudici, established an academy for the purpose of drawing up a descriptive and antiquarian account of Sicily. Auria was appointed a member, and superintended the department of precious stones and thermal springs. As an author Auria's income must have been slender, and his declining years were embittered by pecuniary difficulties, which he bore with fortitude.

He died, after a year's illness, on the 6th of December, 1710, and the senate of Palermo decreed him the funeral honours reserved for the most illustrious citizens.

Auria's published works are as follows:—1. "Canzone Siciliane," inserted in the collection entitled "Muse Siciliane," vol. ii., part ii., Palermo, 1647, 12mo., and 1662, 12mo. 2. "Il Martello di Claudio Mazzeo per la marmorea iscrizione, eretta dal pubblico di Messina, l'anno 1648 in falsa offesa della città di Palermo," &c., Ancona, 1649, 4to. 3. "Ragnaglio delle feste fatte in Palermo, Luglio, 1649, nell' annual memoria del Ritrovamento di S. Rosalia," Palermo, 1649, 4to., under the name of Andrea Zuonvicini. 4. "I due martiri d' Alessandria,

racconto storico del martirio di S. Giuliano," Palermo, 1651, 12mo. 5. "Vita di Giuseppe Fiore, e annotazioni all' Alloro, ode Pindarica dello stesso," in an edition of Fiore's poems, Venice, 1651, 12mo. 6. "Canzone Siciliane Burlesche," inserted in the "Muse Siciliane," part iii., Palermo, 1651, 12mo. 7. "Canzone Siciliane Sacre," in the same collection, part iv., Palermo, 1653, 12mo. 8. "Oratione recitata nell' Accademia de' Sig. Riaccesi di Palermo nell' Allegrezze fatte in essa città per le vittorie di Sua Cattolica Maestà in Italia," &c., Palermo, 1653, 4to. 9. "Epistola de origine Motuce urbis Siciliæ," published in the "Motuca Illustrata" of Placido Carafa, Palermo, 1653, 4to. 10. "Dell' origine ed antichità di Cefalù," Palermo, 1656, 4to. 11. "Relatione della machina alzata in Palermo, celebrandosi la festa dell' invenzione di S. Rosalia," Palermo, 1661, 4to., under the name of Andrea Zuonvicini. 12. "Vita della Gloriosa S. Venera o Veneranda," inserted in the "Legendarium Sanctarum Virginum," Palermo, 1661, 1676, 1678, 8vo. 13. "Relatione delle reliquie de' Santi Martiri Palermitani venute da Roma in Palermo," &c., Palermo, 1664, 4to. 14. "Annotationes ad vitam B. Augustini Novelli," Palermo, 1664, 4to. 15. "La Rosa Celeste, Discorso historico dell' invenzione, vita e miracoli di S. Rosalia," Palermo, 1668, 4to. 16. "Vita di S. Rosalia," Palermo, 1669, 4to. 17. "Il vero ed original ritratto di Christo in croce, narrazione historica dell' origine del SS. Crocifisso della metropolitana chiesa di Palermo," Palermo, 1669, 4to. 18. "Osservazioni all' Aulunno, ovvero alla Gelosia, Geloga terza del Battillo di Giovanni Batista Basile," Palermo, 1686, 12mo. 19. "La Giostra, discorso sopra l' origine della Giostra in varie parte dell' Europa," &c., Palermo, 1690, 4to. 20. "Historia cronologica dell' Signori Vicerè di Sicilia, dall' anno 1409 al 1697," &c., Palermo, 1697, fol. 21. "Il Gagno redivivo, ovvero notizia della vita ed opere di Antonio Gagno," Palermo, 1698, 4to. 22. "La verità historica svelata, ovvero avvertimenti e correzioni al Nuovo Laertio di D. Filadelfo Mugnos, sopra alcune vite di filosofi e altri huomini illustri Siciliani," Palermo, 1702, 4to. 23. "La Sicilia Inventrice, ovvero le invenzioni lodevoli nate in Sicilia," Palermo, 1704, 4to. 24. "Il Beato Agostino novello Palermitano, opera in cui si prova che il B. Agostino fu di nascita Palermitano," &c., Palermo, 1710, 4to.

For a long list of Auria's unpublished works it is sufficient to refer to Mongitore, who acquired the greater portion of them on the decease of his friend. (Mongitore, *Bibliotheca Sicula*; also full Life of Auria, by Mongitore, in Crescimbeni, *Vite d'Arcadi Illustri*, part iii. 109—128.) G. B.

AURIFABER, JOHANN, the Latinized name of Johann Goldschmid, a Lutheran divine of some repute. He was born at

Breslau, on the 30th of January, 1517, and he was the younger brother of Andreas Aurifaber, a physician. John Aurifaber studied divinity at Wittenberg, where he took the degree of A.M. in 1538, and during twelve years taught mathematics, philosophy, and the classical languages in his quality of adjunct to the philosophical faculty of that university. Some time before 1550 he took the degree of D.D., and in that year was appointed professor of divinity and minister at St. Nicolas at Rostock. Without being known as a literary man, John Aurifaber acquired a name as a practical divine and a person skilled in managing ecclesiastical affairs. As soon as he was appointed professor at Rostock, he was sent by the Duke of Mecklenburg to Lübeck, in order to settle those religious differences by which the free town and the bishopric of Lübeck were then disturbed, and which prevailed not only among the Protestant clergy, but also between Lutherans and Roman Catholics, nobles and commoners, and especially between the different corporations of the town. He performed this duty well, and to the satisfaction of the Protestant inhabitants of Lübeck. In 1554 he was called to Königsberg to a meeting of several divines assembled there for the purpose of settling the differences occasioned by the doctrine of Osiander, and the Duke of Prussia, Albrecht of Brandenburg-Culmbach, rewarded his zeal by appointing him professor of divinity at the university founded by the duke at Königsberg. For some time Aurifaber discharged the functions of president, a new name for vicar-general, of the united episcopal sees of Samland and Pomesia, and he was finally appointed bishop. He resigned this dignity in 1567, and went to Breslau, in the capacity of minister at St. Elizabeth's and chief of the Lutheran church, as well as director of the Lutheran schools. He died at Breslau, on the 19th of October, 1568. John Aurifaber drew up the plan of the new regulations for the establishment of the Lutheran church in Mecklenburg, and although his work was soon superseded by another, we have no reason to believe that his regulations were not good. The establishment of the Protestant church in the different states of Germany was connected with great difficulties; the state of ecclesiastical affairs was dependent upon political events and the ambition of the princes, and the divines engaged in establishing that church and putting an end to the politico-religious chaos deserve high praise, although their efforts were not always successful. In Prussia Aurifaber was equally active in the establishment of the Lutheran church. (Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement*.) W. P.

AURIFABER (GOLDSCHMID), JOHANN, a German divine, who was born

in the county of Mansfeld, in 1519, deserves notice for having taken an active part in publishing the works of Luther. His life presents some interesting events. He studied divinity at Wittenberg, became tutor of the sons of the Count of Mansfeld, the friend and protector of Luther, served as field-preacher in the French war in 1544, returned to Wittenberg in 1545 for the purpose of teaching divinity, and it is said that Luther employed him as his "familiar" or private secretary, and that he was present at Luther's death, at Eisleben, in 1546. The Elector of Saxony, John Frederick, having been made prisoner by the Emperor Charles V. at the battle of Mühlberg, in 1547, Aurifaber accompanied him to his prison, and remained with him during six months. In 1551 he was appointed court preacher at Weimar, but he was dismissed in 1562, and during the following four years was enabled, by a pension from the Count of Mansfeld, to devote all his time towards the publication of a collection of such of Luther's works as were not contained in the Jena edition, in the publication of which he had likewise been active. In 1566 he was appointed minister of the principal Lutheran church at Erfurt, became senior preacher in 1572, and died there on the 18th of November, 1575. The latter part of his life was embittered by quarrels with his colleagues, which were probably of the same description as those that prevailed among the different editors of the works of Luther, and led to many fanatical charges of heresy and Crypto-Calvinism. Besides the Eisleben collection of some of Luther's works, and the Jena edition of which he was co-editor, as stated above, John Aurifaber edited "Letters of Luther," in two volumes, and his "Table-Talk." Adelung mentions seventeen letters of Aurifaber to King Christian III. of Denmark, which were first published by Andreas Schumacher, in "Briefe gelehrter Männer an die Könige von Dänemark," Copenhagen, 1758, 8vo. (Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement*.)

W. P.

AURIFERI, BERNARDIUS, author of the "Hortus Panormitanus." He was born in 1739, in the Val di Demona in Sicily. His parents were so poor that they could not give him any education. At the age of fifteen he ran away from his home, and took the road to Palermo. Here he attracted the notice of a painter, who, finding he had taste for drawing, admitted him into his house studio. His progress was so rapid, that at the end of a few years he excited so much the jealousy of the other pupils of his master, that he was obliged to leave the house of his protector. In this situation he found a refuge in the convent of Franciscan monks at Palermo, and was shortly after admitted one of the order, when he was twenty-three years of age. In the convent a

taste for botany developed itself; and he became so well acquainted with the subject, that he delivered public lectures on it, which were well attended. He was subsequently appointed curator and demonstrator of botany in the royal botanic garden of Palermo. He several times made the tour of Sicily, for the purpose of collecting plants; and the royal gardens were much improved under his superintendence. He died on the 29th of January, 1796, leaving behind him an extensive herbarium. The "Hortus Panormitanus" was published in 4to. at Palermo, in 1789. It contained an account of the plants growing in the botanic garden, as well as of the wild plants found in the neighbourhood of Palermo. It is arranged according to the artificial system of Linnaeus. There is no copy of this work in the Banksian library at the British Museum. (*Biog. Univ. Supp.*)

E. L.

AURIGNY, GILLES D', a French writer of note during the reigns of Francis I. and Henry II., was born at Beauvais, towards the close of the fifteenth century. D'Aurigny embraced the legal profession, and having removed early in life to Paris, became an advocate in the parliament of that city. His first literary effort was the compilation of a sort of table of contents to the Latin edition (a very faulty one) of the celebrated "Songe du Vergier," published by Galiot du Pré, at Paris, in the year 1516. The "Biographie Universelle" says that D'Aurigny edited the "Songe du Vergier," but his name only occurs in one passage in the edition referred to. The words are, "Repertorium alphabeticum super aureo Somnii Viridarii libello ab Egidio D'Aurigny Bellovaco, in legibus licentiato, nuperrime recollatum hic finem capit optatum," and surely these are not sufficiently strong to raise him to the rank of an editor. Besides, he must have been extremely young at the date of this publication. Nearly forty years elapsed before he became, strictly speaking, an author. During the nine years, however, which preceded his death, he made amends for his past silence, by giving to the world a long series of works, imaginative, legal, and even theological. In these he usually adopted one or other of the pseudonyms, "Le Pamphile" and "L'Innocent Egaré." The following list may be relied on:—1. "Les Constitutions et Ordonnances faites pour le bien et utilité des Agricoles de France par Charles VII., Louis XI., Charles VIII., Louis XII., François I., &c." (Paris?), 1527, 8vo. 2. "Le Cinquième-deuxième Arrêt d'Amour, avec les ordonnances sur le fait des masques," Paris, 1528, 8vo.; reprinted in all the editions of the "Arrêts d'Amour." 3. "Le Livre de la Police Humaine, extrait des grands et amples volumes de François Patrice, par M. Gilles d'Aurigny, et traduit en François par Jehan Leblond," Paris, 1544, 8vo. Some copies bear the title of

"Guidon de la Police Humaine." 4. "La Peinture de Cupidon, par l'Innocent Egaré," Poitiers, 1545. 5. "La Généalogie des Dieux poétiques, nouvellement composée par l'Innocent Egaré; La Description d'Hercules de Gaule, composée en Grec par Lucien, et par le diet Innocent Egaré traduite en vulgaire Francoys," Poitiers, 1545, 16mo. 6. "Le Tuteur d'Amour, auquel est comprise la fortune de l'innocent en amours, composée par Gilles d'Aurigny, dit le Pamphile," &c. Paris, 1546, 8vo.; reprinted at Lyon in 1547, and, with additions, at Paris in 1553. 7. "Contemplation sur la Mort de Jésus Christ," Paris, 1547, 8vo. 8. "Psalmes de David," in verse, Rouen.

In general these productions are rare and much sought after by bibliographers; but their intrinsic merits are not great. D'Aurigny's fame, such as it is, rests chiefly on his poems. Of these the longest and most admired is the "Tuteur d'Amour," which is by no means an unfavourable specimen of French versification in the year 1546. "In this work," says the notice of D'Aurigny prefixed to an extract in the "Poètes Français depuis le douzième Siècle jusqu'à Malherbe," "we find displayed a rich and glowing imagination, while the story in its details possesses an interest, and the style a fluency and elegance, which have led many critics to regard it as the best production of the century."

D'Aurigny's death is ascertained to have happened in the year 1553. An edition of his poems, said to be augmented by several posthumous pieces, was published towards the end of that year, and among the posthumous additions is inserted an epitaph on Antoine de Hellwin, Seigneur de Piennes, who was killed only a few months previously at the siege of Terouenne. It may be added, that François Habert, a contemporary poet, laments D'Aurigny's death as premature. (*Mémoires de Littérature tirés des registres de l'Académie Royale des Inscriptions et Belles Lettres*, vol. xiii. 665; Goujet, *Bibliothèque Française*, vol. xi. 165—178; *Les Poètes Français depuis le Douzième Siècle jusqu'à Malherbe, avec une notice historique et littéraire sur chaque poète*, vol. iii. 177, &c.; *La Croix du Maine* and Du Verdier, *Bibliothèques Françaises*, vol. i. 283, 284; Barbier, *Dictionnaire des Anonymes*, &c.; Brunet, *Manuel du Libraire*; *Biographie Universelle*.) G. B.

AURIOL, BLAISE D', was born at Castelnau, and studied at the university of Toulouse, where he obtained the degree of Doctor. He entered into holy orders, and among other dignities held those of canon of Castelnau, dean of the church of Pamiers, and referendary in the chancery of the parliament of Toulouse. When Francis I. made his grand entry into Toulouse, in August, 1533, the task of receiving his majesty with

an oration was committed to D'Auriol, who was then "regent" or professor of canon law, and his eloquence was so effective, that the king was induced to grant to the university the title of "noble," and to the professors the singular privilege of creating knights. Blaise d'Auriol himself, by whose exertions the privilege had been obtained, was the first to enjoy the honour of knighthood under it. On the 1st of the following September he was invested with great pomp and ceremony by Pierre Daffis, the doctor-regent, and comte-ès-lois, a title borne by the regents or professors of twenty years' standing. D'Auriol was duly girded with a sword and decked with gilt spurs on his heels, a gold chain round his neck, and a ring on his finger, according to the rules of chivalry; after which he made an oration in Latin, which was responded to by Daffis. The whole proceedings were very gravely entered in the records of the university. It does not appear that any more of these literary knights were formally made, but the professors long continued to enjoy the honour of being buried with gilt spurs and the other insignia of knighthood. D'Auriol retired from his professorship on the 5th of March, 1539, but the time of his death is not recorded.

D'Auriol was known both as a juriscounsel and a poet. His chief work in the former capacity now extant is entitled "Additiones et Apostillæ ad lecturam Guillelmi de Montelaudano in sextum decretalium," Toulouse, 1524. As a poet his chief production is "La Départie d'Amours, où il y a de toutes les tailles de rimes que l'on pourroit trouver," Toulouse, 1508, reprinted Paris, 1533, 4to. It is intended as a continuation of "La Chasse d'Amours" of Octavien de St. Gelais, but it is a mere rhapsody, in every way beneath the poem to which it aspires to be the sequel. D'Auriol throughout avails himself without acknowledgment of the poetry of Charles, Duke of Orléans, from whom he is a wholesale plagiarist, and he even copies many of the best ballads of the duke's, with scarcely any alterations, to eke out his own work. Du Verdier mentions another publication by him, a translation from the Latin, in prose and verse, of "Les Joies et Douleurs de Notre Dame; avec une Oraison à Notre Dame, par équivoques Latines et Français; outre à Sainte Anne," &c., Toulouse, 1520, 4to.

It is related by some writers that D'Auriol was a believer in astrology, and that in order to avoid a second deluge, which, as the astrologers foretold, was to occur in 1524, he constructed a sort of ark, in which he and his friends were to take refuge. The story rests on no good foundation, and according to other accounts, the supposed ark was merely a fishing-boat of somewhat unusual construction. (Moréri, *Dictionnaire Historique*,

edit. Goujet and Drouet, i. 549; La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edit. Juvigny, iii. 248, 249; Goujet, *Bibliothèque Française*, x. 299—310.) J. W.

AURISICCHIO, a composer of considerable promise, who died in early life at Rome, about the middle of the eighteenth century. He was maestro di capella at the church of San Giacomo, for which he wrote some compositions of great excellence; and an opera, produced in London by Cocchi, in 1758, contained several pieces of his composition. (Gerber, *Lexicon der Tonkünstler*; Burney, *History of Music*.) E. T.

AURISPA, GIOVANNI, was one of the most active and successful among the restorers of classical learning in Italy. He was born at Noto in Sicily, about the year 1369. The earliest fact of any importance which is known in his history, is his having visited Constantinople, probably about 1418, and having there collected a rich store of Greek manuscripts, which he conveyed to Italy and Sicily. On his return from the East, he spent some time at Venice, where he was in such poverty that he was compelled to pledge two hundred and thirty-eight manuscripts of Greek classics, for fifty gold florins. Aurispa having communicated his embarrassments to Ambrosius of Camaldoli, the manuscripts were redeemed by Lorenzo de' Medici, the brother of Cosmo, to whom the security was transferred. Soon afterwards Aurispa went to Bologna, where he taught Greek for a year, receiving a salary from the community. He was next called to Florence, at the instance of Niccolò de' Niccoli, to perform there the same duties in the place of Guarino of Verona; but quarrels seem to have arisen, which in no long time obliged him to quit that place. He had left Florence before the year 1433. He found refuge at Ferrara, where, patronized liberally by the house of Este, he lived for several years. He taught the classics, and, having taken orders, obtained ecclesiastical preferment. Alfonso, King of Naples, invited him pressingly, through his friend Panormita, to migrate to the south of Italy; but the solicitations were steadfastly rejected. In 1438, however, when the Council of Basle was transferred to Ferrara, he became personally known to Pope Eugenius IV.; and offers of patronage at Rome met with a more favourable reception. In 1441 and 1442 we find him to have held the office of Apostolic Secretary to Eugenius; and he was confirmed in the post by Nicholas V., who conferred upon him two abbacies. In 1450 Aurispa returned to Ferrara, and there spent the remaining years of his life, dying in 1459, when he had almost completed his ninetieth year.

The only compositions of Aurispa that have been printed are the following: 1. "Hieroclis Liber in Pythagoræ Aurea Carmina, à Johanne Aurispâ Latinitate donatus,"

Padua, 1474, 4to.; Rome, 1475 and 1495, 4to.; Lyon, 12mo.; Basle, with amendments, 1543, 8vo. This translation has been slightly spoken of. 2. "Philisei Consolatoria ad Ciceronem dum in Macedonia exulare, à Greco Dionis Cassii à Johanne Aurispâ in Latinum versa," Paris, 1510, 8vo. 3. "Epistolæ," thirteen letters, with abstracts of four others, in Martene and Durand's "Collectio Veterum Scriptorum," iii. 709. Mazzuchelli names likewise, as said to exist in manuscript from the pen of Aurispa, Epigrams, and translations of a Dialogue of Lucian, and of Xenophon's "Œconomicus." Gesner's assertion that Aurispa translated the works of Archimedes, is acknowledged to be a mistake.

Aurispa's services to literature, however, consisted much less in what he wrote, than in his zeal and success as a teacher, and as a collector of classical manuscripts. Among those which, in a letter to Ambrosius, he mentions his having brought to Venice, were the poems of Pindar, Callimachus, and Oppian, and the Orphic verses; the historical works of Dion Cassius, Diodorus Siculus, and Arrian; the philosophical works of Plato, Xenophon, Plotinus, and Proclus. A considerable number of the classical works which he brought from the East had hitherto been unknown in Europe. He collected likewise manuscripts of the Greek Fathers, which he sent to Sicily. His irritable friend and correspondent Philephus, with whom he seems to have had the rare merit of never quarrelling, taunts him in one of his letters with making a trade of buying and selling manuscripts, and with liking better to use them as merchandise than to study their contents. Such expressions, however, from a discontented and ill-tempered man, cannot be allowed to derogate from the reputation of one who, although probably possessed of little original talent, was yet a valuable labourer in the great work of reviving the study of ancient literature in Europe. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed. vi. 265.) W. S.

AURIVILLIUS, the Family of, received its name from Olof Aurivillius, who, having been born at Örbyhus in Upland, assumed this appellation from "auris" and "villa," the Latin translation of "ör," or ear, and "by," or town. He had five sons, of whom two—Pehr, born in 1636, and Erik, born in 1643, both at Knutby, where their father was pastor—became professors at Upsal; Pehr, of metaphysics and logic, and afterwards of the Greek language; Erik, of law. Pehr, who died in 1677, published several poems in Greek, and is said to have presided at thirty-five academic disputations; which is equivalent to saying that he published thirty-five essays, in the classical languages, on different subjects, of about the same length as the articles in a modern review. One at

least of these disputations was remarkable for being in Greek. Erik seems not to have been distinguished as a legal lecturer, since we find it recorded, in the annals of the university of Upsal, that on some occasions one auditor only was found in his lecture-room, and on others none at all; a circumstance which does not seem to have prevented his being held very strictly to his duties. He wrote a Swedish grammar, which is still preserved in manuscript in the library of the gymnasium at Linköping; and he presided, in 1693, at a disputation, in which his nephew Magnus Aurivillius was the respondent, on the proper spelling and pronunciation of the Swedish language. He died in 1702. His nephew Magnus, the son of Pehr, born in 1673, is best known as the favourite preacher of Charles XII., whom he followed to Pultowa and to Bender, where he was present at the famous sally of his master against the Turks. He was also one of the commission on the trial of Baron Götz, who was executed after Charles's death for having too faithfully assisted him in his ambitious projects. Magnus, who died in 1740, was the father of Carl Aurivillius. (*Biographiskt Lexicon öfver namnkunnige Svenska Män*, i. 315—320.) T. W.

AURIVILLIUS, CARL, the son of Magnus Aurivillius, was born at Stockholm, on the 16th of August, 1717, and entered as a student at Upsal in 1725. He early showed a wish to travel and a strong attachment to the Oriental languages, and he lived to gratify both inclinations. The death of his father, in 1740, left the family in such poor circumstances, that the children gave up the whole of the property to their mother. Aurivillius before taking a degree set out to pursue his studies abroad. He first applied to Rabbinical and Syriac under Tympe at Jena, and then removed to Halle, for the advantage of Arabic and Syriac instruction from Christian Benedikt Michaelis, father of the more celebrated Johann David Michaelis. He also resided at Paris for some time, to study Arabic under Fourmont, and before returning home, in 1744, he visited Leiden to improve himself in the same language under Schulzens. He had been enabled to set out on his journey by the aid of an endowment called the Guttermuth stipend for travelling students, but this allowance ceased even before he left Germany. He went to Paris on the faith of promises of assistance from a young fellow-countryman, who left him to himself soon after his arrival, when he would have been reduced to severe distress, but for the timely aid of another countryman, Claes Grill, who lent him the means of support on the security of his honest face. On his return to Sweden, his exertions as a private tutor, to get money to repay the debt thus contracted, prevented him from returning to Upsal till 1746, when he took his degree of

Master of Arts, and was first on the list among fifty candidates. The remainder of his life was spent at Upsal, in the pursuit of Oriental and mostly of biblical philology, with the exception of a few years when, on account of the professorship of poetry, which he obtained in 1754, he gave his chief attention to that study. In 1764 he received the more congenial appointment of translator of Arabic and Turkish for the Royal Chancery, and in 1772 he attained the summit of his wishes in the Professorship of the Oriental languages at Upsal. In 1758 he became a member of the Upsal Society of Sciences, and in 1767 succeeded Linnæus as its secretary, and he was a leading member of the Commission of Twenty-one, appointed in 1773, to prepare a new translation of the Swedish Bible. His death took place at Upsal, on the 18th of January, 1786. He was married, and left one son, Pehr Fabian, and two daughters, one of whom, who died in the same year as himself, was married to Professor Adolph Murray.

Aurivillius was a most amiable man, unpretending and learned. He lived with his books, of which he had a choice collection, amounting to about seven thousand volumes, which was sold by auction after his death for 60,000 dollars copper-money, or about 750*l.* English. This library was always open to the use of his students. His colleague and father-in-law, Professor Ekerman, who was said to be fond of collecting nothing but money, published an academical dissertation "De Bibliomania," in ridicule of the propensities of his son-in-law. Johann David Michaelis pronounced Aurivillius the greatest Oriental scholar of his time in Sweden, and doubted if Germany could produce his equal. He spoke with especial commendation of his academical dissertations, which would, he pronounced, if collected, acquire for their author a fame at least equal to that of Celsius, whose Hierobotanicon was composed in the same manner. Aurivillius's name appears as Præses, which in his case means author, to fifty-four of these dissertations, thirty of which are included in a volume published by Michaelis, at Göttingen, in 1790, under the title "C. Aurivillii, &c. Dissertationes ad sacras literas et philologiam Orientalem pertinentes." Michaelis announced in the preface his intention of publishing others if he met with sufficient encouragement, but no more appeared. Aurivillius was also the author of eleven academical programmes, a class of compositions into which, as into the dissertations, from the poverty of their country, the learned of Sweden are glad of introducing curious information, which they thus render public without going to any expense. An "Oratio Parentalis in obitum Henrici Benzeli," or funeral oration on Henrik Benzelius, was published at Upsal in 1758, and was followed

in 1802 by a catalogue of his Oriental manuscripts, "C. Aurivillii Recensio codicum manuscriptorum ab Henrico Benzelio in Oriente collectorum," which was then made public in order to facilitate the sale of the library. In the "Nova Acta" of the Upsal Society, which are all composed in Latin, there are five articles by Aurivillius—a "recension" of a manuscript of the works of Horace in the University library, a Dissertation on Arabian coins found in Sweden, and the Lives of Olof Celsius, Samuel Klingensjerna, and Martin Strömer. In the version of the Bible prepared by the new Commission, Aurivillius translated the Pentateuch, Joshua, Judges, Job, the Psalms, the Prophets, and Lamentations. The Old and the New Testament were published in various portions, at different times, from 1774 to 1793, during which the question of adopting the new version occasioned a controversy, which resulted in its being quietly laid on the shelf. Its superior accuracy was not contested, but it was alleged that its general tone was too modern, and that many of the expressions in the old version had become so consecrated by devotional use, that nothing else could be substituted for them with advantage. This view of the subject, however, has not so far prevailed as to prevent the appointment of a fresh commission, which is now issuing a second "Proföfversättning," or Specimen-Translation, at Stockholm. There is an "Oratio Parentalis" on Aurivillius, by Floder, Upsal, 1786, 4to., and a Swedish notice of him by Christian Dahl, Upsal, 1793, 8vo. (*Biographiskt Lexicon öfver namnkunnige Söenska Män*, i. 321; Wieselgren, *Sveriges sköna Litteratur*, i. 176; Wieselgren, *Delagårdiska Archivet*, xv. 76; J. D. Michaelis, *Neue Orientalische und Exegetische Bibliothek*, v. 72; Aurivillius, *Dissertations*, &c.)

T. W.

AURIVILLIUS, PEIR FABIAN, the son of Professor Carl Aurivillius, was born on the 10th of December, 1756. His life was almost entirely spent in the university of Upsal. He entered as a student in 1775; in 1782 he was appointed "amanuensis," or assistant in the library, and in 1787 librarian. This office he held for forty-two years, and the duties connected with it formed his daily occupation and his daily pleasure. The post of librarian carries with it that of professor of "humanities," with the duty of delivering lectures on literary history and æsthetics. Aurivillius also became a member of the Upsal Academy of Sciences, and of the Royal Swedish Academy of Literature, History, and Antiquities; the former in 1792, and the latter in 1812. He was four times Rector of the University, and in 1824 he received the order of the Polar Star. His death took place very suddenly, without any previous indisposition, at a meeting of the Academic Consistory, on the 14th of No-

vember, 1829. He was married, and had six children.

Aurivillius was the compiler of the "Catalogus librorum impressorum Bibliothecæ Regiæ Academicæ Upsaliensis," two sections in three "fascicles," generally bound in three volumes, 4to. Upsal, 1814. Though it bears so recent a date, this catalogue does not contain any books that have been added to the library since 1796. In that year Carl Albert Rosenadler, an eminent patron of Swedish literature, promised to defray a large part of the expense of printing the catalogue, if he were made certain that the printing had actually begun, by seeing the first sheet. Aurivillius caught at the offer, and the printing went on till 1799, when it had advanced as far as the letter L, about five hundred quarto pages in three years. The death of Rosenadler, which then took place, removed the motive for advancing at a rate which, though it may not appear very rapid, was found by Aurivillius prejudicial to the correctness and completeness of his labours. The library at Upsal is the largest in Sweden, but in 1796 it did not contain more than about 40,000 volumes, and the catalogue will often be consulted in vain, even for Swedish books of note. Between 1796 and 1814 the library was augmented with about 33,400 additional volumes, including the whole of Rosenadler's collection, which his own impatience had thus excluded from the list. The catalogue is arranged on a very peculiar plan. The works which bear the names of their authors, and those which do not, are divided into two separate alphabets, the first of which occupies the first two volumes of the Catalogue, and the other the third. The anonymous books are divided into various classes, such as "Academia," "Acta Societatum," "Adagia," "Alchymistica," which are arranged alphabetically, and these classes are again subdivided, generally according to the languages in which the books are written. The arrangement is certainly not philosophical, and it does not seem to be convenient. Aurivillius was Præses to twenty-three academical disputations, some of which, relating to manuscripts in the library, are of interest, and he issued eleven academical programmes. He published also "Aminnelse-Tal öfver Profess Th. Bergman," Upsal, 8vo., a funeral oration on Bergman, the celebrated chemist, which was translated into Latin, and published at Leipzig in 1787, "Sermo panegyricus in pacem Suecico-Moscovicam ad Werelä," Upsal, 1791, 4to., and "Utdrag utur Prof. Barchæi anteekningar uti Landthushållningen," Parts 1 and 2, Upsal, 1828—29, an Extract of Prof. Barchæus's notes on Political Economy. Aurivillius superintended the publication of Warmholtz's "Bibliotheca Historica Sueco-Gothica," after the author's death, from the eighth to the fifteenth or last volume, but he made scarcely any alterations or additions. As secretary to the Upsal So-

ciety, a post which his father had also occupied, he superintended the publication of vols. 6 to 9 inclusive of the new series of their Transactions, "Nova Acta," in which are included two biographies by himself, one of Thorbern Bergman, different from the Aminnelse-Tal, and the other of Magnus von Celse. (*Biographiskt Lexicon öfver namnkunnige Svenska Män*, i. 325; Molbech, *Breve fra Sverrige i Aares*, 1812, ii. 289, &c.; Aurivillius, *Catalogus*, &c.)

T. W. AURIVILLIUS, SAMUEL, a Swedish physician, was a pupil of Haller at Göttingen, where he received his doctor's degree, in 1750. He went to Upsal, and was appointed, first, librarian of the University, then professor of anatomy, and some time afterwards professor of practical medicine. He died in 1767. The works which he has left are all inaugural dissertations, and it is not certain what parts of them were written by himself and what by those who were *respondents*, and who maintained the dissertations as a part of their examinations for the diploma of the University. Haller, who probably knew what Aurivillius himself wrote, assigns to him the following dissertations on anatomical and surgical subjects; those on medical subjects are included in the larger list in the "Biographie Médicale."—1. "De inequali vasorum pulmonalium et cavitatum cordis amplitudine," Göttingen, 1750, 4to. This was Aurivillius's dissertation for his own degree; he shows in it, by many experiments, that the arteries are larger than the veins of the lungs, and the right cavities of the heart larger than the left. 2. "Classis prima remedium ophthalmicorum," 1756; urging the advantages of bleeding from the temporal artery. 3. "De Dentitione difficili," 1757. 4. "De Camphora," 1758. 5. "De læso motu intestinum vermiculari," 1759. 6. "De Naribus Internis," 1760. 7. "De spiritu vini mercuriali," 1760. 8. "De Crisibus," 1760. 9. "De Expectoratione Peripneumoniorum," 1760. 10. "De Erysipellate," 1762. 11. "Icterus leviter adumbratus," 1763. 12. "De Asthmate," 1763. 13. "De Hydrocephalo interno annorum xlv.," 1763; in which there is described a remarkable case of hydrocephalus with which the patient lived till she was forty-five years old. 14. "De Rheumatismo," 1764. 15. "De glandulis animalibus," 1764. 16. "De Angina infantum," 1764. 17. "Structuræ corporis humani idea generalis," 1765. 18. "De febris intermittenibus malignis," 1765. 19. "De Paralyti leviter adumbrata," 1765. 20. "De Herniis spurii," 1765. 21. "De Doloribus," 1765. All these dissertations, except the first, were published, in 4to., at Upsal. (*Biographie Médicale*; Haller, *Bibliotheca Anatomica et Chirurgica*; *Commentarii Lipsienses*, t. xiv.)

J. P. AUROGALLUS, MATTHÆUS, an accomplished scholar of the sixteenth century, a

contemporary and friend of Luther, was born about the year 1480, at Commettau in Bohemia. Early in life he substituted for his Bohemian family name the classical appellation of Aurogallus, and having visited several of the academical institutions of Germany, finally settled as a student at Wittenberg. Here he applied himself with diligence and success to the study of Latin and Greek, but more particularly of Hebrew. In the course of time he became professor of these three languages in the university of Wittenberg, and in the year 1542 was raised to the important situation of rector. He died on the 10th of November of the following year. There is still extant an intimation of that event made by his successor to the members of the university, inviting them to assemble before the house of the deceased, and accompany the corpse to the place of interment.

The literary labours of Aurogallus, though chiefly those of an editor and grammarian, were of no inconsiderable value in his day. Balbinus, in his "Bohemia Docta," mentions him as the author of a history of that country. There can be no doubt that Aurogallus wrote a work of this kind; but as neither Balbinus nor his industrious editor Raphael Ungar was able to procure it, probably it was never printed, and may now be irretrievably lost. Bayle states that Aurogallus had amassed a library of considerable extent, and praises him as one who was not only a collector of books, but a zealous student. The most remarkable fact, however, in the biography of Aurogallus is, that Luther's admirable translation of the Bible into German owes much to his co-operation and learning. This proves that Aurogallus had adopted the new opinions of his friend; but he seems to have been content with lending to the Protestant cause such humble aid as philology could offer, leaving to others the flame which might be acquired in the arena of religious controversy.

Aurogallus published the following works:—1. "De Ebris urbium, regionum, populorum, fluminum, montium et aliorum locorum nominibus," &c., Wittenberg, 1526, 8vo. 2. "Grammatica Hebrææ Chaldaæque linguæ," Basil, 1539, 8vo. 3. "Psalmi Davidis cum versione interlineari Santis Pagnini," Antwerp, 1608, 8vo. 4. "Collectio Gnomiorum, cum Callimachi Hymnis, Græcisque in illos scholiis," Basil, 1532, 4to. (Joannes Bismaricus, *Vita et res gestæ præcipuorum theologorum*, &c. . . lib. i. continens vitam et res gestas theolog. Viteberg, without pagination; Balbinus, *Bohemia Docta*, part ii. p. 69, &c.; Bayle, *Dictionnaire historique et critique*, Paris, 1820.)

G. B. AUROUX DES POMMIERS, MATTHIEU, an ecclesiastic and legal commentator of the eighteenth century, was conseiller-clerk of the duchy of the Bourbonnois, and a doctor in divinity. In 1732 he pub-

lished "Coutumes générales et locales du Pays et Duché de Bourbonnois, avec des Commentaires," folio, a work illustrated from the MSS. of the practical lawyers of the province. In 1741 he published "Additions au nouveau Commentaire de la Coutume de Bourbonnois," folio. The two works were reprinted in 1780. The author published a work having some relation to his clerical character, in 1742, called "Traité sur la nécessité de s'instruire de la vérité de la Religion et sur les moyens de s'en assurer," 12mo., described as a prospectus of a larger work on the abstract principles of Catholicism as separate from the subtleties with which it had been surrounded. (*Biog. Universelle*, Suppl.; Desessarts, *Les Siècles Littéraires*; Adelung, Suppl. to Jücher, *Allgemeines Gelehrten-Lexicon*; *Nouveau Dictionnaire Historique*.) J. H. B.

AURPACH. [AURBACH.]

AURUNGZEBE. [AURANGZEB.]

AURUSS KHAN. [URUS KHAN.]

AUSONIUS, DECIMUS MAGNUS.

The poet Ausonius is usually called by all these three names; of which, however, the first and second are given to him on no better authority than the titles prefixed to early manuscripts of his works. The life of Ausonius occupied nearly the whole of the fourth century in the Christian era. His father, Julius Ausonius, a distinguished physician who resided at Bordeaux, married Æmilia Æonia, a daughter of Cæcilius Argicius Arborius. [ARBORIUS.] The poet was born at Bordeaux, probably in one of the earliest years of the fourth century. His juvenile precocity justified the promising horoscope drawn for him by his grandfather; while it well rewarded the expense and trouble which his father bestowed on his education. Among his teachers are named Tiberius Victor Minervius in his native town, and his uncle Æmilius Magnus Arborius at Toulouse. Grammar, eloquence, and the elements of the Greek tongue successively occupied his attention; and, on the completion of his studies, he practised for some time at the bar, though seemingly with little liking and as little success. He devoted himself more zealously to teaching. Settling in Bordeaux, he married Attusia Lucana Sabina, who died at the age of twenty-eight, after having borne three children to him.

Ausonius first taught grammar, and afterwards rhetoric. Among the many pupils of distinction who flocked to his school, the most eminent was Paulinus, afterwards celebrated as the hermit-bishop of Nola. His fame having reached the imperial court, he was summoned, about his sixtieth year, to become the tutor of Gratian, the elder son of the Emperor Valentinian I., and already (A.D. 367) invested with the purple and the title of Augustus. It has been said, but erroneously, that Ausonius was likewise tutor to

Gratian's younger brother Valentinian. The virtues which adorned the early years of Gratian's reign did credit to the assiduity of his instructor; and the imperial pupil's satisfaction with the manner of the teaching was attested by the favour which he always extended to his old master, upon whom there were heaped, one after another, all the highest titles of distinction which the Lower Empire had to bestow. The schoolmaster of Bordeaux became successively a count of the palace, a quaestor, prætorian præfect of Italy, and afterwards of Africa and of Gaul; and finally, in 379, he was raised to the nominal honours of the consulship. The Emperor Theodosius showed dispositions equally favourable to Ausonius. The poet, however, now very old, gave up, after his pupil's premature death in 383, that attendance at the court of Trèves which he had so long rendered. He appears to have spent the last few years of his life in rural retirement, migrating from one to the other of two villas which he possessed, both lying in districts adjacent to Bordeaux. The time of his death is not exactly known. His mention, however, of the victory of Theodosius over the rebel Maximus near Aquileia (*Clara Urbes*, vii.) shows him to have survived the year 388; and from his correspondence with Paulinus, it has been further inferred that he was alive in 392, and probably died about 394. Two of his three children survived him. His son Hesperus rose to the highest dignities of the empire; his daughter was successively the wife of two men of rank.

The following are the extant works of Ausonius, as arranged in the common editions. All are in verse except those which are described as not being so.—1. "Epigrammata," Epigrams, a hundred and fifty in number. 2. "Ephemeris," a series of small poems, in various metres, describing the occupations of a day. 3. "Parentalia," thirty poems, commemorating the history and virtues of as many deceased relatives of the poet. 4. "Commemoratio Professorum Burdigalensium," tributes to twenty-five persons deceased, who had either taught grammar or oratory at Bordeaux, or, being born in that town, had been professors of those studies in other places. 5. "Epitaphia Heroum," thirty-eight epitaphs, chiefly of heroes who fell in the Trojan war. 6. "De Duodecim Cesaribus," a meagre roll of the twelve Cæsars, somewhat in the manner of memoriter verses. 7. "Tetrasticha," twenty-four tetrastichs of a similar kind, commemorating the emperors from Julius Cæsar to Heliogabalus. The remaining names are lost. 8. "Ordo Nobilium Urbium," fourteen short poems, commemorating illustrious cities. 9. "Ludus Septem Sapientum," a curious group of poems, in which, after a dedication and two prologues, the seven sages of Greece deliver their doctrines in iambic trimeters.

10. "Septem Sapientum Sententiae," another exposition of those doctrines, seven verses in various measures being devoted to each philosopher. 11. "Eidyllia." Under this title are grouped twenty poems of various kinds, several of which are the most important productions of the author. To some of them are prefixed prose prefaces or explanatory epistles. The most bulky of these poems is the "Mosella," the most admired work of Ausonius, which, in 483 hexameter verses, describes the river Moselle. Among other poems of the collection are the following:

affixus," a fanciful mythological scene, upon which the admirers of Ausonius have lavished high commendations; "Griphus Ternarii Numeri," a whimsical and in some places inexplicable effusion, setting forth the virtues and relations of the number three; "Technopægnion," a series of fantastic experiments in versification, of which the merit consists in overcoming self-imposed and childish difficulties; "Cento Nuptialis," a production deservedly infamous, in which verses or hemistichs of Virgil are tacked together so as to present indecent descriptions. 12. "Eclagarium," a kind of versified almanac. 13. "Epistolarum Liber," containing twenty-five epistles, most of which are in verse, though some are in prose, and others in a mixture of prose and verse. Among the persons to whom they are addressed, the most celebrated are two of the author's most intimate friends, Saint Paulinus, the Christian recluse, and Symmachus, the famous advocate of heathenism. 14. "Gratiarum Actio pro Consulatu," a prose oration, in which the poet thanks the Emperor Gratian for his consulship. 15. "Periochæ," prose arguments to the books of the Iliad and Odyssey. 16. "Præfatiunculæ Tres," three epistles, the first of which is an answer to a complimentary letter addressed to Ausonius by the Emperor Theodosius.

The editions of the works of Ausonius are numerous. Several appeared before the close of the fifteenth century; but the merit of these is small, and their bibliography not in all instances certain. The first edition is believed to have been the "Ausonii Peonii Poetæ Disertissimi Epigrammata" (with small poems of other writers), Venice, 1472, folio, without the name of the printer. Besides other editions of the same century, an incomplete collection of the works of Ausonius, edited by Æmilii Ferrarius, appeared at Milan, 1490, folio; and a fuller collection, edited by Thaddæus Ugoletus, at Parma, 1499, folio. Further additions were made in the edition of Hieronymus Avantius, Venice, 1507. In subsequent editions of the sixteenth century, the text received gradual improvements. The best of these was the

annotated edition of Elias Vinetus, Bordeaux, 1575, 4to.; and good service was done to the poet by Joseph Scaliger in his "Ausonianæ Lectiones," first published in 1573, and afterwards frequently printed with the works. But the most valuable of all the editions is that of Leiden, 1671, 8vo., edited by Jacob Tollius, who incorporated with his own annotations the most useful of those contributed by Mariangelus Accursius, Scaliger, Vinet, and his other predecessors. Another good edition is that "In usum Delphini," Paris, 1730, 4to., which was commenced by the Abbé Fleury, and completed and published after his death by Father Souchay. The works of Ausonius are also in several collections of the Latin poets.

The literary excellence of Ausonius has been estimated very differently at different periods. The opinion entertained as to the court-poet of Trèves in his own times is perhaps represented adequately by the flattering compliments in the epistle of Theodosius, and by the warm admiration repeatedly expressed by the accomplished and eloquent Symmachus. He was no less extolled by the philologists of the sixteenth and seventeenth centuries; although these great scholars were not blind to his prevailing harshness of style, or to the frequent carelessness which makes the productions of Ausonius so unequal in merit. Indeed some of the qualities which recommended him to the favour of such judges as Barthius and the elder Scaliger, were the very things which had made him acceptable to the corrupted taste of the literary men in the Lower Empire. In more modern times, a smaller poetical value is attached to frequency of pedantic allusion, to neatness in appropriating the thoughts and expressions of older writers, or to skill in performing petty feats of verbal ingenuity. Accordingly the fame of Ausonius has for a considerable time sunk far beneath its former level. In idiom, in the choice of words, and even in declension and construction, Ausonius not only shows manifest traces of the decline of the Latin language at the time when he wrote, but is even more faulty than several of those who lived after him. His impurity of taste, however, goes much deeper than the words. Some of his poems are such an abuse of labour as no man of sound judgment, addressing enlightened readers, would have ventured to be guilty of. His "Technopægnion" is the most glaring example. In most of the pieces which it contains each line ends with a monosyllable; in one of them, the monosyllabic word which ends a line is the first word of the next. The forced analogies which make up the staple of the "Griphus," and which Schottus and others regarded as proofs of genius, are equally unworthy to receive the name of poetry. He delights in showing his learning by introducing scraps of indifferent Greek; and in one poem Greek

and Latin alternate in half-lines, while the perfection of the wit consists in giving to a Latin word a Greek termination. But such freaks of folly, although highly conducive to the author's reputation in his own day, were regarded by himself, professedly at least, as being mere playthings of an idle hour, which might (like the "Griphus") be written in an afternoon.

The poet must be judged by his more serious and elaborate works; and these assuredly are of a higher strain. Even their strain, however, is far from being the highest. In no way could one more readily be convinced, both of the feebleness of his imagination and of the dulness of his sensibility for the noblest elements of poetry, than by contrasting, in tone and spirit, his works with those of Claudian. Claudian, notwithstanding all his faults, regarded with the eye of a poet the striking events which passed around him, and in his page those events are transformed into rich and vivid poetical pictures. For the mind of Ausonius all those lofty images were a total blank: at least, they were merely themes for the rhetorical wordmonger, occasions for saying fine things. In his address of thanks to Gratian, a fulsome and tedious piece of fustian (for his prose, affected, artificial, and cold, is always worse than his verse), he never thinks of honouring his imperial patron by painting poetic representations of those achievements, which had distinguished both his reign and that of his father. He contents himself with penning a systematic treatise on the virtues of the young emperor; and, like a genuine pedagogue, he reserves his warmest admiration for the astonishing purity of the Latinity in a letter which his imperial pupil had addressed to him. His want of true poetic strength of imagination may be perceived most clearly in his collections of verses called the "Parentalia" and "Professores." These are biographical memoirs: they furnish throughout, as most of his other poems furnish incidentally, an abundant stock of materials for the history of the persons of whom they treat. Of several of these persons, the Arborii for example, there have been written long biographical notices, in which the information, down to the dates, is derived exclusively from those verses. Nothing can be more alien from the comprehensive and idealizing spirit of poetry than this petty chronicling of individual facts.

If, however, this were a full account of the poetical character of Ausonius, it would be impossible to discover how he had acquired even the qualified celebrity which he still possesses. In several of his best poems there occurs much, and in others there occur occasionally some things, entitling us to believe that his celebrity is not undeserved. His poetical strength lies in description and sentiment. In descriptive poetry indeed he holds a prominent

position; for his poem on the Moselle has been correctly said to be the oldest known specimen of its class. External nature had never before been made the paramount theme of a poetical composition; and Ausonius thus stands as the inventor or first writer of a species of poetry which has become in modern times both common and popular. The tedious catalogue of the fishes in the river, and of their respective merits as articles of cookery (a passage which, both for its terseness of expression and for its accuracy in natural history, has been much admired by some of his learned critics), may be considered as an involuntary act of obedience to that law of classical poetry, which had refused to admit pure description unless as an ornament of the narrative or the didactic. Many of the landscapes painted in other parts of that poem, and a few which might be culled from others, are conceived with much picturesque liveliness and executed with greater pointedness than usual.

In sentiment the poems of Ausonius are in many places distinguished by a placid and amiable and slightly imaginative temper, which is extremely pleasing. Indeed it is strange to think that their refinement of thought and feeling should have emanated from the same mind, which disgraced itself by the clumsy filthiness of many of the epigrams, and by the intolerable obscenity of the "Centio." The tone of sentiment in the best of his serious pieces is marked by peculiarities analogous to those which have been hinted at as characterizing the description of the "Mosella." Its cast is not so much classical as modern. It may be called sentimentalism, the term being applicable to it sometimes in the bad sense and sometimes in the good. An interesting example is presented in the short poem to his wife (*Epigr.* xix.), whose early death he deeply deplored, and whose place he never allowed to be filled up. It has been said by some one (though not quite truly) that the classical poetry, with all its seeming refinement, is essentially so gross in its idea of love, as to have made it impossible for an ancient poet of Greece or Rome to conceive an attachment between man and woman which could survive the charms of youth, and discern mental loveliness through the wrinkles of old age. Now just such a feeling of affection, stronger than change or time, is expressed in that beautiful little poem of Ausonius; it is an antique anticipation of one of Burns's finest songs. In thus speaking of the modern tone so frequently distinguishing the works of the Latin poet, it is worth while to call attention to his "Ludus Sapientum," in which perhaps it is not too fanciful to suppose that we may trace a curious likeness to the dramatic representations of the middle ages.

The consideration of the sentiment prevalent in the writings of Ausonius naturally

introduces the disputed question; whether he was a Christian or a pagan? Cave, Spanheim, Muratori, and others, have confidently pronounced him a heathen: but for this judgment no reasons have been assigned that are at all satisfactory. His profession of Christianity is sufficiently proved by some points in his family history, by his appointment as tutor to Gratian, and by the contents of several of his poems (especially the "Ephemeris" and the "Versus Paschales"), the genuineness of which there are no good grounds for doubting. Others of his poems, however, do no credit to any religion. For the Epigrams he alleges no excuse but the hackneyed one, that his life was purer than his verses: the "Cento," he says, was compiled by the command of Valentinian, who, uniting a little voluptuousness with his cruelty, had tried his own imperial pen in a similar task. The intimacy of Ausonius with Symmachus is no disproof of his profession of the predominant faith. But the religious position not only of Ausonius, but of Claudian and other literary men of those times, is a topic which deserves to be better examined than it has hitherto been, and which, if properly elucidated, might throw some light upon the last stage in the contest between the false religion and the true. (Souchay, *Dissertatio de Vita et Scriptis Ausonii*, in his edition of the poet; *Histoire Littéraire de la France*, tom. i. part ii. p. 281—318; Fabricius, *Bibliotheca Latina*, ed. Ernesti, iii. 139—149; Blount, *Censura Celsiorum Authorum*, p. 189, 190.) W. S.

AUSONIUS, SAINT, is said to have been a native of the French province of Saintonge, to have been consecrated in A.D. 260 as the first Bishop of Angoulême, and to have been killed in 270, in an invasion of the Vandals. The legend which relates these incidents, with the miracles which preceded the saint's birth, and were wrought by him in his lifetime, will be found in the collection of the Bollandists. The editors admit, however, that it deserves very little credit. No irruption of the Vandals into France having taken place till much later than the third century, the bishop must either have lived in a more recent age, or have received his death from some other barbaric tribe, perhaps the Allemanni. An abbey near Angoulême bore his name, and was said to have been founded by him. Among the earlier antiquaries of modern times, some confusion arose between Saint Ausonius and Ausonius the poet. (*Acta Sanctorum, Mati, Die Vigesima Secundâ; Sainte Marthe, Gallia Christiana*, ii. 975-977.) W. S.

AUSPICIUS, SAINT, Bishop of Toul, was a distinguished ornament of the French church about the middle of the fifth century. The materials for a biography of this saint are more than usually scanty. The year of his birth, his parentage, birthplace, and edu-

cation are a mystery which even his biographer in the "Acta Sanctorum" cannot penetrate. The date of his consecration to the bishopric of Toul cannot be satisfactorily determined, although it appears that his immediate predecessor Celsinus was the fourth bishop of that diocese. It is known, however, that he was a contemporary of Sidonius Apollinaris, Bishop of Clermont, and of Arbogastes or Arbogastus, Count and governor of Treves, and afterwards Bishop of Chartres; and that he was senior in age to these two prelates. To the former he was endeared by an epistolary intercourse of some years, although the distance which separated the two friends, and the disturbed state of the country, frequently interrupted their correspondence. From a letter of Sidonius, the only one now remaining of this correspondence, the reader is led to entertain a high opinion of the learning and piety of Auspicius, and this opinion is corroborated by a letter from Sidonius to Arbogastes. It appears that Arbogastes had requested Sidonius to furnish him with an explanation of some difficult passages in holy writ, and to instruct him more fully in the duties of a religious life. Sidonius, in reply, either from diffidence or incapacity, declines the task; while at the same time he eulogizes the extraordinary attainments of Saint Lupus, Bishop of Troyes, and of Saint Auspicius, and refers Arbogastes to one or other of these prelates, as the men best qualified to assist him. In compliance with this advice, Arbogastes placed himself under the instruction of Auspicius, who may be regarded in a certain measure as his spiritual father. A monument of their intercourse survives in a poetic epistle from Auspicius, full of useful and pious maxims. With these he interweaves some dexterous allusions to the political services of Arbogastes and the nobility of his birth; but he nevertheless warns him against the sin of avarice, to which he perceived that Arbogastes was inclined; he commends almsgiving, and concludes with an exhortation to devote himself to the service of the church.

Auspicius died about the year 488, and was buried in the church of Saint Mansuetus at Toul, where his relics were discovered in the year 1070. The 8th of July, according to Du Saussaye (*Martyrologium Gallicanum*), or the 28th, according to the "Acta Sanctorum," is set apart in honour of his memory. The "Acta Sanctorum," however, observes that no martyrology of the French church before the time of Du Saussaye recognises the claim of Auspicius to the title of Saint. The "Martyrology" of Du Saussaye, who was one of the successors of Auspicius in the bishopric of Toul, was not published until the year 1638. (*Acta Sanctorum, Julii*, vol. vi. 561, 562: *Histoire littéraire de la France*, vol. ii. 478—480.) G. B.

AUSSURD, ANTOINE, was a printer at

Paris early in the sixteenth century. No particulars in his biography are known. Aussurd printed chiefly for Jean Petit, and is distinguished for the elegance of his types, if not for the number of works which issued from his press. Of these may be mentioned an edition of Justin, Florus, and Sextus Rufus, 1519, fol., and of John Kaulin's "Sermones de Penitentia," 1524, 4to. (Peignot, *Dictionnaire Raisonné de Bibliologie*.)

G. B.

AUSTEN, FRANCIS. [AUSTEN, RALPH.]

AUSTEN, JANE, was born on the 16th of December, 1775, at Steventon in Hampshire, where her father, an accomplished scholar, was for more than forty years rector of the parish. When he was upwards of seventy, he retired with Mrs. Austen, with Jane and another daughter, to Bath, where he died after a residence of about four years. The family then removed for a short time to Southampton, and afterwards, in 1809, to the pleasant village of Chawton, in the same county. In the early part of 1816 symptoms of a deep and incurable decay began to manifest themselves in Jane; in May, 1817, she was removed to Winchester for the benefit of medical advice, and she died in that city on the 18th of July in the same year.

It was while at Chawton that Miss Austen published her novels. "Sense and Sensibility, by a lady," was the first that appeared, in 1811, and it met with unexpected success. The authoress was agreeably surprised at receiving 150*l.* from its profits. "Pride and Prejudice," "Mansfield Park," and "Emma," succeeded at regular intervals; the last in 1816, and all anonymously. Her name was first affixed to "Northanger Abbey" and "Persuasion," which were published together after her death, in 1818. "Northanger Abbey" was her earliest and feeblest production, and had been rejected by the publisher to whom it was originally offered. "Persuasion" was her latest composition, and in many respects her best. The whole series was reprinted in 1833, in Bentley's Standard Novels.

Miss Austen was of a sensitive and retiring disposition; she never allowed her portrait to be taken, and on one occasion she declined attending a party on learning that Madame de Stael was to be present. Though fond of music and dancing, she was not distinguished for accomplishments. She does not appear to have known any foreign language, but with all the elegant literature of her own she was perfectly familiar. Her stature was tall, and her personal beauty considerable.

"Edgeworth, Ferrier, Austen," says Sir Walter Scott, in his Diary, "have all given portraits of real society, far superior to anything man, vain man, has produced of the like nature." It may be observed, however, that the circle of Miss Austen was more

limited than that of either of her distinguished rivals. Her pictures are exclusively confined to the middle ranks of English society, and almost exclusively to life in the country or in provincial towns. She never aims at delineating the follies of the fashionable, nor does she ever notice the manners of the poor. She also never ventures on any unusual or striking course of incident; the most prominent events in her novels are generally a ball or a pic-nic party; the most serious accident, a broken limb. Her characters are never of an extraordinary kind, either morally or intellectually; we not only meet with no unredeemed villains or faultless heroes, but her pages are equally free from the very witty and the very absurd. She shows no powers of delineating external nature; she has no broad humour, and (except, perhaps, in "Persuasion") no deep pathos. After all these limitations, it may be inquired by those who have not read Miss Austen's works, what constitutes their charm. "That young lady," says Sir Walter, in another passage of his Diary, "had a talent for describing the involvements and feelings and characters of ordinary life, which is to me the most wonderful I ever met with." The truth of her dialogue, the thorough preservation of character in every action, in every speech, it might almost be said in every word of her dramatis personæ, would almost induce a belief that her scenes were transcripts from actual life, but for the art with which it is finally found that they are made to conduce to the working out of a plot, which in all her novels, but her earliest, appears to have been fully constructed in the author's mind before the first page was written. In this unerring fidelity to nature, Miss Austen stands unrivalled. It would be vain to search throughout her works for a line of that sentimental extravagance which characterizes whole chapters of the writings of Miss Bremer, a lady who in other respects has legitimately earned the title which some of her English admirers have conferred on her, of the "Miss Austen of the North." Yet that Miss Austen's writings are not deficient in tenderness of the truest kind, the readers of "Persuasion" will bear witness. In a letter to a friend she herself compares her productions to "a little bit of ivory, two inches wide," on which, according to her own account, "she worked with a brush so fine as to produce little effect after much labour." Her works are, in fact, exquisite miniatures, and Miss Austen the most ladylike of artists.

The whole of Miss Austen's works have been translated into French, and are popular in France, though the loss they must suffer by the transfer is incalculable. One of them, "Pride and Prejudice," has received the honour of two rival versions. A list of the whole will be found in Quérard's "France Littéraire." Only one appears to have been

rendered into German, by Lindau, Leipzig, 1822; it bears the new title of "Anna," and is doubtless "Persuasion." There is an elaborate criticism on Miss Austen in the twenty-fourth volume of the Quarterly Review, which was reprinted in 1835, in the eighteenth volume of the Prose Works of Sir Walter Scott, but has since been discovered to be the composition of Dr. (now Archbishop) Whately. Mr. Lockhart states, however, that the opinions given coincide very nearly with those of Sir Walter, who was fond of reading Miss Austen's novels aloud to his family. (Biographical Notice of Miss Austen, prefixed to "Northanger Abbey" in 1818, and reprinted, with some slight alterations, before "Sense and Sensibility," in Bentley's edition, 1833, of Miss Austen's *Novels*; Lockhart, *Life of Sir Walter Scott*, v. 158, vi. 264, 281.) T. W.

AUSTEN, RALPH, who describes himself on the title-pages of his works as a "practiser in the art of planting," was born in Staffordshire, but resided during the greater part of his life at Oxford, where, according to Wood, who says that he was either a Presbyterian or an Independent, he "was a very useful man in his generation," and spent all his time in planting gardens, "grafting, inoculating, raising fruit-trees, &c." From an entry in the "Fasti Oxonienses," under the date April 7, 1630, he appears to have been a student of Magdalen College, and to have been chosen one of the proctors of the university at that time; and from a subsequent page of the same work we learn that in the latter end of July, 1652, he was "deputy registry to the visitors," and subsequently registry in his own right. He died at Oxford in 1676, after having practised gardening and horticulture there for about fifty years. In 1652 he was, according to Wood, "entered a student into the public library, to the end that he might find materials for the composition of a book which he was then meditating." 1. This work was published at Oxford in 1653, in a small quarto volume, with a curious engraved title-page, under the name of "A Treatise of Fruit-Trees, showing the manner of grafting, setting, pruning, and ordering of them in all respects." In this work Austen professes to give the result of twenty years' experience, in a plain, sound, experimental form, and to correct some dangerous errors both in theory and practice; and also to point out how the value of land might be increased at a small expense of money and labour; and Wood observes that "this book was much commended for a good and rational piece by the Honourable Mr. Robert Boyle," who, he thinks, made use of it in a work or works which he subsequently published. A second edition, with some additional matter, but without the engraved title, was published in 1657; and Wood thinks that it would have

been more frequently reprinted if Austen had not bound up with each edition a second treatise, which is separately pagged, entitled "The Spirituall Use of an Orchard or Garden of Fruit-Trees, held forth in diverse similitudes between Naturall and Spirituall Fruit-Trees, in their natures and ordering, according to Scripture and experience," "which," he observes, "being all divinity, and nothing therein of the practice part of gardening, many therefore did refuse to buy it." Both Johnson and Watt say that there were also editions in 1662 and 1667. 2. Austen also published, in 1658, at the same place and in the same form, "Observations upon some part of Sir Francis Bacon's Naturall History, as it concerns Fruit-Trees, Fruits, and Flowers," a work which both Johnson and Felton erroneously ascribe to a Francis Austen, and state to have been originally published in 1631, and again in 1657. A passage in the address to the reader, by R. Sharrock, shows that it had not been published prior to the "Treatise on Fruit-Trees," while nothing is said to indicate that the edition of 1658 was not the first and only edition. 3. Wood states that Austen also wrote "A Dialogue or Familiar Conference between the Husbandman and Fruit-Trees in his Nurseries, Orchards, and Gardens," which was printed at Oxford, in 8vo. in 1676 and in 1679. 4. Watt, who erroneously attributed the "Christian Moderator" and "Devotions in the ancient way of Offices," both written by John Austin, to Ralph Austen, mentions also a work entitled "The strong-armed Man not cast out, against J. Jackson," London, 1676, 8vo., which, however, may have been the work of some other writer of the name. (Wood, *Fasti Oxonienses*. ed. Bliss, i. 453, ii. 174; Johnson, *History of English Gardening*, 93, 98; Felton, *On the Portraits of English Authors on Gardening*, second edition, 18, 19; Watt, *Bibliotheca Britannica*.)

J. T. S.

AUSTEN, WILLIAM, an English metal-founder of the fifteenth century, whose name has been preserved by Sir William Dugdale. He lived in the reign of Henry VI., and was one of the artists employed in the construction of the splendid tomb of Richard de Beauchamp, Earl of Warwick, in St. Mary's church at Warwick. The tomb and the chapel which contains it, which is called Beauchamp chapel, were twenty-one years in completion, at the gross expense of 2458*l.* 4*s.* 7*d.*; a great sum, when we consider that at that time the price of an ox was only thirteen shillings and fourpence. The tomb itself cost 125*l.*, the image of the earl 40*l.*, and the gilding of the image and its accessories 13*l.* Austen was employed on the tomb, but the image and its accessories were entirely his work. The following were the other artists employed, between whom and the executors of the earl's will the covenant has been

preserved by Sir W. Dugdale :—John Essex, marbler; Thomas Stevyns, coppersmith; John Bourde, of Corffe Castle, marbler; Bartholomew Lambspring, Dutchman and goldsmith of London; John Prudde, of Westminster, glazier and painter on glass; John Brentwood, citizen and steiner (painter) of London; and Kristian Coleburne, another painter, of London.

The style and matter of the following extract, concerning Austen, from the above-mentioned document, are worthy of attention. "Will. Austen, citizen and founder of London, xiv. Martii 30 H. 6, covenanteth, &c. to cast, work, and perfectly to make, of the finest Latten to be gilded that may be found, xiv. images embossed, of lords and ladies in divers vestures, called weepers, to stand in housings made about the tombe, those images to be made in breadth, length, and thickness, &c. to xiv. patterns made of timber. Also he shall make xviii. lesse images of angells, to stand in other housings, as shall be appointed by patterns, whereof ix. after one side, and ix. after another. Also he must make an Hearse to stand on the Tombe, above and about the principal Image that shall lye in the Tomb according to a pattern; the stuffe and workmanship to the repairing to be at the charge of the said Will. Austen. And the executors shall pay for every image that shall lie on the Tombe, of the weepers so made in Latten, xiii.s. iv.d. And for every image of angells so made v.s. And for every pound of Latten that shall be in the Hearse x.d. And shall pay and bear the costs of the said Austen for setting the said images and hearse.

"The said William Austen, xi. Feb. 28 H. 6, doth covenant to cast and make an Image of a man armed, of fine Latten, garnished with certain ornaments, viz. with Sword and Dagger; with a Garter; with a Helme and Crest under his head, and at his feet a Bear muzzled [muzzled], and a Griffon perfectly made of the finest Latten according to patterns; all which to be brought to Warwick and layd on the Tombe, at the perill of the said Austen; the executors paying for the Image, perfectly made and layd, and all the ornaments, in good order, besides the cost of the said workmen to Warwick, and working there to lay the Image, and besides the cost of the carriages, all which are to be born by the said executors, in total xl. li."

It has been disputed what Latten signifies, whether brass or tin; but as this monument, which exhibits great mastery for the period, still exists, the dispute may be very satisfactorily settled: it is, like other sepulchral monuments of the kind, of brass. Flaxman, in his review of the progress of sculpture in England, notices this monument, and pronounces it equal to anything that was done at the same time in Italy, although Donatello and Ghiberti were then living. It appears

from the text quoted that Austen was not the designer of the figures, for his contract was, to found them in brass from "patterns made of timber." However, it is possible, though not probable, that he was the maker also of the patterns. Richard de Beauchamp, Earl of Warwick, died in 1439.

For other particulars contained in the document quoted, see the respective articles of the above-mentioned artists. (Sir W. Dugdale, *Antiquities of Warwickshire*, &c., p. 446; Flaxman, *Lectures*.) R. N. W.

AUSTIN, JOHN, was born in the year 1613, at Walpole, in the county of Norfolk. He received the rudiments of his education in the public school of Sleaford, and in 1631 was admitted a pensioner of St. John's College, Cambridge. He resided at Cambridge until the year 1640. About this time, or earlier, he became a convert to the Roman Catholic faith, and having found it necessary to leave the university in consequence, he removed to London with the intention of studying the law. He was entered a student of Lincoln's Inn, and from the tenor of his writings there is reason to believe that he distinguished himself in the legal profession; but the turbulence of the times and his religious tenets prevented him from continuing in it as a means of subsistence. During the civil war he resided for some time in the family of a Staffordshire gentleman, named Fowler, as tutor. About the year 1650, however, he relinquished this employment and returned to London. In a postscript to one of his works, the second part of the "Christian Moderator," published in 1652, Austin alludes to a mournful event, by which he was unexpectedly called into the country; and we find that after this date he was enabled to live in the metropolis as a private gentleman, whence it is concluded that he had acquired some property by the death of a relation. His residence was in Bow Street, Covent Garden, where he continued during the remainder of his life. He died in the summer of 1669, and was buried in the parish church of St. Paul.

"Mr. Austin," says Dodd ("Church History"), "was a gentleman of singular parts and accomplishments, and so great a master of the English tongue that his style continues to be a pattern for politeness. His time was wholly spent in books and learned conversation; having the advantage of several ingenious persons' familiarity, who made a kind of junta in the way of learning, viz. Mr. Thomas Blount, Mr. Blackloe, Francis Saint Clare (C. Davenport), Mr. John Sergeant, Mr. Belson, Mr. Keightley, &c.; all men of great parts and erudition, who were assistants to one another in their writings."

As a writer Austin was in many respects superior to his contemporaries: his style is occasionally fluent and graceful, and although by no means "a pattern for politeness," his

principal work, the "Christian Moderator," may still be read with pleasure. He was an able and ingenious advocate of the Romish faith, and deserves to be ranked among the more distinguished Roman Catholic authors of Great Britain.

It is almost impossible to trace our English Romanists through the various disguises which they were compelled to assume in the publication of their writings. The following, however, may be regarded as a tolerably accurate, although necessarily an incomplete list of such works as there is good authority for ascribing to Austin:—1. "The Christian Moderator; or persecution for Religion condemned by the light of nature, law of God, evidence of our own principles. With an explanation of the Roman Catholic belief concerning these four points: their Church, Worship, Justification, and Civil Government," Part i. London, 1651, 4to. A second part appeared in the following year, and a third part in the year 1653. The first two parts ran through four editions before the end of the year 1652. The "Christian Moderator" is the best known of Austin's works. It was published under the pseudonyme of William Birchley, and was attributed by an anonymous writer (the author of the "Beacon flaring with a non obstante," London, 1652) to Christopher Davenport, better known by the name of Sancta Clara. Anthony Wood, however, informs us that John Sergeant assured him it was the production of Austin, who was his particular friend. Dodd and Butler are of the same opinion. In this work Austin assumes the disguise of an Independent, who deplores the bitterness and animosity prevalent among the various sects of Christians towards each other. He condemns persecution for religion as contrary to the spirit of Christianity; and argues from reason and Scripture in favour of an unlimited toleration of all religious creeds. He is even disposed to extend this toleration to his Roman Catholic fellow-countrymen, although much shocked by the more odious tenets usually ascribed to them. He pretends, however, to hold a conference upon these with a Roman Catholic recommended to him by a particular friend, and puts into the mouth of his antagonist so ingenious a defence of the more prominent Roman Catholic doctrines, that the reader is soon enabled to recognise in Mr. Birchley not the antagonist, but the champion of Popery. He next passes on to enumerate all the hardships and cruelties inflicted on the Roman Catholics of Great Britain during a long series of years. He commends their patience, moderation, and piety, and concludes by an energetic appeal to the Independents to grant them such civil rights and indulgencies as were extended to other sects and communions. "The Christian Moderator" is upon the whole an ingenious plea for the Roman Catholics of Great Bri-

tain, well drawn up by a sagacious lawyer. An answer to the "Christian Moderator" was published under the title of "Legenda lignea," &c. by D. Y., London, 1652, 8vo. 2. "The Oath of Abjuration arraigned," London, 1651, 4to. This work was also published under the pseudonyme of W. Birchley. 3. "Reflections upon the Oaths of Supremacy and Allegiance; or the Christian Moderator, the fourth part: by a Catholic gentleman, an obedient son of the Church and loyal subject of his Majesty," 1661. The size and place of publication are not mentioned. 4. "Booker rebuked; or Animadversions on Booker's Telescopium Uranicum or Ephemeris for 1665," London, 1665. Probably a broadside. This was the joint production of Austin, Sir Richard Baker, and John Sergeant. It was written to puff Baker's "Catholic Almanack," and, according to Wood, "made much sport among people at the time of its publication." 5. "Devotions in the antient way of Offices: with Psalms, Hymns, and Prayers for every day in the week and every holiday in the year," 2nd edition, 2 vols. Rouen (London?), 1672, 8vo. This was a posthumous work edited by Sergeant: the prayers are supposed to have been written by Keightley, a friend of Austin. When or where the first edition was published is unknown. There was an edition at Paris in the year 1675, and a third volume of the work was written, but never published. "An edition," says Butler, "was published by the celebrated Dr. Hicks for the use of his Protestant congregation. From the publisher of this edition it was generally known among Protestants as Hicks's Devotions." 6. "A Letter from a Cavalier in Yorkshire to a Friend." Dodd mentions this publication, but without any imprint or notice of its contents. 7. "A punctual Answer to Dr. John Tillotson's Book called the Rule of Faith." No imprint mentioned: an unfinished work; only six or seven sheets printed. 8. "The Four Gospels in one." No imprint. "An useful work," says Butler, "deserving to be reprinted and generally read." Besides the publications already mentioned, Austin is said to have written several anonymous pamphlets against the Assembly of Divines at Westminster. (Wood, *Athenæ Oxonienses*, Bliss's edition, vol. iii. 149, 150, 1226, 1227; Dodd, *Church History of England*, vol. iii. 256, 257; Butler, *Historical Memoirs respecting the English, Irish, and Scotch Catholics*, vol. ii. 330.)

G. B.

AUSTIN, or AUSTINE, ROBERT, D.D., of whose personal history we are unable to find any particulars, was the author of a quarto pamphlet published at London, in 1644, entitled "Allegiance not Impeached: viz. by the parliament's taking up of arms (though against the king's personall commands) for the just defence of the king's person, crown, and dignity, the laws of the

land, [and] liberty of the subject: yea, they are bound by the words of the oath, and trust reposed in them, to doe it;" in which he attempts to support his argument partly by the oath of allegiance itself, and partly by the principles of nature and law, as laid down by Lord Chancellor Ellesmere [Ellesmere] and twelve judges in the case of Robert Calvin, one of the Post-nati, or persons born in Scotland after the accession of James VI. (of Scotland, or James I. of England) to the English throne, but before that country was united with England under the general name of Great Britain, in 'an action tried to prove whether he was an alien or not. In this curious pamphlet the author's name is written Austine, but in a small catechism published by him in 1647, entitled "The Parliament's Rules and Directions concerning Sacramental Knowledge," it is given Austin. J. T. S.

AUSTIN, SAINT. [AUGUSTINE, SAINT.] AUSTIN, REV. SAMUEL, was born at Lostwithiel, in Cornwall, about the year 1606, became a batteller of Exeter College, Oxford, in 1623, took the degree of A.B. in 1627, and that of A.M. in 1630, "about which time," observes Wood, "being numbered with the Levites," he "was beneficed in his own country." While at college he contracted a friendship with Drayton and other young men of poetical talent, and published, in 1629, in a small octavo volume, "Austin's Vrania, or the Heavenly Muse, in a poem full of most feeling meditations for the comfort of all soules at all times." This poem is in two books, which comprise, according to a second title-page, "a true story of man's fall and redemption." The first book is dedicated to Dr. Prideaux, whom Austin styles "the especiaall favourer" of his studies; and prefixed to it is an address to his poetical friends Drayton, Browne, and Pollexfen, and to other poets of his time, urging them to devote their talents to sacred subjects. "What other things he hath written or published (besides various copies of verses printed in Latin and English in other books)," observes Wood, "I know not, nor any thing else of him, only that he had a son of both his names," for an account of whom see the next article. (Wood, *Athene Oxonienses*, ed. Bliss, ii. 499; *Fasti Oxonienses*, i. 430, 456.)

J. T. S.

AUSTIN, SAMUEL, the son of the above, was born in Cornwall, about the year 1636; became a commoner of Wadham College, Oxford, in 1652; took the degree of A.B. in 1656, and afterwards went to Cambridge for a time. Wood styles him "a conceited coxcomb," and says that "over-valuing his poetical fancy more than that of Cleveland, who was then accounted by the bravadoes the 'hectoring prince of poets,' he fell into the hands of the satirical wits of this university (Oxford), who, having easily got some of his prose and poetry, served him as the wits

did Tho. Coryat in his time," and published them, accompanied by a number of satirical commendatory verses by various hands, under the title of "Naps upon Parnassus; a sleepy Muse nipt and pincht, though not awakened." This little volume, which was printed at London, in 1658, "by express order from the Wits," contains also, in prose, "Two exact Characters, one of a Temporizer, the other of an Antiquarian;" and it is prefaced by an "Advertisement to the Reader," signed Adoniram Banstittle, alias Tinderbox. Austin himself published, in 1661, "A Panegyric on King Charles II.," in which he promised to publish more poems, in case that should be well received. "But what prevented him," observes Wood, "unless death, which happened about the plague year in 1665, I cannot tell." (Wood, *Athene Oxonienses*, ed. Bliss, ii. 499, iii. 675; *Fasti Oxonienses*, ii. 192.)

J. T. S.

AUSTIN, WILLIAM. [AUSTEN, WILLIAM.] There was likewise a designer and engraver of this name, who was a pupil of George Bickham, and lived in London about the middle of the eighteenth century. He was also drawing-master and printseller: as an engraver his ability was very moderate: he is not noticed by Strutt. He is known for a few landscapes after Vanderneer, Ruysdael, Zuccarelli, and a few others; also for a set of ten prints of views and buildings of Palmyra and of Rome, in ruins and restored, "The Ruins of Palmyra, and views of ancient Rome in its original splendour;" and for some political caricatures of the French, which are scarce. (Heineken, *Dictionnaire des Artistes*, &c.; Huber, *Manuel des Amateurs*, &c.)

R. N. W.

AUSTIN, WILLIAM, of Lincoln's Inn, who died January 16, 1633, at the age of forty-seven, and was buried in the church of St. Mary Overies, Southwark, appears, from a letter addressed to him by Howell in 1628, to have written a poem upon the passion of Christ, which Howell urged him strongly to publish. He did not, however, as far as we can ascertain, publish anything himself, although the following works by him were published after his death:—1. "Certain devout, godly, and learned Meditations" upon the principal fasts and festivals of the Church, published in folio, in 1635 according to Lowndes, or 1637 according to Granger, with an engraved title and portrait of the author, of whose piety it is said the work gives a high idea. 2. "Hæc Homo, wherein the excellency of the creation of woman is described, by way of an essay," published in 1637, in a small volume, with an engraved title containing a portrait of the author, and a portrait of Mrs. Mary Griffith, to whom the book is dedicated. He appears to have borrowed some hints for this work from Cornelius Agrippa "De Nobilitate et Præcellentia Fœminæ Sexûs." 3. A note by

Bindley, appended to the last edition of Granger, says that Austin was the author of an English translation, with annotations, of Cicero's "Cato Major, or the Book of Old Age," of which translation a second edition was published at London, in 1671. Granger also states that Austin wrote his own funeral sermon, on Isaiah xxxviii. 12, but does not say whether it was published. (Granger, *Biographical History of England*, fifth edition, 1824, iii. 143, 144; Howell, *Familiar Letters*, tenth edition, 1753, pp. 225, 226, or part i. letter cxix.; Lowndes, *Bibliographer's Manual*, i. 84, 85; Le Neve, *Monumenta Anglicana*, 1600 to 1649, p. 146.) J. T. S.

AUSTIN, WILLIAM, of Gray's Inn, who may possibly have been a son of the preceding, though we find no biographical particulars concerning him, published in 1664, in an octavo volume, dedicated to Charles II. "Atlas under Olympus; an heroic poem," which was followed, in 1666, by a small volume entitled "Ἐπιτομία ἑτη; or the Anatomy of the Pestilence, a poem, in three parts, describing the deplorable condition of the city of London under its merciless dominion, 1665; what the plague is, together with the causes of it; as also the prognosticks and most effectual means of safety, both preservative and curative."

J. T. S.

AUSTIN, WILLIAM, M.D., in the early part of his professional life practised medicine at Oxford, where he was so much esteemed both for his skill and for his excellence in private and social life, that, about 1783, when he proposed to leave the university, he was offered 1200*l.* a year if he would remain; but he declined the offer, and came to London, where he maintained for a short time as high a reputation. In 1786 he was elected physician to St. Bartholomew's Hospital; but in 1793, in the midst of a most brilliant and lucrative career of practice, he was cut off by a fever, at the age of forty.

Dr. Austin was eminent among the chemists of his time, and occupied himself in endeavours to analyze some of the gases, which, under the influence of Lavoisier and Priestley, were then favourite subjects of chemical inquiry. On these he published two papers in the "Philosophical Transactions;" namely, "Experiments on the formation of volatile Alkali, and the affinities of the phlogisticated and light inflammable Airs" (nitrogen and hydrogen), in the 78th volume, 1788, p. 379; and "Experiments on the Analysis of the heavy inflammable Air" (carburetted hydrogen), in the 80th volume, 1790, p. 51. A more important work was his "Treatise on the Origin and Component Parts of the Stone in the Urinary Bladder," London, 1791, 8vo. This contains the substance of the Gulstonian lectures delivered at the College of Physicians in the preceding

year, and was one of the first attempts to discriminate the several kinds of urinary calculi. The attempt failed through want of accuracy and variety of chemical analysis, for the calculi were chiefly tested by the rough application of heat and alkalis; and not less through the opinion which Dr. Austin entertained, that calculi were formed almost exclusively from the hardened mucus of the urinary passages. The facts which led him to this conclusion were those which proved that many calculi are formed, from the first, in the urinary bladder, and that others are enlarged in the bladder by the addition of substances which do not appear to be derived from the urine; and for collecting and very clearly describing facts of this kind he deserves the credit of having given the first medical account of the phosphate of lime calculi, and of having first insisted upon the necessity of attending, in the treatment of stone, as much to the state of the bladder as to that of the urine. But he erred in supposing that mucus is the chief, and urine only a subordinate, source of the materials of which calculi in general are formed; and the facility with which his error was disproved prevented his truths from attracting the attention which they deserved. (*Gentleman's Magazine*, vol. lxi. 1793; *Journal of St. Bartholomew's Hospital*; Austin, *Works*.) J. P.

AUSTINE, ROBERT. [AUSTIN, ROBERT.]

AUSTRIUS, SEBASTIAN, a physician who lived in the sixteenth century, and published books at Strassburg and Basle. His first work was on the preservation of health, and was published in 8vo. at Strassburg in 1538, with the title "De secunda Valetudine tuenda in Pauli Æginetæ librum explanatio." He published another at Basle, in 1640, on the diseases of children and infants, with the title "De Infantium sive Puerorum, morborum et symptomatum dignotione et curatione liber," 8vo. It was republished again at Lyon with a different title, in 32mo., in 1549. It consists principally of a selection of remarks on the diseases of young persons, from Greek, Latin, and Arabian writers. (Ade-lung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*.) E. L.

AUTELLI, JA'COPO, an Italian mosaic-worker of the seventeenth century. He was *musicista* to the Grand-Duke of Tuscany; and there is, says Lanzi, in the imperial gallery of Florence a curious mosaic (what the subject is he does not say), upon which Autelli worked sixteen years, from 1633 till 1649, though with many assistants, and Pocce-tti and Ligozzi had worked upon it before him. It is octagonal, with a design in the centre and a frieze all round it. The central design is by Pocce-tti, the frieze by Ligozzi; the other designs are by Autelli. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

AUTELZ, GUILLAUME DES, was born at Charolles in Burgundy, in or about the year 1529. His father was a man of good family, but slender means, and left to his son for "sole inheritance," as Des Autelz states in one of his poems, "poverty, embarrassments, sorrow, and good renown." He received a good education, became a Greek and Latin scholar, and studied law at the university of Valence in Dauphiné, though probably without much profit. He became an author at an early age, and whilst at Valence wrote a work in imitation of Rabelais, entitled "Fanfreluche et Gaudichon, Mythistoire barragouyne, de la valeur de dix atômes, pour la récréation de tous bons Fanfreluchistes," Lyon, 8vo. Jean Dicpi (Pidier). Though very worthless, it reached a second and a third edition—Lyon, 1574, and Rouen, 1578, 16mo. Here also was probably made a collection of poems under the title of "Repos de plus grand Travail," Lyon, Jean de Tournes, 1550, 8vo., of which the contents were written between the ages of fifteen and twenty years. It is dedicated to his mistress (for whom, however, his love appears to have been purely Platonic), a lady of the name of Denise, whom he had seen at Romans in Dauphiné, and whom he calls his "saint." Another volume of poems, entitled "Amoureux Repos de Guillaume des Autelz, gentilhomme Charolois," Lyon, 1553, serves to fix the date of his birth, as it contains his portrait, side by side with that of his mistress, which give their ages respectively at twenty-four and twenty. As a poet, he ranks as an imitator of Ronsard; he is obscure, pedantic, and often unintelligible. In some of his "moral dialogues," in verse, he introduces such personages as Divine Will, the Spirit, the Earth, the Flesh. His works (some in Latin) are somewhat numerous, both in prose and verse, the latter including, according to his contemporary La Croix du Maine, a versified translation of Lucretius's "De Naturâ Rerum," but which was never printed, besides various pieces inserted in the different collections of the time, some under the name of Guillaume Terhault, an anagram of "Des Autelz." His writings in general appear to have little other merit than that of rarity; but he acquired some celebrity at the time by a controversy with a Lyonnese writer of the name of Meygret, the first of a numerous class of authors who, during the sixteenth and seventeenth centuries, endeavoured, with most persevering ill-success, to conform the orthography of the French language to its pronunciation. The first work of Meygret was published in 1545; Des Autelz answered it in 1548 (being probably still at Valence), under the name of Glaomalis de Vêzelet, another anagram of his own. Meygret replied, and published a second treatise in 1550, which Des Autelz again answered the following year,

this time in his own name; but he left unanswered a last work of his adversary's, of which the title will show the childish unimportance of the reforms then attempted to be introduced: "Réponse à la dézespérée réplique de Glaomalis de Vêzelet, transformé en Gyllaome des Aotelz," 1551. However contemptible, this orthographical controversy ran very high, so as to divide the literary world into rival sects of "Meygrétistes" and "anti-Meygrétistes." In the political and religious feuds of the day, Des Autelz seems to have been opposed to the pretensions of the Hugonot party, since his works comprise a "Remonstrance au Peuple Français de son devoir en ce temps à la Majesté du Roy," Paris, 4to. 1559; and a "Harangue au Peuple Français contre la Rébellion," Paris, 4to. 1560, the latter on the occasion of the conspiracy of Amboise. Little is known of his private life, except from his works. He was married at the date of his "Amoureux Repos," 1553; he was the owner of a château at Vernoble, near Bissy in Charolais, an estate "less wealthy than noble," as he writes; and was the near neighbour, relation, and friend of Pontus de Thiard, Bishop of Châlons, another poet of the day. The date of his death is unknown: he was still living in 1576; and La Croix du Maine, writing in 1584, was not aware whether Des Autelz was then alive or dead. Rigoley de Juvigny states in one place that he died in 1570 (which is clearly incorrect), and in another, that his death took place about the age of seventy, which would have been in 1599. (La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, ed. Rigoley de Juvigny, Paris, 1772, vols. i. and iv.; Nicéron, *Mémoires pour servir à l'Histoire des Hommes Illustres dans la République des Lettres*, Paris, vol. xxx. 1734; Goujet, *Bibliothèques Françaises*, vols. i. iv. xii.) J. M. L.

AUTENRIETH, JOHANN FRIEDRICH FERDINAND VON, was the son of a gentleman and privy-councillor of Stuttgart, where he was born in 1772, received both his general and medical education, and took his doctor's degree in 1792. After travelling in Italy, Austria, and Hungary, he returned home in 1794, and shortly afterwards went with his father to Pennsylvania, and practised medicine and surgery for a year and a half at Lancaster in that state. Having narrowly escaped death by the yellow fever, for which he had caused himself to be largely bled, he returned late in 1795 to Stuttgart, where he was appointed superintendent of the zoological department of the Ducal Museum, and lectured on the elements of natural history and chemistry. In 1797 he was appointed professor in ordinary of anatomy, physiology, surgery, and midwifery at Tübingen: in 1812 and 1818 he received orders of knighthood; and after often holding the highest offices of the university and

medical faculty of Tübingen, he died in 1835. He was succeeded in his professorship by his son, Hermann Friedrich, the present professor, some of whose writings are well known.

The merit of Von Auteurieth is due to his varied knowledge and his constant industry, rather than to any brilliant discovery in the sciences which he studied. His numerous works relate to subjects in every department of medicine, and in several of the collateral sciences, and many of them indicate an excellent power of observation; though a certain obscurity of style prevented them from becoming popular, or producing much influence on the progress of medicine. The following is an account of such as are chiefly interesting:— 1. "*Dissertatio inauguralis de Sanguine, præsertim venoso*," Stuttgart, 1792, 4to. This is his dissertation for the diploma of doctor of medicine; it contains numerous experiments on the various appearances of the blood in different persons and times, the effects of the access of air and other circumstances upon the coagulation of blood, and the properties of its several constituents. The results of the experiments are well recorded, and have been confirmed; but no general conclusion was drawn, nor does the author appear to have been aware of the full importance of some of them. 2. "*Programma observationum ad historiam Embryonis facientium*," Tübingen, 1797, 4to.; containing accounts of the partial dissections of embryos from early periods to the beginning of the fifth month. In the second section of the work, which relates chiefly to the development of the skeleton and coverings of the several parts of the head, Autenrieth treats of hare-lip and cleft palate, and describes a means for the cure of the latter by pressure. 3. "*Der Physische Ursprung des Menschen durch erhabene Figuren sichtbar gemacht*," Tübingen, 1800, 8vo. This was published anonymously: it contains the male and female human figure, and the genital organs of each represented in a compound of wax and some kinds of earth poured on linen, so as to be in slight relief. They are said to be well executed, but the author did not carry out the design, which he at first announced, of representing on the same plan all parts of the body. 4. "*Handbuch der empirischen menschlichen Physiologie*," Tübingen, 1801—1802, three parts, 8vo. The physiology of Autenrieth expounded in this, his chief work, was founded on the chemical principles of the time, and on the expressed belief that "it is to chemistry that we must look for a true zoömy." There are in it not a few points of resemblance to the chemical physiology of the present school of Liebig: for example, Autenrieth, while he held that there is an imponderable vital essence or principle, yet considered that vital force and the vital phenomena are the immediate results of chemical

actions constantly going on in the body, and especially of the constant decompositions taking place between the elements of the animal substance and of water. He maintained also that this chemical action was excited and materially assisted by the contact of oxygen, of which a portion from the inspired air always passed, as he believed, into the blood, and was conveyed with it to every part in which vital actions were going on. Of the decomposed water, he supposed that the hydrogen combining with carbon formed the fatty principles, the peculiar compounds found in the blood of the splenic and portal veins, those found in fatty livers, and the compounds of carbon and hydrogen in the bile; and that the oxygen was disposed of in the formation of the uric, carbonic, and phosphoric acids. He regarded the function of the liver in the fœtus as supplemental to that of the lungs: and considered that its general purpose is that of secreting "the watery compound of the less oxydized carbon and the inflammable gas," by which he no doubt understood the carburets of hydrogen, at that time very imperfectly known. In the same view he considered the kidneys, skin, and lungs as the organs which remove most excrementitious matter when oxygen is abundant; and the liver as that which is most active in excretion when oxygen is deficient. Altogether this physiology indicates great industry, extensive knowledge, and an active spirit of observation; it is obscurely written, and was not popular, and hence the author has never received the credit which he deserves for having clearly observed several important facts, and obtained glimpses, however slight, of the most celebrated chemo-physiological principles of the present day. 5. "*Anleitung für gerichtliche Aerzte und Wundärzte*," Tübingen, 1806, 8vo. 6. "*Versuche für die praktische Heilkunde*," Tübingen, 1807, 1808, 8vo. This, of which two parts appeared, was intended to be published periodically, and to contain the results of Autenrieth's observations in the clinical institution which he founded in 1803 at Tübingen. The first part contains an excellent description of croup, and of the advantages of treating it with mercury; and an account of the value of rubbing the epigastrium with an ointment composed of lard and tartarized antimony in the treatment of whooping-cough. This ointment, which is now so extensively used as a counter-irritant, is still often called in France "*Pommade d'Autenrieth*;" for Autenrieth, if he did not invent it, certainly first brought it into reputation. The other papers in this work are of little importance. 7. "*Gründliche Anleitung zur Brodzubereitung aus Holz*," Stuttgart, 1817, 8vo.; and Tübingen, 1834, 8vo.; a small work in support of Dr. Oberlechner's plan of making bread from wood. An improved method is described, and experiments upon dogs and the author's

own family are related in proof of the wholesomeness and nutritious properties of bread thus prepared. 8. "Ueber den Menschen und seine Hoffnung einer Fortdauer," Tübingen, 1825, 8vo. 9. "Abhandlung über den Ursprung der Beschneidung," Tübingen, 1830, 8vo. 10. "Ansichten über Natur- und Seelenleben," Stuttgart, 1836, 8vo.; a posthumous work edited by the author's son. 11. "Handbuch der speciellen Nosologie und Therapie," Würzburg, 1838, 2 vols. 8vo. This, containing the substance of the author's medical lectures, edited by C. L. Reinhard, had been published, without his name, in 1834.

Besides these works, Autenrieth published several papers in the "Archiv für Physiologie," of which he was, from 1807 to 1812, joint-editor with Reil. His papers are in the volumes for 1807 and 1808. One of them is a long essay on the differences of the sexual organs, as a contribution to the theory of anatomy; another relates to physiological principles deducible from cases of ovarian cysts containing teeth and hairs; in another he describes the apparent division of the lobules of the liver into cortical and medullary portions,—an appearance which Ferrein had observed, but which was first considered important after the publication of this paper. There are also numerous original papers on practical subjects, and reviews, by Autenrieth, in the "Tübinger Blätter für Naturwissenschaft und Arzneikunde," of which he edited three volumes in 1815–17. He translated, with Hopfengärtner, Dr. Rush's celebrated work upon the Yellow Fever; and contributed more or less to each of eighty-three inaugural dissertations, which were maintained under his presidency at Tübingen, and of which several were afterwards published with prefaces by him in Reil's "Archiv," and J. S. Weber's "Sammlung medicinischen Dissertationen von Tübingen." The titles of these and of others of his works are given by Callisen. (Callisen, *Medicinisches Schriftsteller-Lexicon*; *Medicinische-Chirurgische Zeitung*, 1793 to 1820.) J. P.

AUTEROCHE, CHAPPE D'. [CHAPPE D'AUTEROCHE.]

AUTHARIS. [ANTHERIC.]

AUTHON. [AUTON.]

AUTHVILLE DES AMOURETTES, CHARLES LOUIS D', a French tactician of no great reputation, was born at Paris in 1716, and, having embraced the profession of arms, he attained the rank of lieutenant-colonel of the royal grenadiers. He appears to have devoted much attention to military science, and he published, anonymously, the following works:—1. "Essai sur la Cavalerie, tant ancienne que moderne," 4to., Paris, 1756. 2. "Relation de la bataille navale de 1759;" the battle in which the French squadron under Marshal de Con-

flans was defeated off Belleisle by Sir Edward, afterwards Lord, Hawke; published at Paris, in 4to. in 1760. 3. "L'Anti-Légionnaire Français, ou le conservateur des constitutions de l'infanterie," 12mo. Paris, 1762, and Wessel, 1772. 4. He also published, in 12mo. in 1756, a revised edition of the "Mémoires des deux dernières campagnes de Turenne, en Allemagne," in 1674 and 1675, written originally by Deschamps; and in 1757 he issued new editions of (5.) the "Parfait Capitaine" of the Duc de Rohan, and (6.) the "Politique Militaire, ou Traité sur la Guerre," of Paul Hay du Chastelet. Barbier states that he also contributed some articles to the folio "Encyclopédie," edited by Diderot and D'Alembert; but his name is not given in the list of contributors to that work. He died at Paris, about the year 1762. D'Authville's name is given in "La France Littéraire" of 1769, as Dauthville Desamourettes, and Hauteville in a table in the "Bibliothèque Historique de la France," but, according to the "Supplément" to the "Biographie Universelle," the latter is very defective. (Hébrail, *La France Littéraire*, 1769, ii. 33; Barbier, *Examen Critique*, i. 66; *Biographie Universelle*, Supplément.) J. T. S.

AUTICHAMP, JEAN THERESE LOUIS DE BEAUMONT, MARQUIS OF, was born of a distinguished French family, at Angers, in 1738. At the age of eleven he entered the army. During a part of the Seven Years' war he acted as aide-de-camp to his uncle the Duke of Broglie, and before its termination he became colonel of a regiment of dragoons which bore his family-name. He was made a Knight of St. Louis in his twenty-fourth year, and appointed Maréchal-Général des Logis, or quartermaster-general, of the army commanded by Broglie before the walls of Metz in 1788. In the following year he performed the same function in the army assembled at Paris, the distracted councils of which proved so calamitous to its leaders. Disgusted, it is said, by finding his councils unavailing, he followed the Prince of Condé to Turin. He was denounced to the Châtelet, or municipal court of Paris, and in the National Assembly, as an aristocrat. In the meantime, having connected himself with the Count of Artois (afterwards Charles X.), he became a busy agent of the royalist party, carrying on negotiations in their favour in all parts of the country which presented him with hopes of success. After having assisted in the war in Champagne in 1792, so disastrous to his party, he proceeded to Maastricht, and thence to Switzerland, whence he vainly endeavoured to return to France, where he wished to join the royalist chiefs at Lyon. He went to England, and there, consulting with the Count of Artois, he resolved to join the army of La Vendée, when he was prevented by the defeat of the Royalists in their

attempt to effect a diversion at Quiberon. In 1797 he obtained a commission in the army of the Emperor Paul I. of Russia, who is said to have solicited his services on account of a high opinion formed of his military talents from his own observation. He rose high in the Russian service; and in 1799 was at the head of an army of 30,000 men appointed to co-operate with Suwarrow in Switzerland, a project which was defeated by the rapid victories of Masséna. After the death of Paul, he retained his high appointments under Alexander, but does not seem to have been employed in active service. He returned to France with the Bourbons in 1815, held the rank of lieutenant-general, and was appointed Governor of the Louvre. He is said to have performed the functions of this office with diligence and enthusiasm; but it is probable that so very old an officer would not have been continued in such a command, had such service as that which he had to perform during the three days of the revolution of 1830 been anticipated. Ninety-two years of age, and suffering with gout, he insisted on assuming the whole responsibility and duties of the defence of his post, and after having struggled for some time to defend it, was, very much against his own inclination, superseded. He died on the 12th of January, 1841. (*Biog. des Hommes Vivants*; *Biog. des Contemporains*; *Biog. Universelle*.) J. H. B.

AUTOIN. [ALDUIN.]

AUTOLYCUS (Ἀυτολύκος), the mathematician, as Diogenes Laertius (who mentions him incidentally as one of the teachers of Arcesilaus) calls him, was a native of Pitane in Æolis, and lived somewhat before B.C. 300. Two extant works, *περὶ κινουμένης σφαίρας*, and *περὶ ἑντολῶν καὶ δόσεων*, "on the moving sphere," and "on the risings and settings," are the earliest Greek writings on astronomy, and the earliest remaining specimens of their mathematics. In the first of these works the simplest propositions of the doctrine of the sphere are enunciated and demonstrated; in the second (which is in two books) the risings and settings of the stars with respect to the sun are discussed. There is nothing, as Delambre remarks, which can serve as a basis for any calculation, much less any notion of trigonometry.

There are various manuscripts of Autolycus at Oxford, at Rome, and elsewhere. The only Greek text is that of Dasypodius, in his "Sphaericæ Doctrinæ Propositiones," Strassburg, 1572, which contains several other writers, but gives (as was very common) only the enunciations of the propositions in Greek. There is an anonymous Latin version of the second work, Rome, 1568, 4to.; a French translation of both by Forcadel, Paris, 1572, 4to.; a Latin version of both (of the first, 1587, of the second, 1588, Rome, 4to.) by

Giuseppe Auria, from a Greek manuscript with notes by Maurolycus; a reprint of the last, Rome, 1591, 4to., with "cum scholiis antiquis" in the title; finally, Paris, 1644, 4to., in the "Universæ geometriæ mixtaque matheseos synopsis" of Mersenne, there is a version of Autolycus, by Maurolycus. Heilbronner has it that the earliest version was this of Maurolycus, and that it was first published in folio at Messina, in 1558; and Lalande certainly gives the following title—"Theodosii et aliorum Sphærica" as of that form, place, and date. (Delambre, *Hist. Astron. Anc.*; Lalande, *Bibliogr. Astron.*; Fabricius, *Biblioth. Græc.* vol. ii.; Heilbronner, *Hist. Math. Univ.*) A. De M.

AUTOMEDON (Ἀυτομέδων). To a poet of this name are attributed twelve epigrams contained in the Greek Anthology. (Brunck, ii. 207, iii. 331; Jacobs, ii. 190—193.) In the Vatican manuscript the author of the Epigram No. IV. is said to have been a native of Cyzicus, and to the same Automedon all the twelve are usually ascribed. The age of the writer is ascertained by an indication in No. XI., a poem addressed to Nicetas, an orator, who, according to Philostratus, lived in the reign of Nerva. All these epigrams too were inserted in the Anthology of Philippos of Thessalonica, which was collected about the end of the first century.

Among the Epigrams published under the name of Theocritus of Syracuse, No. VIII. (Brunck, i. 378; Jacobs, i. 197) is attributed in the Vatican manuscript to Automedon the Ætolian. It is admitted that the poem does not belong to Theocritus; but it has been conjectured, partly on the ground that the gentile name is put before the name of the individual, that the name Alexander and a conjunction have dropped out of the manuscript. According to this view the statement intended to be made is, that the epigram was written either by Alexander the Ætolian or by Automedon. On this supposition the epigram in question might be assigned to the author of the other twelve. (Jacobs, *Anthologia Græca*, vii. 198, xiii. 866.) W. S.

AUTOMNE, BERNARD, Latinized Bernardus Autumnus, a French lawyer and critic, is said, in the "Biographie Universelle," to have been born in the province of Agénois, in 1587. It has been observed, however, that in his "Conférence du Droit François" he speaks of himself as forty-four years old, while the authorities concur in dating the first edition of this work 1610. This would carry back his birth to the year 1566, a calculation which serves to render improbable the date assigned to his death, 1666. Nothing is known of the events of his life, except that he was an advocate of the parliament of Bordeaux. His principal works are, an edition of Juvenal with the title "Juvenalis Satyrarum

libri quinque, et in eas Philyræ," Basel, 1596. This date concurs with the circumstance above noticed in disproving the period assigned for his birth. "Juvenalis et Persii Satyræ ex MSS. restitutæ, et in eas Commendationes, Observationes, et Paralipomena," 8vo. Paris, 1607. In 1610 he published "La Conférence du Droit François avec le Droit Romain, civil et canon." A fourth edition, in 2 vols. folio, was printed in 1644. This is a work on the history of the progress of Roman jurisprudence during the middle and later ages in Europe, and especially in France. The author's method of proceeding is to take the various titles of the Pandects according to the ordinary arrangement, and show from royal ordinances or other laws how far the Roman law has been adopted or rejected in various parts of Europe. Moréri has given Automne the character of possessing more learning than judgment, and this opinion has been adopted by succeeding biographers. It would call for a minute inquiry into the merits of his labours, if we should undertake to pronounce on the fairness of this judgment; but it may be at least observed that the "Conférence" has the appearance of being a work full of valuable and curious information on the progress of Roman jurisprudence in Europe, which cannot fail to be of service to inquirers into that important subject. The work is full of anecdotes illustrative of the administration of justice and the state of the government in various parts of Europe at various times. Thus in reference to the fourth title of the first book, "De Constitutionibus Principum," where the power of the people is spoken of as deposited in the hands of the Emperor, it is said that the King of France holds his power no otherwise than from the Deity, and that an advocate having spoken in a pleading of the king as deriving power from the people, the expression was directed, at the instance of the crown, to be expunged from the record. Automne was a lively and humorous writer, as the following parallel will perhaps show. He is speaking of the practice of the civilians in starting hypothetical legal difficulties created out of subtle distinctions, and says, "It appears to me that these learned jurists have made out of their subtleties of the civil law, that which nature has made in the insignificant animal, almost a nothing in the world, which we call a gnat. We know not where are its organs of sight, or where its taste is lodged, how it acquires its knowledge of smell, and through what means it makes so loud a noise. Can anything be more delicate than the wings attached to its back, and its legs so long and thin? Nature hath given it a cavity to be filled, yet we know not where is the stomach which thirsts after, and teaches it to find, the human blood. So these great jurists: out of matters which look like nothing, they have

created such a complete system of divisions and distinctions, endowing them with members which furnish in the end a complete body, having this point in common with the gnat which consumes human blood, that they consume the reason, which is the blood of the judgment." In 1621 Automne published "Commentaire sur la Coutume de Bordeaux," re-edited by P. Dupin in 1728. The titles of some other works attributed to Automne will be found in Adelung's *Supplement to Jöcher, Allgem. Gelehrte. Lex.* (*Works referred to.*) J. H. B.

AUTON, or ANTON, JEAN D', a French chronicler and poet of the age of Louis XII. Opinions are various as to the proper form of this writer's name: he is called D'Auton, D'Authon, D'Autun, Dauton, Dauthon, D'Anton, and Dauton. Of these forms, the first five, being similarly pronounced, may be easily reconciled and reduced to one; but between this and the sixth and seventh forms, which may also be reduced to one, there is a considerable discrepancy in the pronunciation. After the unsuccessful attempts of the Abbé Goujet, La Croix du Maine, Rigolet de Juvigny, and more recently the Bibliophile Jacob (La-croix), to determine between the N and the U in the first syllable, it is not intended here to enter at any length into the subject. It may be remarked, however, as singular that the authority of two contemporary rhyme-sters is as much in favour of one form as of another. Jean Bouchet, in the following quatrain, calls him D'Auton or D'Authon:—

"Georges avait une veine élégante,
Grave et hardie, et frère Jean D'Authon
Douce et venuste, et Lemaire abondante,
Le Charretier prose avait de haut ton."

But in opposition to this we have a couplet from Guillaume Crétin in favour of D'Auton or Dauton:—

"Le révérend abbé le bon Dauton
Merveille n'est, car il abonde en ton."

Add to this that in the chronicle of the abbots of Angle he is called Dauton, and, in two of his works printed during his lifetime, Dauton. After ridding ourselves of this discussion touching D'Auton's name, we are immediately met by another as to his birth-place. Guy Allard ("Bibliothèque de Dauphiné") says that he was born at Beaurepaire; the Abbé Goujet ("Bibliothèque Française"), at Poitiers; and Dreux du Radier ("Bibliothèque de Poitou"), at Saintonge. Dreux du Radier is perhaps correct.

The materials for a biography of D'Auton, which are exceedingly scanty, consist principally of a long epitaph composed in honour of his memory by his friend Jean Bouchet, and of a few incidental notices in D'Auton's own works. From these it appears that he was born about the year 1466, probably of a noble family; and that he was a monk of the

order of St. Benedict—not of St. Augustine, as stated in the “*Biographie Universelle*.” D’Auton early distinguished himself by his love of rhetoric and poetry; he instructed Jean Bouchet in these two arts, and the grateful pupil ever afterwards spoke with enthusiasm in praise of his master. Some poetical compositions of D’Auton introduced him to the notice of Anne of Brittany, wife of Louis XII. This queen was celebrated for her patronage of literature, and it was probably owing to her influence that he received the appointment of chronicler or historiographer to Louis XII. In this capacity D’Auton composed his “*Annals of the reign of Louis XII. from the year 1499 to 1508*,” and was privileged to attend the king’s person in all his journeys. Louis XII. rewarded him for his services with the revenues of the Abbey of Anglé in Poitou, and of the priory of Clermont-Lodève. Upon the death of the king, D’Auton retired to his abbey, where he led a religious life, and died, aged sixty years, in the month of January, 1527.

All of D’Auton’s metrical compositions, with the exception of a French translation of Ovid’s “*Metamorphoses*,” exist in a single MS. numbered 7899, in the Bibliothèque Royale at Paris. The following were published during his lifetime:—1. “*Les Epistres envoyées au roy très-chrestien de la les motz par les estatz de France, cōposées par frère Jehan Danton, historiographe du dict seigneur, avec certaines ballades et rondeaux*,” &c., Lyon, 1509, Gothic type, 4to. 2. “*Lexil de Gennes la superbe fait par frère Jehan Danton, historiographe du roy*,” 8 leaves, Gothic type, 4to.; no imprint. 3. A poetic Epistle attached to the “*Chevalier sans reproche*” of Jean Bouchet. 4. A poetic Epistle attached to the “*Labyrinthe de Fortune*” of the same author. The former half of D’Auton’s chronicle was published by Théodore Godefroy, at the end of Claude Scyssel’s “*History of Louis XII.*,” 1615, 4to.; and afterwards separately, in 1620, 4to. The latter half was published for the first time in a complete edition of the whole work, entitled “*Chroniques de Jean d’Auton, publiées pour la première fois en entier, d’après les MSS. de la Bibliothèque du Roi, avec notices et notes par P. L. Jacob, Bibliophile (Lacroix)*,” 4 vols. Paris, 1834—35, 8vo., forming a portion of the collection entitled “*Chroniques, Mémoires, et Documents de l’Histoire de France*.” The editor cannot be too highly praised for the manner in which he has executed his task: a spirited notice of D’Auton is prefixed to the first volume.

As a poet D’Auton seldom rises above mediocrity, and frequently sinks below it. His friend Jean Bouchet calls him “*Grant orateur tant en prose qu’en rithme*,” but poor Bouchet’s own poems are worth very little,

and his criticism still less. D’Auton, however, was one of the principal authors of the “*Equivocal*” school of poetry, founded by Jean Molinet. The “*Equivocal*” poets wrote alternate French and Latin verses; the Latin words corresponding in sound, if not in sense, with the French placed immediately above them.

As a chronicler, D’Auton executes his task with fidelity and zeal. An eye-witness of most of the occurrences which he recorded, he carefully distinguishes between these and such transactions as had not come under his own immediate notice. Simple and truthful, he always condemns vice and always honours virtue. In style he must suffer by a comparison with Froissart and some others of the early French chroniclers. His ideas are frequently vague, and he is unsuccessful in his choice of words to express them: this is more particularly the case in his prologues. His rhetorical studies are often an impediment in his path; and he delights to revel in a tortured phraseology, half Latin and half French. “*In description*,” says the bibliophile Jacob, “*he is a great painter; there is life, force, and colouring in his expression; he ceases to stammer, and grows eloquent*.” (Goujet, *Bibliothèque Française*, vol. xi. 356—362; La Croix du Maine and Du Verdier, *Bibliothèques Françaises*; *Biographie Universelle*; Notice of D’Auton by the bibliophile Jacob (Lacroix), prefixed to his edition of D’Auton’s Chronicle; Brunet, *Manuel du Libraire*.) G. B.

AUTOPHRADATES (Αὐτοφραδάτης), a Persian general in the time of Artaxerxes III. (Ochus) and Darius II. (Codomannus), kings of Persia. He was engaged in the suppression of the revolt of Artabazus, satrap of Lydia, whom he succeeded in capturing, but allowed to escape. (Demosthenes, *Against Aristocrates*, p. 671, ed. Reiske.) He besieged the town of Atarneus in Mysia, where Eubulus, a Bithynian adventurer, had established himself; but gave up the siege on Eubulus telling him to calculate the probable expense of it, and saying that he would probably sell him the town for a smaller sum. Autophradates, however, did not purchase the town, which Eubulus left to his favourite slave Hermias. The dates of these events are not ascertained, but they belong to the reign of Ochus. (Aristotle, *Politie*, ii. 4.)

In the warfare of Alexander the Great with Darius II. he commanded the fleet of Darius, which comprehended the Phœnician and Cyprian vessels, in the Ægean Sea, in conjunction with Pharnabazus, son of Artabazus; and after the death of Memnon the Rhodian, who was preparing to attack Lesbos, he pressed the siege of Mitylene with such vigour that it was forced to capitulate, B.C. 333, on terms which the Persians did not observe. Autophradates then, separating from Pharnabazus, who sailed to Lycia,

sailed to attack the other islands of the *Ægean*; but we have no notice of his proceedings till he was rejoined by Pharnabazus, when, with a hundred vessels of war, they sailed to Tenedos and compelled it to submit. Autophradates and his colleague then garrisoned Chios, detached squadrons to Cos and Halicarnassus, and with the rest of the fleet came to Siphnos, where they were met by Agis, King of Sparta, who came to request assistance, both in ships and money, for his intended war with the Macedonians. Autophradates supplied him with thirty talents of silver and ten triremes, which last were immediately despatched to the Peloponnesus. Autophradates then sailed to Halicarnassus, where Agis again came to him. Pharnabazus had previously sailed to Chios, on hearing of Darius's defeat at Issus, B.C. 333, fearing a revolt in that important island. We hear nothing further of Autophradates. Upon Alexander's occupying Phœnicia, the vessels of Aradus and Byblus, which composed part of the Persian fleet, returned home, and the war in the *Ægean* languished. (Arrian, *Anabasis*, ii. 1, 2, 13, 20, iii. 2.) J. C. M.

AUTOPIHRADATES, a Persian, satrap of the Tapuri, who submitted to Alexander after the death of Darius. Alexander restored to him his satrapy, and added to it that of the Mardians. (Arrian, *Anabasis*, iii. 23, 24.) J. C. M.

AUTREAU, JACQUES, a French portrait-painter of eccentric character, who was a poet by preference, but a painter by necessity. He was born at Paris, where he died in 1745, in the Hospital of the Incurables, aged eighty-nine. There are several estimable pictures by Autreau; and he obtained a name by some dramatic performances of his pen. The reputation, however, acquired by such works he despised, as he despised also many other things which most men esteem. His best picture is one representing a discussion between Fontenelle la Mothe and Danchet. His last piece was a clever allegorical eulogium upon the Cardinal Fleury. He painted himself as Diogenes with the lantern as having found the man he was in search of, who is represented by a portrait of the cardinal, which he painted from the picture by Rigaud. It has been engraved by S. D. Thomassin and by J. Houbraken: the latter print is without the name of the engraver. Autreau first appeared as a dramatic writer in 1718, when he brought out a comedy entitled "*Port-à-l'Anglais*," the success of which, says the writer in the "*Biographie Universelle*," induced the Italian comedians then in Paris, who were about to return to their own country, to establish themselves in France. This comedy was succeeded by several other pieces more or less successful, all of which were published at Paris in a collected form, in 4 vols. 12mo. in 1749. There is some account of the merits

and demerits of Autreau's writings, and of his character, in the "*Biographie Universelle*." He wrote a song, celebrated in its time, against Rousseau, supposing him to be the author of an abusive couplet against himself, in which he is termed "*ce peintre Autreau, toujours ivre*." Autreau is described as a man of a morose temper, and of a disagreeable exterior: he died, as he had lived, in poverty. (De Fontenai, *Dictionnaire des Artistes*, &c.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AUTREY, HENRI JEAN BAPTISTE FABRY DE MONCAULT, Count, grandson of Fleurian d'Armenonville, was born at Paris, on the 9th of June, 1723. He entered the army, and rose to the rank of chief of the second brigade of the light horse of Brittany. His leisure was devoted to the unwarlike occupation of refuting the opinions of the encyclopedists and other philosophers of the eighteenth century. He died at Paris, in the year 1777. Voltaire, in a letter addressed to Autrey (tom. lix. p. 166, edit. Kehl), says, "I have had the honour to spend some part of my life with your mother: you possess all her intellect, with much more philosophy." His works are—1. "*L'Antiquité justifiée*; ou, *Réfutation d'un Livre* (by Boulanger) qui a pour titre *L'Antiquité dévoilée par les Usages*," Paris, 1776, 12mo. In this work Autrey contends that the system set up by Boulanger furnishes additional proof in favour of Revelation. 2. "*Le Pyrrhonien raisonnable*; ou, *Méthode nouvelle proposée aux incrédules, par l'Abbé ****," La Haye (Paris), 1765, 12mo. Barbier, in the first edition of his "*Anonymes*," attributed this work erroneously to the Count d'Alès de Corbet. This mistake is corrected in the second edition. Voltaire, in one of his letters to Damilaville (vol. lix. p. 42, edit. Kehl), laughs at this book, "in which," says he, "they fancy they can prove original sin geometrically." 3. "*Les Quakers à leur frère V*** (Voltaire), *Lettres plus philosophiques que . . . sur sa Religion et ses Livres*," London and Paris, 1768, 8vo. Barbier, in the first edition of his "*Anonymes*," attributed this work to the Abbé Gnéce, but corrected the error in the second edition. The above works were published anonymously. 4. The Abbé Gérard, in his "*Mélanges intéressans*," p. 58, states that Autrey was the author of several "*lettres ingénieuses*" to Voltaire. (*Biographie Universelle*, Suppl.; Quérard, *La France littéraire*; Barbier, *Dictionnaire des Ouvrages anonymes*, 2nd edit.; Grimm, *Correspondance littéraire*, vi. 252, edit. 1813.) J. W. J.

AUTRIVE, JACQUES FRANÇOIS D', one of the most eminent pupils of Jarnovich on the violin, was born in 1758, at St. Quentin. To great purity of tone he united the expression and finish of a true artist. His career was terminated, at the age of thirty-

five years, by deafness. His compositions, which abound with graceful melody, are concertos and duets for the violin. He died at Mons, in December, 1824. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

AUTROCHE, CLAUDE DELOYNES D^r, was born at Orléans on the 1st of January, 1744. At an early age he showed a decided inclination for literature and the arts; he travelled in Italy for the purpose of improving his taste, and although very religious visited Voltaire at Ferney as the chief of the republic of letters. He said, referring to this visit, that he quitted Ferney more a Christian than he entered it. We are not told how this improvement was effected. On his return home from his travels he married, and the remainder of his life was spent in the embellishment of his estate, in writing verses, chiefly translations, and in charitable deeds both numerous and important. He died at Orléans, on the 17th of November, 1823. His works, all which were published anonymously, are — 1. "Traduction de l'Eneïde de Virgile en vers Français, suivie de notes littéraires et morales," 2 vols. Orléans and Paris, 1804, 8vo.; also with the Latin text, in 3 vols. 8vo. In this work the translator displays a very amusing simplicity. He proposes to remodel Virgil, and is evidently well satisfied with the manner in which he has performed his task: sometimes he takes to himself the credit of not being inferior to his original: sometimes he makes corrections, at others he embodies his improvements in additional verses. In the preface he informs us that it had been his intention to give a new edition of the "*Æneid*," such as he supposed Virgil would have written had he lived long enough to put the finishing hand to his poem, in which he, Autroche, would have removed all that was feeble and unnecessary, and, while he preserved all the beauties, would have endeavoured to add such as Virgil doubtless would have added. He states also that he had flattered himself with uniting in one work the chief beauties of the "*Iliad*" and the "*Odyssey*," and all those of the "*Æneid*." Autroche does not say why he had abandoned this intention. 2. "Traduction libre des Odes d'Horace en vers Français, suivie de notes historiques et critiques," 2 vols. Orléans, 1789, 8vo. 3. "Mémoire sur l'Amélioration de la Sologne," Orléans and Paris, 1787, 8vo. 4. "L'Esprit de Milton, ou Traduction en vers Français du Paradis Perdu, dégagée des longueurs et superfluités qui déparent ce poème," Orléans, 1808, 8vo.

Delille had published his translation of Milton before that by Autroche appeared. Autroche anticipates the objection that a second translation was not called for, by stating in his preface that Delille had given Milton as he was, with all his defects; while he, more jealous of the reputation of the

English poet, had considered that the suppression of all his superfluities would display a form perfectly constituted, and endowed alike with beauty and regularity. 5. "Jérusalem délivrée du Tasse, traduite en vers Français," Paris, 1810, 8vo. 6. "Traduction nouvelle des Pseaumes de David, en vers Français, avec le texte Latin en regard," Orléans, 1820, 8vo. 7. Autroche is also said to have been the author of "Correspondance en vers avec Napoléon Buonaparte," 8vo. His verses are good, but his efforts to improve Virgil and Milton were productive of much more amusement to the critics than honour to himself or benefit to his authors; all, however, even those who treat him most severely as a poet, bear testimony to his excellence as a man. (Mahul, *Annuaire nécrologique, Année 1823*; Barbier, *Dictionnaire des Ouvrages anonymes*; *Biographie Universelle, Suppl.*; Quérard, *La France littéraire.*) J. W. J.

AUTRONIA GENS. This Gens was not originally of any note; and is not distinguished by any cognomen. Afterwards the cognomen *Pærus* came into use, and it appears on several medals which record the foundation of colonies and triumphs. (Rasche, *Lexicon Rei Numariae.*) G. L.

AUTUMNUS. [AUTOMNE.]

AUTUN. [AUTON.]

AUVERGNE, COUNTS OF. The first Count of Auvergne of whom any mention is made is Blandin, who held the county in the time of Pepin le Bref, King of France, whose hostility he provoked as being one of the supporters of Waifre, Duke of Aquitaine. He fell in battle against Pepin, A.D. 763. His successors were as follows:—Chilping or Hilping, nominated by Waifre, A.D. 763 to 765; Bertmond, nominated by Charlemagne, A.D. 774 to 778; Itier (in Latin, Icterus), brother of Loup I., Duke of Gascony, was count from A.D. 778, but how long is not known. Warin, A.D. 819, or earlier, to 839, when he was deposed by Louis le Debonnaire; Gerard or Gérard, A.D. 839 to 841, killed in the great battle of Fontenai; Guillaume or William I., 841 to 846, at the latest; Bernard I., 846—858; Guillaume or William II., A.D. 858 to 862 at the latest. Etienne or Stephen, A.D. 862 to 863; Bernard II., surnamed Plantevelue, A.D. 864 to 886 [AUVERGNE, BERNARD II., COUNT OF], in whose family the county became hereditary. Guillaume or William III., called by some I., surnamed Le Pieux, son of Bernard II., A.D. 886 to 918. Guillaume or William IV. (or II.), surnamed Le Jeune, nephew of Guillaume III., A.D. 918 to 926; Aelfred, brother of Guillaume IV., A.D. 926 to 928. Ebles, Count of Poitiers, not of the family of the hereditary counts, A.D. 928 to 932. Raymond Pons, Count of Toulouse, cousin of Guillaume IV., A.D. 932—950; Guillaume or William V. (or III.), surnamed Tête d'Étoupe,

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Count of Poitiers, not of the hereditary line, A.D. 951 to 963; Guillaume or William VI. (or IV.), surnamed Taillefer, Count of Toulouse, son of Raymond Pons, A.D. 963 to 979; Gui I., A.D. 979 to 989. Gui had previously been Viscount of Auvergne, and was not of the hereditary line; he received the county by grant from Guillaume VI., who reserved to himself the suzerainty of the county. Gui became founder of a new line.

Guillaume or William VII. (or V.), brother of Gui I., A.D. 989 to 1016 at latest. Robert I., son of Guillaume VII., A.D. 1016 to 1032 at latest. Guillaume or William VIII. (or VI.), son of Robert I., A.D. 1032 to 1060 at latest. Robert II., son of Guillaume VIII., A.D. 1060 to 1096 or later. Guillaume or William IX. (or VII.), son of Robert II., A.D. 1096 at the soonest, to 1136 at the latest. [AUVERGNE, GUILLAUME IX., COUNT OF.] Robert III., son of Guillaume IX., A.D. 1136 perhaps to A.D. 1145. Guillaume or William X. (or VIII.), surnamed Le Jeune or Le Grand, son of Robert III.; A.D. 1145 at the latest to 1155. Guillaume or William XI. (or IX.), surnamed Le Vieux, brother of Robert III., A.D. 1155 to 1182. Robert IV., son of Guillaume XI., A.D. 1182 to about 1194; Guillaume or William XII. (or X.), son of Robert IV., A.D. 1194 to 1195. Gui II., second son of Robert IV., A.D. 1195 to 1224. [AUVERGNE, GUI II., COUNT OF.] Guillaume or William XIII. (or XI.), son of Gui II., A.D. 1224 to 1247. Robert V., son of Guillaume XIII., A.D. 1247 to 1277. He was Count of Boulogne in right of his mother, and transmitted that county to his successors in Auvergne. Guillaume or William XIV. (or XII.), son of Robert V., A.D. 1277 to 1279 at the latest; Robert VI., another son of Robert V., A.D. 1279 to 1314, or possibly 1318; Robert VII., surnamed Le Grand, son of Robert VI., A.D. 1314 to 1326 at the latest; Guillaume or William XV. (or XIII.), son of Robert VII., A.D. 1326 at the latest, to 1332; Jeanne, daughter of Guillaume XV., 1332 to 1360: she married into the ducal house of Burgundy, and thus added Auvergne to the possessions of that house. Philippe, surnamed de Rouvre, son of Jeanne, A.D. 1360 to 1361. He was Duke of Burgundy, of the first branch of the royal family (Capet) of France which possessed that duchy. In him that branch became extinct: and on his death the county of Auvergne, with that of Boulogne, passed to Jean I. (brother of Guillaume XV. and uncle of Jeanne), A.D. 1361 to 1386; Jean II., son of Jean I., A.D. 1386 to 1394; Jeanne II., daughter of Jean II., A.D. 1394 to 1422; she married first, Jean, Duke of Berri, son of Jean II. King of France, and then Georges de la Tremouille: she had no children. She left her counties of Auvergne and Boulogne to Marie, grand-daughter of Robert VII., who

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held the counties from A.D. 1422 to 1437. She married Bertrand V., Lord of La Tour; Bertrand I., son of Marie, and Bertrand of La Tour, united the inheritances of his father and his mother, A.D. 1437 to 1461. Bertrand II., son of Bertrand I., A.D. 1461 to 1494. Jean III., son of Bertrand II., A.D. 1494 to 1501. Anne, daughter of Jean III., A.D. 1501 to 1524. She married John Stuart, Duke of Albany, a Scotch nobleman: she left her county of Auvergne to her niece Catherine de Médicis, wife of Henri II. of France. Upon Catherine's death, Henri III., her son, bestowed it upon Charles de Valois, natural son of Charles IX. of France, better known as Duke of Angoulême [ANGOULEME], but it was taken from him (A.D. 1606) by a decree of the parliament of Paris, in favour of Marguerite of Valois, daughter of Catherine de Médicis, and divorced wife of Henri IV. of France. In A.D. 1651 the domains of the county of Auvergne and other possessions were given by Louis XIV., then a minor, to the Duke of Bouillon, in exchange for Sedan and Raucour. (*L'Art de Vérifier les Dates.*)

J. C. M.

AUVERGNE, DAUPHINS OF. This line of French nobles originated with Guillaume or William X. (VIII. according to some), called Le Jeune, Count of Auvergne, who, when despoiled of his county by his uncle Guillaume XI. (or IX.) le Vieux, preserved a small part of the domains of his county, together with the county of Velai. He commonly took the title of Count of Le Puy, but also called himself Dauphin of Auvergne, in imitation apparently of his maternal grandfather, Guignes IV., Count of Albon and Viennois, who had taken the title of Dauphin some years before. Guillaume le Jeune died A.D. 1169. His successors were:—Robert, surnamed Dauphin, son of Guillaume le Jeune, from A.D. 1169 to 1234 [AUVERGNE, ROBERT-DAUPHIN, DAUPHIN OF]. He styled himself Count of Clermont, and sometimes even Count of Auvergne. Guillaume II., surnamed Dauphin, Count of Clermont and of Montferrand, son of Robert-Dauphin, from A.D. 1234 to 1240 at latest. Robert II., Count of Clermont, son of Guillaume II. Dauphin, from 1240 to 1262; Robert III., Count of Clermont, son of Robert II., from 1262 to 1282; Robert IV., Count of Clermont and of Montferrand, son of Robert III., from 1282 to 1324; Jean, surnamed Dauphin, from 1324 to 1351; Béraud I., son of Jean Dauphin, from 1351 to 1356; Béraud II., Count of Clermont and Mercœur [AUVERGNE, BERAUD II., DAUPHIN OF], son of Béraud I., from 1356 to 1400; Béraud III., Count of Clermont and of Sancerre, son of Béraud II., from 1400 to 1426; Jeanne, Countess of Clermont and Sancerre, and of Montpensier, daughter of Béraud III., from 1426 to 1436.

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On the death of Jeanne without issue, the dauphinate of Auvergne passed to Louis of Bourbon, Count of Montpensier, husband of Jeanne, by the gift of that princess, and he transmitted it to his posterity by his second wife. He held the dauphinate from 1436 to 1486. His successors were:—Gilbert, Count of Montpensier (under which title he is chiefly known), son of Louis of Bourbon, from 1486 to 1496; Louis II., son of Gilbert, and his successor in the duchy of Montpensier and the dauphinate of Auvergne, from 1496 to 1501; Charles, Duke of Bourbon, Count of Montpensier and of La Marche, second son of Gilbert, and brother of Louis II., from 1501 to 1527. He is eminent in history as Duke of Bourbon and Constable of France. His lands and honours were forfeited to the crown; but, in 1560, the dauphinate of Auvergne and other honours and domains were restored to his nephew Louis, Duke of Montpensier, son of his sister Louise of Bourbon and of André de Chauvigny, Prince of Dèols. From him the dauphinate descended with the duchy of Montpensier, till the line of succession ended with Anne Marie Louise of Orléans, known as Madame de Montpensier (cousin-german of Louis XIV.), who died A. D. 1693. (*L'Art de Vérifier les Dates.*) J. C. M.

AUVERGNE, ANTOINE D', although of a family claiming to be noble, was in early life the leader of the concerts at Clermont. He was born at Clermont-Ferrand, in 1713. In 1739 he went to Paris, and was soon after appointed the leader of the king's private band. In 1742 he became the leader of the Opera; and in 1752 he made his first essay in dramatic composition, in his opera "Amours de Tempé." In the following year he attempted an opera according to the Italian model, which, after having been performed with some success, was suddenly prohibited, because it was not conformed to the French rules for the lyric drama.

When Mondonville relinquished the direction of the Concerts Spirituels, D'Auvergne, in conjunction with Joliveau, succeeded him, and produced there many compositions which are said to have been admired. In 1770 he was appointed director of the Opera, a situation in which he seems to have found it difficult to reconcile the perpetual craving of the Parisians after novelty with their belief that France was the source of every musical excellence and perfection. It is related of D'Auvergne, that when the first act of Gluck's "Iphigenia" was sent to him, with a proposal to produce it at Paris, he replied, "If the author of this act will undertake to produce six operas for our theatre, I will bring it out; but on no other condition: it will annihilate everything that the French school has produced."

Between the years 1752 and 1776 Auvergne wrote twelve operas and some solos for the

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violin, as well as some concerted pieces; but his compositions, like those of his countrymen in general, are unknown beyond France. Auvergne died at Lyon, in 1797. (Laborde, *Essai sur la Musique.*) E. T.

AUVERGNE, BÉRAUD II., DAUPHIN OF, surnamed Count Camus, was the eldest son of Béraud I., Dauphin of Auvergne, and of Marie de Villemur, niece of Pope John XXII. He succeeded his father in the dauphinate of Auvergne, and the county of Clermont and lordship of Mercœur, in August, 1356. Three weeks afterwards he fought in the French army in the battle of Poitiers; and, in 1359 was one of leaders of the nobility of Auvergne when they assembled to oppose an inroad of the English under Sir Robert Knolles. Knolles retired without fighting. In 1360 the Dauphin of Auvergne was one of the hostages given up to the English for the due execution of the treaty of Bretigni, and he remained thirteen years in England. On his return he was in the army assembled by Louis, Duke of Anjou (1374), brother of Charles V., to attack the English in Gascony; in 1383 he served under Charles VI. in his campaign against the Flemings; and in 1386 was in the great army assembled by Charles VI. for the invasion of England—an attempt which proved abortive. In 1390 he engaged in the unsuccessful expedition against Tunis, devised by the Genoese, and headed by Louis, Duke of Bourbon, maternal uncle of Charles VI. He died in 1400, with the reputation of one of the bravest nobles of his day. He had three wives:—Jeanne, daughter of Guignes VIII., Count of Forez; Jeanne, daughter of Jean I., Count of Auvergne; and Marguerite, daughter and heiress of Jean III., Count of Sancerre. By his first wife he left a daughter, and by the last he had several children, the eldest of whom, Béraud III., succeeded him in his duchy. (Froissart, *Chroniques*; Sismondi, *Histoire des Français*; *L'Art de Vérifier les Dates.*) J. C. M.

AUVERGNE, BERNARD II., surnamed Plantevelue (Planta Pilosa), COUNT D', was the first of the hereditary counts, and became possessed of the countship in 864. There is some doubt as to the identity of this Bernard, there being several nobles of the same name; the general opinion appears, however, to be in favour of the son of Bernard I., Count of Poitiers, with which Baluze (*Histoire de la Maison d'Auvergne*, ii. 3) coincides. Bernard joined the league of the French nobles against Charles the Bald, in 877, but made his peace with the king in the following year. This temporary defection was the more inexcusable on the part of Bernard, as he was one of the council appointed by Charles to assist his son Louis le Bègue, afterwards Louis II., during his own temporary absence.

Bernard endeavoured to efface the memory of his delinquency by rendering important services to the crown, and so well acquitted himself, that Louis II. conferred upon him the Marquisate of Septimanie, of which its former possessor, Bernard, had been deprived, by a sentence of the diet of the kingdom, held at Troyes, as a punishment for his rebellion against the king. The Duke of Aquitaine having seized upon the county of Autun, and slain Bernard Vitel, its possessor, Louis II. sent against him his son, afterwards Louis III., at the head of the army of Burgundy, under the guidance of the Count of Auvergne, Hugues l'Abbé, Duke or Marquis of Outre-Seine, Boson, Duke of Provence, and Thierry, the grand chamberlain. They soon became masters of the city of Autun, and were engaged in the reduction of the remainder of the county, when the news of the death of Louis II., which occurred on the 10th of April, 879, reached them. Louis by his will appointed the Count of Auvergne guardian of his son Louis III. Bernard justified this appointment by the exertions he made to maintain the peace of the kingdom, repress the intrigues of the great lords, and confirm the authority of the new king. One of his first cares was to assemble a diet at Meaux preparatory to the coronation of the young king, and he then conducted Louis and his younger brother Carloman to Ferrières, where they were both crowned. The malcontents however, with Gauzlin, chancellor of France, at their head, held another assembly at Creil, whence they sent a deputation to Louis, King of Germany, to offer him the crown of France. Louis accepted the offer, and passed the Rhine at the head of a large army, but was induced by Bernard to return, by the cession of that portion of the dominions of Lothaire situated on the Scheldt and the Meuse, which had fallen to Charles the Bald, when the immense territories which Lothaire had inherited from his father Louis le Debonnaire were divided, as the condition of peace between himself and his brothers Louis of Germany and Charles the Bald. This affair was hardly settled when Boson, Duke of Provence, caused himself to be proclaimed King of Burgundy by the bishops of his department, assembled at Mantaille, in 881. The following year Bernard marched against him with Louis and his brother, and commenced operations by the siege of Mâcon, which, being taken, was, together with its department, conferred upon Bernard. Siege was then laid to Vienne, but the capture of this place was not so easily accomplished. The Duchess of Provence defended it with consummate bravery and skill, and protracted the siege for two years, but was at length forced to surrender, in the year 884. Bernard continued the war against Boson, and lost his life in a battle fought between them in the month of July, 886. Bernard had

three sons: Guillaume and Warin, who died young; and another Guillaume, surnamed the Pious, who succeeded him as Count of Auvergne; and two daughters. (*L'Art de Vérifier les Dates*; D'Harmouville, *Dictionnaire des Dates*; Sismondi, *Histoire des Français*, iii. 230, &c.) J. W. J.

AUVERGNE, EDWARD D', rector of Great Hallingbury, in the county of Essex, was born in Jersey, in the latter half of the seventeenth century. He was entered at Pembroke College, Oxford, and he took his degree of Bachelor of Arts in Michaelmas term, 1679, and his Master's degree in May, 1686. King William III. made him his chaplain, and in this capacity he attended him in all his wars in the Spanish Netherlands. He was also rector of St. Brelade, in the isle of Jersey, and afterwards was made chaplain to the third regiment of Guards. On the 11th of December, 1701, he was instituted to the rectory of Great Hallingbury (upon the advancement of Dr. Robert Huntington to a bishopric in Ireland), which he held until the time of his death, which occurred on the 13th of November, 1737. He wrote the history of the campaigns of William III., of many of the events of which he was an eye-witness, comprised in the following works:—1. "A relation of the most remarkable transactions of the last Campaign in the Confederate Army under the command of His Majesty of Great Britain, and after of the Elector of Bavaria (Maximilian II.), in the Spanish Netherlands, Anno Dom. 1692," London, 1693, 4to. 2. "The History of the last Campaign in the Spanish Netherlands, anno Dom. 1693, with an exact draught of the several attacks of the French line by the Duke of Wirtemberg with the detachment under his command," London, 1693, 4to. This was edited by his friend and countryman Dr. Philip Falle. The preface to this work is dated from Bruges. 3. "The History of the Campaign in the Spanish Netherlands anno Dom. 1694; with the Journal of the Siege of Huy," London, 1694, 4to. The preface to this work is dated from Bruges. 4. "The History of the Campaign in Flanders for the year 1695, with an account of the Siege of Namur," London, 1696, 4to. 5. "The History of the Campaign in Flanders for the year 1696," London, 1696, 4to. The preface to this work is dated from Bruges. 6. "The History of the Campaign in Flanders for the year 1697. Together with a Journal of the Siege of Ath, and a summary account of the Negotiations of the General Peace at Ryswick," London, 1698, 4to. 7. "The History of the Campaign in Flanders for the year 1691, being the first of His late Majesty King William the Third, and completing the History of the Seven Campaigns of his said Majesty to the Treaty of Ryswick," London, 1735, 4to. This work contains a history of the events leading to

the war, and the author thus accounts for the great delay in its publication:—"I could not be master enough of my subject at that time to give a full account of it, which is the reason why this work hath not appeared sooner; and not being tied to any particular time, I have composed it as it suited best with my own leisure and inclination. . . . I have used all possible diligence to give an exact and impartial account of affairs, to inform the people of England of the truth," &c. (Wood, *Athena Oronienses*, iv. 749, 750, edit. Bliss; *Gentleman's Magazine* for 1737, p. 702; Salmon, *History and Antiquities of Esser*, 93.) J. W. J.

AUVERGNE, GUI II., COUNT D', second son of Robert IV., succeeded his brother, Guillaume X., in the year 1195. Richard I., King of England, following the example of his father Henry II., claimed the suzerainty, or feudal superiority of Auvergne. Philippe Auguste, the French king, refused to acknowledge his right, and a war ensued. Richard contrived by fair promises to draw the Count and Dauphin of Auvergne [AUVERGNE, ROBERT, DAUPHIN D'] into his interests. This proved an unfortunate alliance for them. Philippe entered Auvergne with an army, ravaged the country, and made himself master of several places; while Richard returned to England, leaving the count and dauphin to their fate. They were obliged to throw themselves on the mercy of the king, who granted them peace, but obliged them, as a condition, to sacrifice those portions of territory which he had already seized. In the year 1197 a great quarrel arose between Gui and his brother Robert, the Bishop of Clermont. The bishop, having excommunicated his brother, and placed his lands under an interdict, hired troops, with which he devastated his territory during two years. The count, driven to extremities, wrote to the pope, Innocent III., beseeching him to interpose his authority, in order to put an end to the murders, burnings, and pillage committed by his brother with impunity in his province. Before an answer arrived from the pope, Gui had surprised his brother and thrown him into prison. This circumstance was speedily communicated to the pope, who, in his letter dated in 1199, authorizes the prelates therein named to absolve Gui from the ecclesiastical censures, on condition of his performing penance and making due satisfaction for the excesses of which he had been guilty in seizing and imprisoning the bishop. In the month of July of the same year the Archbishop of Bourges, Henri de Sully, succeeded in reconciling the two brothers, and inducing them to conclude a treaty of peace, which they confirmed in May, 1201. In 1202 Gui committed to the bishop's custody "his city and subjects of Clermont," to hold until he and his had made their peace with the King of France. From this time the

Bishops of Clermont held possession of the city until the year 1552, when they were ousted by a decree of the Parliament of Paris given in favour of Catherine de Medicis, to whom the province of Auvergne had been bequeathed by her aunt Anne, Countess of Auvergne, in 1524. In 1206 the count and his brother were again at variance: Gui a second time made the bishop his prisoner, and was again excommunicated by the pope, Innocent III. Philippe, having marched against him with a strong force, compelled him to release the bishop and give security for the reparation of the damage he had done. In the year 1208 the province of Rodez was bequeathed to him by the Count Guillaume; but he sold it in the following year to Raymond IV., Count of Toulouse, who already possessed a portion of it. In the same year he took part in the crusade against the Albigenses. Fresh disputes having arisen in 1211 (according to the Chronicle of Bernard Ithier) between Gui and the Bishop of Clermont, Gui completely destroyed the abbey of Mauzac. For this violent act Philippe sent against him Dampierre, Sire de Bourbon, who took from him one hundred and twenty places, all of which the king conferred upon the conqueror. Gui continued the struggle until stripped of nearly every possession, and then retired from the field. His fiefs were never restored to him. He died in the year 1224. In 1180 he married Pernelle de Chambrion, who brought him the lands of Combraille as her portion. By this lady he had three sons and three daughters. Gui is described as a great drinker and an incorrigible pillager of the church, appropriating to himself sacred vessels or the contents of a convent's cellar with equally unscrupulous rapacity. This peculiarity may account for the bitter quarrels between himself and the Bishop of Clermont, and the severity with which he was treated on occasion of these outbreaks. (Capefigue, *Histoire de Philippe Auguste*, iii. 50; *L'Art de Vérifier les Dates*.) J. W. J.

AUVERGNE, GUILLAUME D', the Latinized form of whose name is Gulielmus Alvernus or Arvernus, Bishop of Paris, was born at Aurillac, in the last half of the twelfth century. He studied at Paris, and early distinguished himself by his diligence and great ability; theology, philosophy, and mathematics were his favourite objects of study, and in due course he became one of the doctors of the Sorbonne and professor of theology. On the death of Barthelémy, Bishop of Paris, in 1228, Guillaume d'Auvergne was chosen to fill the vacant dignity. His religion was more than theoretical. In the year 1225, while only a professor, he founded a new Maison des Filles-Dieu, or female penitentiary, at St. Denis, and placed there several women who had been reformed by his exertions; and every year of his episcopacy is said to have been distinguished by pious

foundations or institutions, and other meritorious works, a minute account of which is given in the "*Gallia Christiana*." Among others may be named the foundation of the priory of St. Catherine, in 1229; the concessions granted, through his influence, to the Franciscans and Trinitarians in 1230; and the foundation, in 1234, of a baptismal church at Crène, near Villeneuve St. Georges. The demands of the University of Paris for extended privileges did not meet with his support. The masters, finding that Blanche, the queen-regent, disregarded their remonstrances, applied to the bishop, anticipating his ready concurrence in favour of the institution with which he had been so long and intimately connected. It would appear, however, that he considered his own rights to be infringed by the claims of the University, and he consequently co-operated with the chancellor, Philippe de Grève, in his opposition to them. In concert with the papal legate, he excommunicated such of the masters and scholars as had bound themselves by oath not to return to Paris until they should obtain the satisfaction they demanded. In the year 1230 he was sent into Brittany for the purpose of counteracting the treasonable practices of Peter, Duke of Brittany, who, having entered into an alliance with the English king, Henry III., was exerting himself to induce his vassals to join him in his defection. Guillaume succeeded in bringing back the Breton nobles to their natural allegiance, and, in order to release them from their oaths of fealty to the duke, he declared him degraded from his principality by virtue of an act published in the month of June, 1230, in an assembly of prelates held in the city of Ancenis. Between the years 1234 and 1238, Guillaume d'Auvergne was actively employed in forwarding the resolutions which condemned the plurality of benefices. In the latter year, the king, Louis IX., redeemed the Holy Crown of Thorns, which had been pledged to foreigners for the expenses of the French Crusades; the Bishop of Paris presided at the religious ceremonies, which took place on the 11th of August, 1239, when the crown was delivered to him, and was by him placed in the royal church of St. Nicholas, called the Holy Chapel since its re-erection under the reign of the same king. He baptized the eldest son of Louis IX. in 1244, and in the following year attended the king in his interview with the Pope Innocent IV. at Cluny. A crusade was projected, but the bishop had the good sense and the good fortune to dissuade the king from the rash and ruinous enterprise. The last act that is recorded of this prelate's life is his subscription, in the year 1248, to the solemn condemnation of the Talmud, pronounced by the legate Eudes, on the advice of forty-three doctors of theology and canon law. He died on the 30th of March, 1249, N.S.

Guillaume d'Auvergne was held in great estimation during his life, and his virtues have not been overlooked by posterity. His perceptions were keen and rapid, and his judgment solid. He was well acquainted with the philosophy of Plato and Aristotle, but never hesitated to reject and refute such of their doctrines as appeared to him to be contrary to truth. He was a zealous opponent of heresy in all its forms. His proofs are, for the most part, drawn from Scripture and reason, whence he has been accused of neglecting the fathers: it is probable that he thought the sacred writings the better authority. He is said to have been the first doctor of the Sorbonne who made use of the books attributed to Hermes, or Mercurius Trismegistus. Clarke, in his "*View of the Succession of Sacred Literature*" (ii. 735), calls him the most valuable writer of his age—neither so dry as to disgust, nor so diffuse as to be powerless.

There is no complete edition of this author's works, which are extremely numerous. The most comprehensive is that published at Orleans, in 1674, in 2 vols. fol., edited by Ferron, canon of Chartres. The first volume contains the following works:—1. *De Fide*. 2. *De Legibus*. 3. *De Virtutibus*. 4. *De Moribus*: this consists of thirteen discourses, filled with scholastic arguments, historical or fabulous narratives, texts of Scripture, and quotations from Aristotle, Cicero, and other writers. 5. *De Vitiis et Peccatis*. 6. *De Tentationibus et Resistentiis*. 7. *De Meritis*. 8. *De Retributionibus Sanctorum*. 9. *De Immortalitate Animæ*. 10. *Rhetorica Divina*: this is a treatise on prayer. It was the first of Auvergne's works printed, and passed through more editions in the fifteenth and sixteenth centuries than any other by the same author. 11. *De Sacramentis in generali*. 12. *De Sacramento Baptismi*. 13. *De Sacramento Confirmationis*. 14. *De Sacramento Eucharistiæ*. 15. *De Sacramento Pœnitentiæ*. 16. *De Sacramento Matrimonii*. 17. *De Sacramento Ordinis*. 18. *De Sacramento Extremæ Unctionis et de Sacramentalibus*. 19. *Tractatus de Causis cur Deus homo*. 20. *Tractatus novus de Pœnitentia*: this is a supplement to the former treatise on the same subject. 21. *De Universo*. This is the author's most important work. It is arranged in two principal divisions, each of which is subdivided into three sections. The three sections of the first division treat of—1. the Author, origin and principles, or nature of the universe; 2. its duration, and different states, past, present, and future; 3. the Providence which preserves and governs it. In the second division, the author considers—1. pure intelligence freed from matter; 2. the calodæmones, or good spirits; 3. the cacodæmones, or devils. Dupin and some metaphysicians of modern times have highly eulogised this work; and even Daunou, the

writer of the rather severe critique upon it in the "Histoire Littéraire de la France," admits that the author has claims to much originality, and deserved a more prominent place in the history of philosophy in the middle ages than he obtained. The second volume of this edition comprises—22. Three hundred and forty-two discourses. 23. De Trinitate et Attributis Divinis. 24. De Claustro Animæ. 25. A Supplement to the treatise on penitence. 26. De collatione et pluralitate beneficiorum. Of the discourses, one hundred and eleven are upon the Epistles for the Sunday masses, from the first Sunday after Epiphany to the twenty-fourth Sunday after Trinity. One hundred and forty are upon the Gospels for the same Sundays, and ninety-one upon the saints' days. Great doubts are entertained respecting the authorship of these discourses, which is by some attributed to Guillaume Perault, Archbishop of Lyon. Oudin supposes that Auvergne was the author, but that they were abridged by Perault, in which form we now have them. The Dominicans, on the other hand, to whose order Perault belonged, insist upon his sole claim to the authorship, and in addition to the difference of style between these discourses and the undoubted productions of the Bishop of Paris, adduce the evidence of Bernhard Guidonis, Sahanac, Laurent Pignon, and others, and especially the manuscripts of the Sorbonne and other places. 27. The work "Errores detestabiles contra Catholicam veritatem, per R. P. D. Guillelmum Parisiensem damnati, anno 1240," not in this edition, but printed in the "Maxima Bibliotheca Patrum," xxv. 329, closes the list of the authenticated works of the Bishop of Paris. In 1591 Dominique Trajani published at Venice, in folio, an edition of Auvergne's works; but it was far from complete, comprising only twenty-one works. Many of the separate treatises have passed through a great number of editions, a particular account of which is given in Hain, "Bibliographicum Repertorium," No. 8225—8323. The "Rhetorica Divina," printed at Ghent in 1483, 4to. is the first book known to have been produced in that town with a date. There is a Gloss on the Epistles and Gospels, written by one Guillaume or Guillerin, entitled "Postilla in Epistolas et Evangelia," which passed through nearly eighty editions between 1475 and 1520. This is commonly attributed to Auvergne, but his claim to the authorship can only be considered as probable. Trithemius and other writers mention works entitled "Summa Virtutum," "De Operibus Virtutum," &c.; but these appear to be nothing more than parts of some of the treatises enumerated above. (*Gallia Christiana*, vii. 94—100; Trithemius, *Catalogus Scriptorum Ecclesiasticorum*, 91, edit. 1531; Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, iii. 100—105; Richard and Graud, *Biblio-*

thèque Sacrée, xii. 412—419; *Histoire Littéraire de la France*, xviii. 357—385.)

J. W. J.

AUVERGNE, GUILLAUME II. (or IV.), surnamed the Younger, was the son of Aefred, Count of Carcassonne, and of Adeline, the sister of Guillaume the Pious. He succeeded to the countship of Auvergne on the death of his uncle, Guillaume the Pious, in 918; but that of Carcassonne does not appear to have descended to him. Immediately on his accession he attacked and made himself master of the city of Bourges, but was driven out by the inhabitants; and having again seized it, Raoul, Duke of Burgundy, and Robert, Duke of France, recaptured it, in the year 922. Raoul, having been raised to the throne of France, marched against the Count of Auvergne, who refused to acknowledge his title, in 924, for the purpose of forcing his submission. An accommodation was effected between them, in which the king gave up Bourges and the province of Berri to the count, which he had taken from him before his elevation to the throne of France. This reconciliation was not of long continuance. In 926 hostilities again commenced between them, provoked by the insubordination of the count and his brother Aefred, and were continued until the death of the count, in December of the same year. In some of his charters he calls himself Marquis of Auvergne and Count of Mâcon. (*L'Art de Vérifier les Dates*.)

J. W. J.

AUVERGNE, GUILLAUME VII., COUNT D', was the son and successor of Robert II., and during the lifetime of his father bore the title of Count de Clermont. He became Count of Auvergne about the year 1096. In 1102 he quitted France for the Holy Land, in company with the élite of the nobility of his province. He was present with Raymond de Saint Gilles at the blockade of Tripoli in 1103, at which time Raymond gave one half of the city of Gibelet, situated between Tripoli and Beyrout, to the abbey of St. Victor of Marseille. This gift is said to have been made by the advice of Guillaume, whose name appears among those subscribed to the grant. He is stated to have returned to France about the year 1114. The subsequent events of his life that are recorded relate principally to his dispute with the Bishop of Clermont, who shared with him the temporal authority of this city. Guillaume, in order to secure the sole authority, seized the cathedral in 1121, aided by the treachery of the dean, and fortified it against the bishop, who was driven by this violent proceeding to implore the aid of the king, Louis le Gros. The Count of Auvergne was forced, by the presence of the royal army, to render satisfaction to the bishop, but five years afterwards he recommenced hostilities, and, in order to meet the anticipated interference of

the king, he engaged the Duke of Aquitaine to support him in his enterprise by acknowledging him to be his feudal superior or suzerain. The king, however, got the start of the duke, and, entering Auvergne, laid siege to Montferrand. A party of the besieged in a sortie fell into an ambuscade, and were made prisoners by Amauri, Count de Montfort, who conducted them to the quarters of the king. In answer to their offers of ransom, Louis ordered one of the hands of each to be struck off, and sent them back thus mutilated to the town. This barbarous act, so characteristic of the times, struck terror into the besieged, and they resolved to surrender. In the meantime the Duke of Aquitaine approached, and the king hastened to meet him. On beholding the formidable array of the royal troops, the duke lost no time in making his submission, acknowledging himself the vassal of the crown, and offering to represent the Count d'Auvergne at the court of the king for the purpose of receiving whatever judgment might be passed upon him. The offer was accepted, and a day fixed for the parties to plead their cause before the king at Orleans; but the count and bishop anticipated the judgment of the court by consenting to an accommodation between themselves, in the year 1128. Guillaume died about the year 1136. (*L'Art de Vérifier les Dates*; D'Harmonville, *Dictionnaire des Dates*.)

J. W. J.

AUVERGNE, GUILLAUME IX., COUNT D', called the Elder, was the brother of Robert III. Guillaume VIII., the Younger, also called the Dauphin, and who commenced the family of the Dauphins d'Auvergne, had succeeded to the province of Auvergne on the death of his father Robert III., about the year 1145. In the year 1155 his uncle, afterwards Guillaume IX., disputed his right, and the two parties immediately had recourse to arms. During the continuance of the dispute Henry II., King of England, entered Auvergne. As Duke of Aquitaine, Henry claimed cognizance of the affair, and summoned Guillaume the Elder to his tribunal. Guillaume at first consented, but afterwards appealed to the King of France as his sovereign lord. This step led immediately to a dispute between the two sovereigns as to their respective jurisdictions. They had an interview upon the subject, which, however, led to no satisfactory arrangement, and hostilities commenced between them. While the two kings thus waged war in the Vexin, the two Guillames continued their struggle in Auvergne. In 1162 they came to a temporary accommodation, and employed this season of peace, in union with the Viscount de Polignac, in ravaging the ecclesiastical territories of the bishoprics of Clermont and Pui. The oppressed inhabitants besought the assistance of the pope, Alexander III., then in France, and of the

king, Louis le Jeune. Louis hastened to the spot at the head of an army, and made the two counts and the viscount prisoners, and refused to restore them to liberty until they had undertaken to indemnify the injured parties for their losses: he then sent them to the pope for absolution. In 1163 hostilities recommenced between the two counts, on which occasion Henry II. of England gave his assistance to Guillaume VIII., the nephew, and ravaged the lands of the uncle. Finally, about the year 1169, Guillaume IX. consented to an arrangement by which he gave up to his nephew one moiety of the city of Clermont with that part of the Limagne which has for its capital Vodable, or, according to others, Aigueperse. It was from this partition that both counts and their successors respectively took the title of Counts of Clermont. Guillaume IX. is supposed to have died about the year 1182. He married Anne, daughter of Guillaume II., Count de Nevers, by whom he had Robert, who succeeded him as Count of Auvergne, and one other son and two daughters. The dispute as to jurisdiction between the kings of France and England, Louis and Henry, was never settled. (*L'Art de Vérifier les Dates*; Sismondi, *Histoire des Français*, v. 457.)

J. W. J.

AUVERGNE, MARTIAL D', also called Martial de Paris, a distinguished lawyer, wit, and poet, was born at Paris, about the year 1440, and died on the 13th of May, 1508. The place of his birth has been disputed. La Croix du Maine makes him a native of Limousin, and Benoit le Court asserts that he was called D'Auvergne, because born in that province. Both these statements however are contradicted by his epitaphs, as given in the additions by Joly to Loiseau's "Offices de France," book i. vol. i. p. 144. It is in Latin prose and in French verse, and from it, indeed, we collect almost all that is known respecting him. The French epitaph is as follows:—

"Cy devant gist en sepulture
Maistre Martial d'Auvergne surnommé,
Né de Paris, et fut plein de droicteure;
Pour ses vertus d'un chacun bien aymé;
En Parlement Procureur renommé,
Par cinquante ans exerça la pratique;
Avec ses père et mère est inhumé
Les honorant comme fils catholique:
Sous Jesus Christ en bons sens pacifique
Patiemment rendit son esperit,
En May treize ce jour là sans réplique
Qu'on disoit lors mille cinq cent et huit."

The Latin epitaph states in addition, that he was the adviser and supporter of the poor and that he died of old age.

In Denis Godefroy's edition of the "Chronique de Louis XI.," also called "La Chronique scandaleuse," by Jean de Troyes, there is the following passage:—"In the month of June (1466), the time when beans become good, it happened that many men and women lost their wits: and even at Paris there was a

young man named Marcial d'Auvergne, procureur in the Court of Parliament and Notary of the Chastelet de Paris, who had been married three weeks to a daughter of Jacques Fournier, Conseiller du Roy in the Court of Parliament of Paris, who lost his wits to such an extent, that on the day of Mounseigneur St. John the Baptist, about nine of the clock in the morning, he threw himself from his chamber-window into the street in a fit of frenzy, and broke his thigh and bruised his body all over, and was in great danger of death." Goujet, who quotes this passage, asserts that La Croix du Maine has founded upon it his statement that Martial d'Auvergne died of fever, &c., and adds further, that in the edition of the Chronicle, published at Paris in 1558, neither the name of Martial d'Auvergne nor that of the lady to whom he was married occurs, and that the reference of the passage to the poet is purely conjectural. It must be observed, however, that the names do occur in the Chronicle as printed by Petitot in his "Collection des Mémoires relatifs à l'Histoire de France," vol. xiii. There do not appear to exist any further statements respecting him.

Martial d'Auvergne was one of the best writers of his time; distinguished not less for his judgment and honesty than for his wit. His works are:—1. "Les Arrêts d'Amour." At the time at which this work was written the courts of love had ceased to exist. During the twelfth, thirteenth, and fourteenth centuries they were held in several cities of France, and exercised a considerable influence over the manners of the times. The judges were generally ladies of high rank, and the cases submitted to the decision of these extraordinary tribunals embraced every imaginable point that could give rise to dispute or doubt in matters of love and gallantry. Their jurisdiction could not be rejected nor their sentences appealed from. These decisions were called Arrêts d'Amour. Many of the best writers have discussed the subject of the courts of love, and have contemplated it from widely different points of view. Sir Walter Scott, in the following note to "Anne of Geierstein," has given in a few words a sufficiently comprehensive notion of this institution to enable us fully to appreciate the work of Martial d'Auvergne. "In Provence during the flourishing time of the Troubadours love was esteemed so grave and formal a part of the business of life, that a Parliament or High Court of Love was appointed for deciding such questions. This singular tribunal was, it may be supposed, conversant with more of imaginary than of real suits; but it is astonishing with what cold and pedantic ingenuity the Troubadours of whom it consisted set themselves to plead, and to decide, upon reasoning which was not less singular and able than out of place, the absurd questions which their own fantastic

imagination had previously devised. There, for example, is a reported case of much celebrity, where a lady (Guillemette de Baraques) sitting in company with three persons (Savari de Mauleon and two others) who were her admirers, listened to one with the most favourable smiles, while she pressed the hand of the second, and touched with her own the foot of the third. It was a case much agitated and keenly contested in the Parliament of Love, which of these rivals had received the distinguishing mark of the lady's favour. Much ingenuity was wasted on this and similar cases, of which there is a collection in all judicial form of legal proceedings under the title of 'Arrêts d'Amour.'

The arrêts given by Martial d'Auvergne are 51 in number: although purely imaginary, they must not be regarded as a satire, being in fact very faithful imitations of the questions usually discussed in the courts of love, although in some instances rather more free than their models. They are in prose, with a poetical introduction and conclusion.

The earliest dated edition was printed by Le Noir, at Paris, in 1525, 4to., two or three without date having been printed there previously. La Croix du Maine assigns the date of 1528 to the earliest edition, but this a mistake, the work thus referred to being a 52nd Arrêt, written by Gilles d'Aurigny, under the title "Le Cinquante deuxième Arrest d'Amours avecques les ordonnances sur le Fait des Masques." In 1541 the Arrêts were published at Paris in 8vo. with the title "Droit nouveauux et Arrests d'Amours, publiez par Messieurs les Senateurs du Parlement de Cupido, sur l'estat et police d'Amours, pour avoir entendu le différent de plusieurs amoureux et amoureuses." Other editions printed at Paris, in 1545, 8vo., 1555, 16mo., and at Lyon in 1581, 16mo., were entitled "Les Déclamations, Procédures, et Arrests d'Amours, donnez en la Court et Parquet de Cupido, a cause d'aulcuns différens entenduz sur ceste police." The work was also printed at Paris in 1546 and 1556, 16mo., at Lyon in 1587, 16mo., at Rouen in 1597 and 1627, 12mo. This last edition contains only 48 Arrêts. The most recent and the best is one edited by Lenglet du Fresnoy, under the title "Les Arrêts d'Amour, avec l'aimant rendu Cordelier à l'Observance d'Amour, accompagnés des commentaires de Benoit de Court: édition augmentée de notes et un glossaire des anciens termes." 2 vols. Amsterdam or Paris, 1731, 12mo. The commentaries here referred to appeared for the first time in Latin, in 1533, at Lyon, in 4to., and were entitled "Arresta Amorum, cum erudita Benedicti Curtii Symphoriani explanatione," and have accompanied most of the subsequent editions of the Arrêts. Benoit le Court was a skilful jurist of Lyon, and has displayed a good deal of learning and given many excellent expositions of points of civil

law in his commentary, and that with a gravity which adds not a little to the drollery of the text. The 52nd Arrêt, under the title "Des Maris umbrageux, qui prétendent la reformation sur les privilèges des Masques," and a 53rd, of a licentious character, entitled "Arrest rendu par l'abbé des Cornards," &c. were added to the greater number of the editions that appeared from 1541. The Arrêts have been translated into Spanish by Diego Gracian, and were published at Madrid in 2 vols. 8vo. in 1569.

2. "Les Vigilles de la Mort du feu roy Charles VII. à neuf pseaulmes et neuf leçons contenant la cronique et les faits advenuz durant la vie dudit feu roy," Paris, about 1492, 4to., printed by Pierre le Caron. Another edition printed by Jehan du Pré, Paris, 1493, 4to., also 1505, 4to., besides four or five editions without date. An edition was printed at Paris in 1724, 8vo. in 2 vols. under the title "Les Poésies de Martial de Paris dit d'Auvergne." Martial d'Auvergne is indebted chiefly to this work for his reputation. It consists of between six and seven thousand verses, and gives a chronological and very circumstantial account of the misfortunes and exploits of Charles VII. and the principal events of his reign. The poet has named his work after the office of the Roman Catholic church called Vigils, the form of which he has adopted: the place of the psalms is occupied by historical narratives tending to the praise of the king, and which are recited like the lessons, by the nobility, clergy, and people, and also by France, peace, pity, the chaplain of the ladies, justice, church, &c. personified. The poem closes with the death of Charles VII., on the 22nd of July, 1461.

3. "L'Amant rendu Cordelier à l'Observance d'Amour," Paris, 1490, 4to., again about 1492, by Pierre le Caron. Also three early editions without date. It was also printed with the Arrêts d'Amour in 1731. Du Verdier mentions an edition in 1473, but the existence of such an edition appears to be very doubtful. This is a poem of two hundred and thirty-four strophes, each containing eight verses; and comprises an account of a disconsolate lover, who, having fallen asleep in a meadow, dreamt that he was driven to despair by the rigour of his mistress, and had resolved to become a Cordelier. The object of the poem is to show the folly and extravagance into which the passion of love plunges those who abandon themselves to it, and the despair it causes when unrequited. This work appeared anonymously, and has been attributed by some to Charles, Duke of Orleans, the father of Louis XII. The striking resemblance however between the style of this poem and the thirty-seventh Arrêt, where the case of the lover turned Cordelier is mooted, has led to its being generally assigned to Martial d'Auvergne.

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4. "Devotes Louanges à la Vierge Marie," Paris, 1492, 8vo. Again in 1494, 1498, and 1509, 8vo. The existence of an edition of 1489, mentioned by Denis and Panzer, is denied. This is a history of the life of the Virgin Mary, containing the usual amount of fable. Extracts from Martial d'Auvergne's poems are given in Anguis's "Poètes François depuis le XII. siècle jusqu'à Malherbe," ii. 271—287. (Niceron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, ix. 171—183, x. 273—275; Goujet, *Bibliothèque Française*, x. 39—68; La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edit. Rigoley de Juvigny; Brunet, *Manuel du Libraire*, edit. 1843; Rolland, *Recherches sur les Cours d'Amour*—inserted in Leber, *Collection des Meilleures Dissertations relatives à l'Histoire de France*, xi. 307, &c., 1826; *Mélanges tirés d'une Grande Bibliothèque* (by the Marquis de Paulmy and others), iv. 331—356; Raynouard, *Choix de Poésies des Troubadours*, ii. 79—124, Introd.) J. W. J.

AUVERGNE, PEYROLS D', a Provençal poet of the twelfth century. There has been much confusion between Peyrols, Pierre d'Auvergne, and Pierre de la Vernègue, both Ginguéné and Nostradamus having in some cases confounded them together. Peyrols was born at the Château of Peyrols, close to Roquefort, in the appanage of the Dauphin d'Auvergne, Robert. The Dauphin, who was a poet and a patron of poets, was much pleased with his person, elegant manners, and the early indications he gave of poetical talents; and as he was without fortune, he charged himself with the care of his maintenance. Peyrols, in compliance with the custom of the troubadours, selected a lady whose beauty he might make the subject of his verses. His choice fell upon Ossalide de Claustre (called in the ancient manuscripts Sail or Nassal de Claustra), the sister of the Dauphin, who was married to Beraud de Merceur, a powerful baron of Auvergne. The Dauphin not only approved of this poetical passion, but is said to have extended his complaisance towards his favourite so far as to encourage and assist him in carrying it to a criminal extent. Peyrols appears to have been deficient in the discretion necessary to a favoured lover; for a time he complained in his verse of the cruelty of his mistress, but at length he changed his theme to the exultations of a successful passion. The baroness resented either the imprudence or the impertinence, and the Dauphin banished the poet from his court, who was thus compelled to seek his fortune elsewhere. He soon consoled himself for the loss of his mistress, and for some time led a dissolute life, wandering about the country, and supporting himself by visiting the courts of the great in the character of a jongleur. The third crusade at length aroused him; he determined to join

it, and composed on this occasion his Dialogue with Love, in which he answers all the reasons brought forward by the god to induce him to abandon his design, complains of the little profit or pleasure his service had brought him, and prays that peace may soon be restored between the kings of England and France, in order that they may prosecute the war against the infidels. The original of this poem, which ranks among the best of his compositions, is given by Fabre d'Olivet, in his "Troubadour; Poésies Occitaniques du Treizième Siècle;" also by Rochegeude and by Raynouard. A prose version appears in Sismondi; and Roscoe, in his translation of Sismondi, has rendered it into verse. Peyrols did in fact visit the Holy Land, as appears by a sirvente composed by him in Syria, after the Emperor Frederic Barbarossa had lost his life and the kings of England and France had abandoned the crusade. Raynouard has inserted it in his collection, vol. iv. p. 101.

On his return to France, towards the close of the twelfth century, Peyrols married at Montpellier, and is supposed to have died there shortly afterwards. About twenty-five chansons and five tençons by him are said to be known, the greater part of which are preserved among the manuscripts of the Vatican, No. 3204, and those of the Bibliothèque du Roi at Paris, No. 7226. Seven are given by Raynouard, with several extracts: three by Rochegeude; and prose translations of the principal are given by Millot. (Baluze, *Histoire Généalogique de la Maison d'Auvergne*, i. 65, ii. 252; Millot, *Histoire Littéraire des Troubadours*, i. 322—333; Raynouard, *Choix des Poésies Originales des Troubadours*; *Histoire Littéraire de la France*, xv. 454—456; Rochegeude, *Le Parnasse Occitanien*, 88—94; Sismondi, *De la Littérature du Midi de l'Europe*, i. 141—144, and Roscoe's Translation.) J. W. J.

AUVERGNE, PIERRE D', a celebrated troubadour, who lived in the middle of the twelfth century, was the son of a citizen of the diocese of Clermont. Nostradamus calls him Peyre d'Aulvergne. He is described as possessed of a handsome person, with a cultivated mind, and of a prudent disposition. Until Girauld de Borneilh became known, he was considered as the best troubadour, and he was treated with proportionate distinction by persons of high rank. He is said to have been in such high favour with the ladies, that after reciting his verses to them he enjoyed the privilege of saluting her who most pleased him; a distinction he generally conferred upon Clarette de Baux, the beautiful daughter of the Lord of Berre. All these advantages, however, do not appear to have secured him a prosperous course in love. In one of his chansons he complains of the falsehood of women, and announces his determination to renounce love and seek for consolation in

religion. He did so in effect, and after passing many years in the world with reputation he embraced a monastic life, in which state he continued until his death. When this even took place it is difficult to say. Emeric David, upon the authority of Ginguéné, whose Life of Pierre de Vernègue, in the "Histoire Littéraire de la France," he refers to erroneously as the Life of Pierre d'Auvergne, states, in his biographies of the troubadours, that he died about the year 1195; there is, however, reason to conjecture that he was alive nearly twenty years later, as in two of his sirventes he exhorts Philippe Auguste of France, Otho IV., Emperor of Germany, and John, King of England (who were at war in 1214), to make peace among themselves, and join the Crusade for the recovery of Jerusalem.

According to Raynouard, Pierre was the author of about twenty-five pieces, moral, satirical, warlike, religious, and amatory. He seems to have been most successful in the last species of composition, two specimens of which are particularly noticed by his biographers. In the first the poet addresses himself to a nightingale; he paints in lively colours his passion for his mistress, and begs it to go and repeat to her all that he has said. The bird executes his mission, and moreover exhorts the lady to avail herself of the spring-time of life to love. Portions of these pieces have been successfully translated into verse by Miss Costello, in her "Pilgrimage to Auvergne," ii. 228, and still more elegantly by Edgar Taylor, in his "Lays of the Minnesingers," p. 243. In the second "Chanson" the nightingale conveys to the troubadour the lady's answer. His religious pieces are three in number, and are filled with declamations against the manners of the times. Pierre was extremely vain and arrogant. In two of his pieces he speaks of himself as unrivalled in the composition of verses, and in one of his sirventes he satirizes with great severity some of the troubadours of his time, including Girauld de Borneilh and Bernard de Ventadour, who were his successful rivals. Raynouard gives seven of his pieces, Rochegeude two, Auguis two, and Millot various extracts in prose.

The above is the most consistent account that can be extracted from the several authors who have treated of Pierre d'Auvergne by that name, or who seem to treat of him under some other. The confusion that prevails is, however, all but inextricable. In the "Histoire Littéraire de la France" he is confounded with Pierre de la Vernègue, and consequently no notice appears of him by his proper name in that work; and Raynouard, in the fifth volume of his work, has fallen into a similar error; while Millot conjectures, without any just grounds, that he may be the same as a Jacobin writer (a Dominican monk) of the thirteenth century known under

the name of Petrus de Alvernia. (Nostradamus, *Vies des Poètes Provençaux*, 162; Millot, *Histoire Littéraire des Troubadours*, ii. 15—27; Crescimbeni, *Vite de' Poeti Provenzali*, 121—124; Rochegude, *Le Parnasse Occidentien*, 135—141; Auguis, *Les Poètes Français depuis le XII. Siècle jusqu'à Malherbe*, i. 129—135; Raynouard, *Choix des Poésies Originales des Troubadours*.) J. W. J.

AUVERGNE, PIERRE D', also called PETRUS DE ALVERNIA, ARVERNIA, or AVERNIA, and PETRUS DE CROS, as a descendant from that noble family, was a native of Auvergne, and was born about the middle of the thirteenth century. Under the instruction of St. Thomas Aquinas, he became one of the most celebrated philosophers of his time, and also a distinguished theologian. He was a Socius of the Sorbonne and also Canon of the cathedral of Paris, which dignity he held until his death. Sammarthanus (*Gallia Christiana*) inserts him among the bishops of Clermont in 1302, and assigns his death to the 25th of September, 1307; but he is said by others, to have died soon after the year 1301. He has been by some called a Dominican monk, and also confounded with Pierre d'Auvergne the Troubadour, who lived about a hundred years before him. His works are:—1. "Appendix Commentariorum divi Thomæ Aquinatis ad libros Aristotelis de Cælo quos D. Thomas absolvere non potuit, nimirum ad Partem iii. et ad iv. integrum," printed with the Commentary of Thomas Aquinas, Venice, 1495, fol., 1506, fol., and 1562, fol. 2. "Commentarii in libros Aristotelis de Motibus Animalium, De Longitudine et Brevitate Vitæ, De Juventute et Senectute, De Respiratione, De Vita et Morte," Venice, 1507. 3. "Commentarii super quatuor libros Meteororum Aristotelis." Preserved in manuscript in the Navarre and Sorbonne libraries at Paris, and in the libraries of Baliol College and Merton College, Oxford. 4. "Commentarii in Aristotelem de Somno et Vigilia." In manuscript in the Navarre and Sorbonne libraries, and in the library of Merton College, Oxford. 5. "Commentarius in xii. libros Metaphysicorum Aristotelis." In manuscript in the Navarre library, and in the Bodleian. 6. "In Aristotelis libros de Sensu et Sensato et Memoria et Reminiscencia." In manuscript in the library of Merton College, Oxford. 7. "Commentarius in Politicâ Aristotelis; In libros parvorum Naturalium; In libros De Causis." In manuscript in the library of St. Peter's College, Cambridge. (Quetif and Echard, *Scriptores Ordinis Prædicatorum*, i. 489; *Grosses vollständiges Universal-Lexikon*, "Peter von Alvernia," "Peter von Auvergne;" Oudin, *Commentarius de Scriptioribus Ecclesiasticis*, iii. 593; *Catalogi librorum Manuscriptorum Angliæ et Hiberniæ*, Oxford, 1697.) J. W. J.

AUVERGNE, PIERRE D', a Canon of

the church of the Blessed Virgin Mary, at Paris, lived in the last half of the thirteenth century, and was celebrated for his scholastic learning. In 1272 the Rectorship of the University of Paris became vacant, and the University, not being able to agree in the election of a Rector, submitted the matter for decision to the papal legate, who, in 1275, appointed Pierre d'Auvergne to the vacant post. About the year 1300 he wrote "Summa Quæstionum quodlibeticarum." The time of his death is not known. (Bulæus, *Historia Universitatis Parisiensis*, iii. 418, 705; Oudin, *Commentarius de Scriptioribus Ecclesiasticis*, iii. 527, 528.) J. W. J.

AUVERGNE, ROBERT, surnamed DAUPHIN D', was the son of Guillaume VIII. the Younger, Count d'Auvergne, and succeeded, on the death of his father in 1169, to that portion of the province which had been ceded by Guillaume the Elder in the same year. He, like his father, bore the title of Count of Clermont, and in some of his Actes he is styled Count d'Auvergne. In the year 1195 he, together with Gui, Count of Auvergne, entered into an alliance with Richard I., King of England, against Philippe Auguste, King of France. [AUVERGNE, GUI II., COUNT D'.] In the struggle which ensued the French king took from him Issoire and other places, and deprived him of the rights he possessed in Clermont; and Richard, regardless of his entreaties for assistance, left him to his own resources. Thus circumstanced, he threw himself upon the mercy of his sovereign, and by treaty, dated the 30th of September, 1199, acknowledged him as his immediate lord. By a treaty between the Dauphin and St. Louis, dated February, 1229, the Dauphin, after doing homage and taking the oath of fidelity to the king, is restored to the possession of several estates which Louis had placed under the wardship of Archambaud de Bourbon. The inference drawn from this treaty is that the Dauphin had joined Guillaume, Count of Auvergne, in his revolt against Louis during his minority. He died at a very advanced age, on the 22nd of May, 1234.

Robert is described as an accomplished knight, and he held no mean rank among the troubadours of his time, to whom his court was always open. He received, among others, Peyrols d'Auvergne, Pierre d'Auvergne, Pierre Vidal, Faidit, Hugues Brunet, Perdigon, &c. His love of magnificence was great, and in the early part of his career he indulged it to an extent ruinous to his fortune; subsequently, however, by what means is not clearly known, he more than restored his exhausted finances. He was a writer as well as an admirer of verse. The Bishop of Clermont, his cousin, who is described as a bold, turbulent man, much addicted to sarcasm, composed some satirical verses against the Dauphin about the year 1212, who replied in

a sirvente, and accused the bishop of having caused the husband of a lady of whom he was enamoured to be assassinated. The bishop answered this retort by another satire, to which the Dauphin replied by a second sirvente, in which he reproached the bishop with having refused the rights of sepulture to his best friends, because he found that they could not pay sufficiently large fees. The sirventes launched by Richard I., King of England, and the Dauphin, against each other, are extremely interesting. It has been stated above that Richard left the Dauphin and Gui II., Count of Auvergne, in the lurch after they had joined his party against their own king: the consequence of which desertion was that they were obliged to sacrifice a part of their lands as the price of peace. Shortly afterwards war recommenced between the English and the French king, and Richard again summoned the Dauphin and Count to his aid. They refused, and Richard published his sirvente against them, commencing with the line—

“Daupin leu voill demander.”

The Dauphin replied with a sirvente in Provençal, beginning—

“Reis, pus vos de mi chantatz,”

in which he defends his conduct with much dignity and firmness. This piece is his best, the subject-matter and the rank of his opponent affording him an opportunity to display his powers as a poet to the best advantage. His compositions are unsurpassed for purity of language and skill in versification. It appears from the sirventes against the bishop that Robert had joined the league against the Albigenses, and the Count of Toulouse on the entry of the Duke de Montfort into Languedoc.

The Dauphin is also the author of several tençons. Crescimbeni mentions some as being among the manuscripts in the Vatican. One between the Dauphin and Perdigon is in the manuscript No. 7225 of the Bibliothèque du Roi, at Paris. His pieces will be found printed in Raynouard, iv. 256—259; v. 124—126; also in the “*Histoire Littéraire de la France*,” with translations. Translations or paraphrases are given by Millot, i. 62—68; 303—312, and the Sirvente against Richard in Roehégude and Auguis. (*Histoire Littéraire de la France*, xviii. 607—615; *L'Art de Vérifier les Dates*, edit. 1818, x. 158; Raynouard, *Choix des Poésies Originales des Troubadours*; Millot, *Histoire Littéraire des Troubadours*; Roehégude, *Parnasse Occidental*; Auguis, *Les Poètes Français*, &c. jusqu'à Malherbe, i. 95—98.) J. W. J.

AUVERGNE, THEOPHILE MALO CORRET DE LA TOUR D', was born at Carhaix, in the department of Finistère, on the 23rd of December, 1743. He was descended from the House of Bouillon, through an illegitimate branch; he, however, took the

name and arms under the authority of a decree of the parliament of Paris. He received his early education under the Jesuits in the college at Quimper, and was placed at the proper age in the military school, where his assiduity and talents were rewarded with the Cross of Merit. His love of study was united to a passion for arms. History, languages, and antiquities occupied all his leisure time, but were never allowed to interfere with his duties as a soldier. On the 3rd of May, 1767, he entered the corps of musketeers, and after five months' service in the same year, he passed into the grenadier regiment of Angoumois, with a commission as sub-lieutenant. On the breaking out of the American war of independence, he asked leave to serve against the English in America: this application was refused, but he obtained permission to serve under the Duc de Crillon in the campaign of Minorca, and joined the Spanish army, then engaged in the siege of Mahon, as a volunteer. He distinguished himself greatly by his bravery and coolness, took a conspicuous part in every action, and contributed not a little both by his personal exertions and by his example to the injury and annoyance of the English. On one occasion, after a sharp conflict, he returned under the English battery to look for a wounded soldier, whom he raised on his shoulders and carried off in safety to the Spanish camp. The Duc de Crillon was so much struck with this generous act that he immediately offered him the command of the numerous corps of volunteers. Auvergne declined the offer: but afterwards, in 1782, accepted the post of aide-de-camp to the duke, whom he served in this capacity until the end of the campaign. On the termination of the American war in 1783, Auvergne rejoined his regiment, in which he rose to the rank of captain. At the earnest solicitation of the Duc de Crillon, he visited Madrid in 1786, where he was received in the most flattering manner by the Spanish court. Charles III. conferred upon him the military order of Calatrava, and at the same time offered him a pension, according to some, of one thousand livres; others say three thousand: the pension he refused, although he was poor.

When it became necessary for the French to defend their revolution by arms, Auvergne was among the first volunteers. As senior captain he accepted from the general-in-chief, Muller, the command of all the companies of grenadiers, amounting to 8000 men (which were united, and obtained the name of the Infernal Column), but he refused all further promotion, although the rank of general was frequently offered to him. During this war, his principal exploits were performed with the army of the Western Pyrenees. In 1794 he made himself master of St. Sebastian by the following daring manœuvre. He threw him-

self into a skiff with a single eight-pounder, and sailed for the rock on which the place is situated. He landed and immediately summoned the commander to surrender, telling him that the French had brought all their artillery with the determination of reducing the fortress. "But, captain," said the commander, thrown off his guard, "you have not fired a single shot against the citadel; at least do me the honour to salute it, otherwise I cannot surrender to you." Auvergne immediately returned to his skiff and brought his eight-pounder to play, which was answered by a shower of bullets. He then returned, and the keys of the citadel were delivered to him. In the course of the Spanish campaign he made eight or nine thousand prisoners, and rendered himself master, among other places, of the extensive foundries of Eguay and Obey-Retie.

Peace was concluded between France and Spain on the 22nd of July, 1794. In the following year Auvergne embarked at Bayonne with the intention of returning to France, but the vessel was captured by the English, and he remained a prisoner in England until 1796. On his return to France, he found his place in his regiment filled up, a report having been circulated that he was dead. The value of his commission was paid him in assignats, and he retired to the village of Passy on a pension. This pension he transferred to a poor family; and soon afterwards quitted his retirement, under circumstances truly characteristic of his noble and generous nature. M. Lebrigant, a man of letters of much merit, advanced in years, was dependent on an only son eighteen years of age: this youth was summoned to join the army under the conscription. Auvergne no sooner heard of the painful situation of M. Lebrigant, who was his friend, than he hastened to the Directory, and asked permission to supply the young man's place, whom he thus restored to his father. His destination was the army of the Rhine, with which he continued until the treaty of Campo Formio, which was signed in 1797. He retired from service for a short time, and then joined his old comrades during the operations in Switzerland. Ill health compelled him once more to seek retirement, but before the close of the century he again offered his services. As he declined any other rank than that of captain, Napoleon conferred upon him in the month of May, 1799, the title of First Grenadier of France. This distinction was communicated to him through Carnot, then Minister of War, and was accompanied by a sabre of honour. Auvergne at this time served in the forty-sixth demi-brigade, which formed part of the army of the Danube, under the command of General Moreau. After the passage of the Danube the French gained several victories over the enemy, and made themselves masters of Swabia and part of

Bavaria. The Austrian general, Kray, was closely pursued, and on the 27th of June, 1800, the division of the French army, under the command of Lecourbe, came up with him at the village of Oberhausen, near Neuburg. A furious conflict took place. In the midst of the fight, Auvergne attempted to seize one of the enemy's standards, but received a thrust from a lance which pierced him to the heart. His last words were "I die contented—I desired so to end my life." He was buried with his colonel and twenty-seven officers on the spot on which he perished. By the unanimous desire of his comrades, his heart was deposited in an urn and carried by a *fourrier* at the head of his company: at each roll-call the sergeant commenced with the name of Auvergne, to which the fourrier replied, "Dead on the field of honour." By a decree of the Consuls, his sword of honour was suspended in the church of the Invalids, then called the temple of Mars, and the urn in which his heart was enclosed was, after some time, deposited in the Pantheon. On the restoration of the Bourbons, this urn was claimed and held by a family of the same name as the deceased, but by a decree of the Cour Royale, passed early in the year 1837, it has been ordered to be delivered up to a family named Kersausie. Three monuments have been erected to his memory; one on the height behind Oberhausen, raised by his grenadiers in a single day, another in the city of Carhaix in 1801, and the third in the same neighbourhood in the year 1841.

Many anecdotes are extant respecting Auvergne. They show a singular consistency of character, and justify the numerous eulogiums that have been passed upon him for modesty, bravery, disinterestedness, and magnanimity. The affection of his soldiers shielded him effectually against the revolutionary fury which, in the midst of his exertions for France, would have sacrificed him as a noble. He is said to have borne a striking resemblance both in features and character to his grand uncle, the Marshal de Turenne. The comparison is rather in favour of Auvergne than otherwise: he was never beaten in battle; never faltered in his fidelity to the republic; and never deserted his colours. So much cannot be said of the marshal. It is true Auvergne never was at the head of an army, but as commander of eight thousand grenadiers, his post was far from unimportant.

The short periods of leisure which were enjoyed by Auvergne were devoted to philological and antiquarian researches. He was familiar with all the languages of Europe. In 1792, he published at Bayonne, in 8vo., "*Nouvelles Recherches sur la langue, l'origine, et les antiquités des Bretons, pour servir à l'histoire de ce peuple.*" Par M. L. T. D. C., Capitaine au 80^e régiment d'Infanterie." He

is said to have become dissatisfied with his work, and to have suppressed many of the copies. To this work is added "Précis historique sur la ville de Kéràès" (Carhaix), the foundation of which he attributes to the Roman general Aëtius, about A. D. 436. This précis had appeared in the "Dictionnaire de la Bretagne" of Jean Ogée, but is here corrected and enlarged by reflections on the means of extending the commerce and prosperity of the city. According to the *Biographie Universelle* and Quérard, a second edition of the "Nouvelles Recherches" appeared in 1795, in 8vo. In 1797, they were republished under the title "Origines Gauloises, celles des plus anciens peuples de l'Europe, puisées dans leur vraie source; ou, Recherches sur la langue, l'origine et les Antiquités des Celto-Bretons de l'Armorique, pour servir à l'histoire ancienne et moderne de ce peuple et à celle des Français," Paris, 8vo. At the end of this work is a "Glossaire Polyglotte; ou, tableau comparatif de la descendance des langues." This glossary only extends through letter A, being, as the author states in his preface, a sketch of a larger work (probably that mentioned hereafter), the materials for which were however prepared. Another edition of the "Origines Gauloises" was published at Hamburg, in 1801, 8vo., "augmentée d'une notice historique," by Mangourit. The object of this work is to prove that the Gauls have been known under the name of Celts, Scythians, and Celto-Scythians; that their language is preserved in Brittany, and that the Bas-Bretons are their descendants; that traces of their language are found in those of various nations of Europe and Asia, amongst which the Celts or Gauls made settlements; and that it is to the Celts or Gauls that the Greeks and Romans are indebted for their worship, and the greater number of their customs. The manner in which Auvergne has treated his subject is spoken of in terms of high approbation by those who have examined his book critically. He left behind him in manuscript, a "Dictionnaire Breton-Gallois-François," and a "Glossaire Polyglotte" of forty-five languages, in which he compares the Breton with the other antient and modern languages. His life has been written by Roux, Lecoq, and recently (in 1841) by Buhot de Kersers. (Rabbe, *Biographie des Contemporains*; Arnault, *Biographie des Contemporains*; *Memoir*, by Villenave, in the *Portraits et Histoire des Hommes utiles, publiés par la société Montyon et Franklin*, 331—350; Quérard, *La France littéraire*; *Remarques sur les Origines Gauloises*, par J. B. Roux, in Millin's *Magasin encyclopédique*, iv. année, i. 524, &c.). J. W. J.

AUVIGNY, JEAN DU. CASTRE D', was born of a good family in the Hainault, about the year 1700 or later, but scarcely as late as 1712, the year mentioned in the

"*Biographie Universelle*." He was educated under the superintendence of his uncle, who was probably an ecclesiastic. In 1728 his uncle died, and D'Auigny went to Paris. In the capital he became known as a man of pleasure and cultivated intellect. Patronised by the Abbé Guyot des Fontaines and M. d'Hozier, he assisted both of these writers in their publications, and at the same time wrote several original works—romance, history, and biography. These productions, although now not much esteemed, seemed to flow from his pen with an easy grace, and D'Auigny might have risen to literary distinction had he chosen to cultivate his powers, and not sacrifice too much of his time to pleasure. It appears that D'Auigny was married, but to whom or at what time is uncertain. His circumstances were easy, if not affluent, and his society was much courted. At length, however, he grew tired of the gaieties of Paris, and, not being sufficiently devoted to literature, resolved to enter the army.

The French and English were at the time engaged in hostilities; D'Auigny became attached to a company of light horse, and lost his life at the battle of Dettingen, on the 27th of June, 1743. It is said that he was ambitious of writing an autobiography, and that his ostensible object in becoming a soldier was to add an additional charm to the future narrative of his life.

His writings, alphabetically arranged by Quérard, are—1. "Amusements historiques," 2 vols. Paris, 1735, 12mo. 2. "Anecdotes et Recréations historiques," Paris, 1736, 12mo. 3. "Anecdotes galantes et tragiques de la Cour de Néron," Paris, 1735. In the Privilege this work is said to be composed by Dellery; but it is attributed by some to Constant d'Orville, and by others to the Abbé Desfontaines; the Abbé himself, however, in his "Observations sur les Ecrits modernes," gives it to D'Auigny. 4. "Aventures d'Aristée et de Télésie, histoire galante et héroïque," 2 vols. Paris, 1731, 12mo. Some copies of the same date bear the title "Les Voyages et Aventures d'Aristée et de Télésie, par Madame D***." 5. "Aventures du Jeune Comte de Lancastel," Paris, 1728, 12mo. Although this is ascribed to D'Auigny by the Abbé Lenglet, it was most probably written by De Vergy. 6. "Histoire de France et Histoire Romaine, par demandes et par réponses, nouvelle édition" (the third), 2 vols. Paris, 1749, 12mo. The first edition was only in one volume, containing the History of France. The "Bibliothèque Historique de France" mentions D'Auigny as the author of the edition of 1729, and the Abbé Guyart as author of the additions in the subsequent editions, although the title declares that they were by the Abbé Desfontaines, who had a principal share in the work. It is probable,

however, that the Abbé Guyart and Desfontaines were the same person mentioned in the narrative above as the Abbé Guyot des Fontaines. 7. "Histoire de la Ville de Paris," 5 vols. Paris, 1735, 12mo. The first four volumes by D'Auvinay and Desfontaines, the fifth by L. J. de la Barre, who revised the whole work. 8. "L'Histoire et les Amours de Sappho de Mytilène, avec une Lettre qui contient des Réflexions sur les Accusations formées contre ses mœurs, par Madame D***" Paris, 1724, 12mo.; also at the Hague, 1743, 12mo. 9. "Melchukina, ou Anecdotes secrètes et historiques," Amsterdam (Paris), 1736, 12mo. 10. "Mémoires de Madame de Barnevelt," 2 vols. Paris, 1735, 12mo.: revised by the Abbé Desfontaines. 11. "Mémoires du Comte de Comminville," Paris, 1735, 12mo. 12. "La Tragédie en prose, ou la Tragédie extravagante, comédie en un acte et en prose," Paris, 1730, 12mo. 13. "Vies des Hommes illustres de la France, avec la continuation par Perrau et Turpin, depuis le commencement de la Monarchie," 27 vols. Paris, 1739—57, 12mo. Of this work D'Auvinay wrote altogether ten volumes: the first eight appeared during his lifetime; the ninth and tenth were a posthumous publication. (MORÉRI, *Grand Dictionnaire Historique; Biographie Universelle*; Quérard, *La France Littéraire*.) G. B.

AUVITY, JEAN ABRAHAM, was for many years surgeon of the Hôpital des Enfants Trouvés at Paris. He was also a member of the College and of the Royal Academy of Surgery, and had a high reputation for skill in treating the diseases of children. He died at an advanced age in 1821.

The present reputation of Auvity is founded on two prize essays published in the "Histoire de la Société Royale de Médecine de Paris," vol. ix. Paris, 1790, for the years 1787, 1788. The first is entitled "Mémoire sur la Maladie aphteuse des Nouveaux-nés, connue sous le nom de Muguet, Millet, Blanchet, &c." It assisted greatly, together with the essay of Dr. Sauponts, which obtained the first prize offered by the Society for essays on the subject, in drawing attention to this disease, a kind of epidemic malignant thrush, which is apt to prevail among children of a few months old when crowded together in hospitals. The second essay is called "Mémoire sur la question, Rechercher quelles sont les Causes de l'Endurcissement du tissu cellulaire auquel plusieurs Enfants nouveaux-nés sont sujets," it obtained the first prize offered by the Society, and contains numerous observations in illustration of the opinions of Auvity's colleague Andry, by whom the disease was first clearly described. [ANDRY, C. L. F.] Besides these, Auvity wrote a short "Mémoire sur l'Hospice de la Maternité," which was read before the Society of Medicine, and published in their "Recueil Pé-

riodique," tom. iii. 1797, p. 165; it contains an account of an establishment, then recently adjoined to the Hôpital des Enfants-trouvés, for poor lying-in women, who might afterwards serve as nurses both to their own children and some of the foundlings, among whom there had previously been a terrible mortality for want of proper nurses. (*Dictionnaire Historique de la Médecine*; Auvity, *Works*.) J. P.

AUVRAY, FELIX, a French historical painter of Paris, where he died in 1833, aged only thirty-three. He was one of the most distinguished scholars of Baron Gros. Gabet mentions the following pictures by him:—St. Louis prisoner; Gautier de Châtillon defending St. Louis against the Saracens; the Spartan Deserter; and St. Paul at Athens. The Art-union of Douai decreed Auvray a medal of honour, but it arrived at his house during the ceremony of his funeral.

Another painter of this name, PHILIPP PETER JOSEPH AUVRAY, was born at Dresden in 1778. He studied first with Casanova, and, after his death, with Schenau, of whose pictures he made copies. He made copies also of some of the best pictures in the Dresden gallery, and painted portraits in oil and in miniature. He died in 1815. (Gabet, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

AUVRAY, JEAN, was born about the year 1590. The place of his birth is not stated; his profession also is uncertain. In some laudatory verses prefixed to his "Banquet des Muses" he is styled "Poeticæ nee non chirurgicæ disciplinæ hujus temporis facile princeps," which would lead to the conclusion that he was a surgeon; but he is also called advocate of the parliament of Normandy (Rouen) in Beauchamp's "Recherches sur les Théâtres de France" and Parfait's "Histoire du Théâtre François." Whatever his profession may have been, poetry appears to have chiefly occupied his attention. The events of his life are not recorded, and he is said to have died before the 19th of November, 1633.

His works are—1. "Discours Funèbre sur la Mort d'Henri de Bourbon, Duc de Montpensier," with "Stances Consolatoires à Madame la Duchesse de Montpensier sur le Trépas de son Mari," &c. Rouen, 1608, 8vo. 2. "L'Innocence découverte, tragi-comédie," Rouen, 1609, 12mo.: printed again in 1628. The edition of 1609 was printed without any title, and Parfait has asserted, erroneously, that it is a different work from the "Innocence découverte." 3. "Trésor Sacré de la Muse Sainte," Amiens, 1611, 8vo., and Rouen, 1613, 8vo. This work, which is dedicated "to the virtuous princesses, the Damoiselles de Longueville and d'Etouteville," comprises sonnets, stanzas, "L'Amant Pénitent," "Chants royaux sur la conception de la Sainte Vierge," and many minor pieces upon sacred subjects. The author asserts that from his youth he

had always loved sacred poetry, and exclaims loudly against those who pervert the art by applying it to profane purposes. All this, however excellent in itself, contrasts strangely with the language and sentiments of the "Banquet des Muses." Either Auvray held consistency in little estimation, or he must have changed his opinions very much for the worse between the publication of his *Trésor Sacré* and the composition of the satires contained in his "Banquet." 4. "Poèmes d'Auvray, prémiez au Puy de la Conception," Rouen, 1622, 8vo. 5. "Triomphe de la Croix," Rouen, 1622, 8vo. 6. "Le Banquet des Muses, ou les divers Satyres du Sieur Auvray: ensemble est ajoutée l'Innocence découverte, tragi-comédie, par le même auteur," Rouen, 1628, 8vo.; published again in 1633, under the title "Banquet des Muses, ou Recueil de Satyres, Panegyriques, Yambes, Mascarades, Epitaphes, Epithalames, Gayetez, Amourettes, et autres poèmes profanes." Auvray admits, in his dedicatory epistle, that this collection contains scurrilous and comic poems; upon which Goujet remarks, that he ought to have added indecent and obscene. Gaillard, in his "Monomachie," characterizes a great portion of the poetry of Auvray by the line—"Auvray, ce gros camard, plaide pour les suivantes." Other editions of the "Banquet" appeared in 1631 and 1636. 7. "La Madonte, tragi-comédie," Paris, 1631, 8vo. 8. "La Dorinde, tragi-comédie," Paris, 1631, 8vo. 9. "Œuvres Poétiques du Sieur Auvray," Paris, 1631, 8vo. 10. "Œuvres Saintes," Rouen, 1634, 8vo. This collection was edited by David Ferrand, the friend of the author, and was printed by him in compliance with the dying request of Auvray. Many pieces are inserted in this collection which had appeared previously.

Auvray's poems possess much merit; but the not infrequent excellencies, both of style and matter, are more than counterbalanced by the coarseness and indelicacy of expression which prevail throughout. (Beauchamps, *Recherches sur les Théâtres de France*, ii. 82; Parfait, *Histoire du Théâtre François*, iv. 414, 494, 520; Goujet, *Bibliothèque Française*, xv. 318—327; Brunet, *Manuel du Libraire*, edit. 1842.) J. W. J.

AUVRAY, JEAN, Prior of Saint Odon de Bossets, was born at Montfort l'Amaury, near Paris, towards the end of the sixteenth or beginning of the seventeenth century, and died on the 19th of July, 1661. His principal works are—1. "La Vie de Jeanne Absolu, dite de Saint Sauveur, religieuse de Fontevrault," Paris, 1640, 4to. This work was reprinted several times: the last edition appeared in 1670. 2. "L'Enfance de Jésus et sa Famille, honorée en la Vie de Sainte Marguerite du St. Sacrement," Paris, 1654, 8vo. 3. "Pratiques de Piété de l'Eglise Catholique, conformes à l'esprit et aux desseins de l'Eglise," &c. Paris, 1651, 12mo.; also

in 1665 and 1666, 12mo. Martin de Barcos published a work at Paris in 1644, 8vo., under the assumed name of Auvray, entitled "Censure d'un Livre que le P. J. Sirmond a publié, et qu'il a intitulé 'Prædestinatus.'" (Le Long, *Bibliothèque Historique de la France*, i. 905, &c.; Barbier, *Examen Critique des Dictionnaires*; Liron, *Singularités Historiques et Littéraires*, i. 473—477.)

J. W. J.

AUVRAY, LOUIS MARIE, was born at Paris on the 12th of September, 1762, and was bred to the law; but on the breaking out of the French revolution he entered the paid national guard. Thence he passed into the 104th regiment, and after serving with much credit with the army of the North and in Italy, was promoted to the colonelcy of the 40th regiment of infantry. He was afterwards appointed Préfet of the department of Sarthe, in which office he devoted much attention to the statistics of his department, and published a work entitled "Statistique du Département de la Sarthe," 8vo., Paris, 1802; a volume of 254 pages, which is considered one of the best works of the kind. He was deprived of his prefecture in 1814 by the emperor; but on the accession of Louis XVIII. he was raised to the rank of major-general, and decorated with the order of St. Louis. He died at his house near Tours, on the 12th of November, 1833. (*Biog. Univ. Suppl.*) T. E. M.

AUWERA, JOHAN GEORG WOLFGANG VON, a sculptor of the eighteenth century, mentioned by Jäck, who terms him an Italian of noble birth. He was educated in Rome, but settled in Würzburg in Bavaria, where he was court-sculptor; and he died there in 1756. He executed several monumental works for the cathedrals of Mainz, Bamberg, and Würzburg. The same writer mentions a FRANZ AUWERA, likewise a sculptor, who was probably a son of the above, for he was born near Würzburg, about the middle of the eighteenth century. He learned sculpture first from a Bamberg artist, and afterwards from Roman Anton Boos, then court-sculptor at Munich; and he died there, in the Herzog Joseph's Spital, in the early part of this century. (Jäck, *Leben und Werke der Künstler Bambergers.*)

R. N. W.

AUXCOUSTEAUX. [ARTHUR AUX COUSTEAUX.]

AUXENTIUS, Bishop of Milan during the middle of the fourth century, was born in Cappadocia, about A.D. 310. Nothing is known of his early life, except that he was an active and useful supporter of Gregory, the Arian Bishop of Alexandria, during the second exile of Saint Athanasius; and that Gregory rewarded him for his services with priest's orders about the year 342 or 343. Throughout the Arian controversy, Auxentius distinguished himself as an oppo-

nent of the orthodox doctrine of the Trinity. At the Council of Milan, in 355, the supporters of Athanasius were driven into exile by the Emperor Constantius; Dionysius, Bishop of Milan, was deprived of his see, and the services of Auxentius appeared so meritorious, that, although totally ignorant of the Latin language, he was summoned from Cappadocia to succeed him. Four years afterwards, at the celebrated Synod of Rimini, Auxentius was a prominent leader of the Arian minority, which, supported by the Imperial authority, forced on that assembly the adoption of an Acacian or Homœan creed. After a short period, however, it became apparent that the Western church was on the whole opposed to the doctrines of Arius and his followers. Auxentius now pretended to acquiesce in the prevalent faith, and struggled, though unsuccessfully, to acquire the confidence of the orthodox inhabitants of his diocese.

During the reign of Valentinian, several attempts were made to procure the deposition of Auxentius. In 369 the indefatigable Saint Hilary of Poitiers repaired to Milan, where the Emperor then resided, and endeavoured to convince him that Auxentius was in reality an Arian, and that the spiritual administration of so extensive and important a province should no longer be left in the hands of a heretic. Valentinian ordered Auxentius to make a public statement of his belief. Auxentius complied, and his confession of faith appeared so satisfactory to the tolerant or indifferent Emperor, that, without further inquiry, he commanded Hilary, as a calumniator and stirrer up of strife, to retire forthwith to his own diocese.

In 372 Auxentius was condemned as a heretic in a synod especially convoked for the purpose at Rome, by Damasus, Bishop of that city. The decision of the Synod of Rome was confirmed by several subsequent assemblies of the Spanish and Gallican churches. Auxentius, however, continued to enjoy the favour of the Emperor, and died Bishop of Milan in the year 374. (Baronius, *Annales Ecclesiastici*, sub annis 355, 359, 369; Moréri, *Dictionnaire Historique*; Newman, *The Arians of the Fourth Century*, chap. iv. § 3 and 4.) G. B.

AUXIRON, CLAUDE FRANÇOIS JOSEPH D', son of Jean Baptiste, the physician, was born at Besançon, in the year 1728. He served in the army twice; first, in the regiment of Austrasie, and afterwards as captain of artillery. His favourite pursuit was mathematics, and finding that his duties as an officer interfered with his mathematical studies, he resigned his commission, and retired to Paris, where he died in the year 1778. His works, which were published anonymously, are—1. "Projet patriotique sur les Eaux de Paris; ou, Mémoires sur les moyens de fournir à la ville de Paris

des eaux saines," Paris, 1765, 12mo. 2. "Principes de tout gouvernement; ou, Examen des causes de la faiblesse ou de la splendeur de tout état, considéré en lui-même et indépendamment des mœurs," 2 vols. Paris, 1766, 12mo. 3. "Comparaison du projet fait par M. Parcieux à celui de M. d'Auxiron, pour donner des Eaux à la ville de Paris," Paris, 1769, 8vo. 4. "La Théorie des Fleuves, avec l'art de bâtir dans leurs eaux et d'en prévenir les ravages; traduit de l'Allemand de J. I. Silberschlag," Paris, 1767, according to Barbier; 1769, according to Quérard and the "Biographie Universelle." (Quérard, *La France Littéraire*; Barbier, *Dictionnaire des Anonymes*, Nos. 2553, 14810, 14963, 17792; *Biographie Universelle*.) J. W. J.

AUXIRON, JEAN BAPTISTE. We know nothing more of him than is stated in the "Biographie Universelle," namely, that he was born at Baume-les-Dames, in 1680, was a physician, and died at Besançon in 1760, leaving the following writings: "Démonstration d'un secret utile à la marine," Paris, 1750, 8vo; and "Nouvelle manière de diriger la bombe," Paris, 1754, 8vo.

A. De M.

AUXIRON, JEAN BAPTISTE D', Professor of French law in the University of Besançon, in which city he was born in the year 1736. He died in the same city, in the year 1800. He wrote—1. "Observations sur les juridictions anciennes et modernes de la ville de Besançon," Besançon, 1777, 8vo. 2. "Projets pour les fontaines publiques de la villa de Besançon," Besançon, 1777, 8vo. 3. "Réflexions sur le sujet proposé par l'Académie de Besançon (en 1781, sur les vertus patriotiques)," Besançon, 1783, 8vo. 4. "Mémoires historiques et critiques sur les écluses de Besançon, et sur la navigation du Doubs," Geneva (Besançon), 1785, 8vo. He is said to have left behind him in manuscript an important work on the means of extinguishing mendicity in France. (*Biographie Universelle*; Quérard, *La France Littéraire*.)

J. W. J.

AUZANET, BARTHELEMI, a French lawyer, was born at Paris, in 1591. The editor of his works informs us that he enjoyed a wide-spread reputation as an able practical lawyer, and was extensively employed. His success is attributed to his profound knowledge, his integrity, and his sound common sense, while it is stated that he was not deficient in the more rhetorical qualifications of an accomplished lawyer. His editor further appeals to the reminiscences of many Parisian families who had experienced his able professional assistance and friendly services; and this view of his character is confirmed by other writers. When De Lamoignon, the first president of the parliament of Paris, conceived the great project of establishing a uniform system of law through all the provinces of France in the more ge-

neral and important departments of jurisprudence, and of consequently abolishing the corresponding laws of the local coutumes, he looked to Auzanet as the person most likely to assist him in carrying the plan into execution. Auzanet seems to have viewed the project as somewhat visionary, and only capable of limited realization. He enumerates, in a letter to a friend on the subject of the various attempts to reform the law in France, the various practical difficulties which stand in the way of projects of uniformity, when the central government is weak, and local prejudices and interests are strong. He makes the remark, that in some matters uniformity may be easily accomplished; and he instances weights and measures—an unfortunate example, according to the experience of later times. The sole extent to which he seems to have voluntarily projected a system of uniformity, was in the collection of doubtful questions in the local laws of the various provinces, and the settling of them by lettres de déclaration from the crown, with as near as possible an approach to system. He was engaged in making notes with this view, when Lamoignon employed him to prepare a memoir on the subject, to be submitted to a committee of lawyers and official persons. Several articles were, it seems, laid before the committee, where they were debated at such length that Lamoignon became disgusted with the project, and allowed it to drop. The fruit of Auzanet's labours, so far as it had thus been sanctioned, formed a series of what were called "Arrêtez," and being withheld from publication in France, became so far a subject of interest to juridical students, that a very inaccurate foreign edition appeared in 1702. The collection was afterwards printed in the general edition of Auzanet's works. The text is the "Coutumes de Paris," which is accompanied by a series of critical notes, and by substantive proposals for amendment. Whether at the instigation of Lamoignon, or from a change in his own opinions, his views on law reform, when applied to particulars, seem to have been more sweeping than the general sentiments which, as above, he expressed on the subject. The changes which he proposed were extensive and important. The editor of the general collection of the "Coutumes de Paris" has printed Auzanet's work with notes, and he remarks, that having been left in an imperfect state, and never finally corrected for the press, many parts of it are obscure and inaccurate. Auzanet collected "Arrests du Parlement de Paris sur les plus belles questions de Droit et de Coutumes, qui servent de preuves à la plus grande partie des Notes sur la Coutume de Paris, et aux Mémoires," which the above authority pronounces to be a somewhat inaccurate collection. Auzanet was a member of the Council for the Reformation of Justice appointed by Louis XIV. in 1665, and he has

left in his works an interesting account of the proceedings of that body. He held rank as Conseiller d'Etat. He died in 1673. In the accounts given of him by the French biographical works of reference, the dates are generally erroneous. (*Œuvres de M. Barthélemy Auzanet, ancien avocat au Parlement, 1708; Corps et Compilation de tous les Commentateurs anciens et modernes sur la Coutume de Paris.*) J. H. B.

AUZOLES, JACQUES D', Lord of La Peyre, was born in the castle of La Peyre in Auvergne, on the 14th of May, 1571. He was the son of Pierre, Lord of Auzaules, and of Marie Fabry, an Auvergnat lady. He finished his education at Paris, whither he was taken for the purpose at a comparatively early age; and became secretary to the Duke of Montpensier, whose confidence he enjoyed; but he was chiefly known as a writer, especially on chronology and on subjects connected with the Bible. He died at Paris, on the 19th of May, 1642. His principal works are as follows:—

1. A Latin Harmony of the four Gospels, entitled "Sancti Domini nostri Jesu Christi Evangelia secundum Evangelistas," fol. Paris, 1610. The work is arranged in five columns, four of them respectively appropriated to the four gospels; the fifth containing a text harmonized or compounded of the four, like the "compound text" in Doddridge's "Family Expositor."
2. "Les Saints Evangiles de N. S. Jesus Christ, selon les Saints Evangelistes," a French translation of his Harmony, above mentioned, 4to. Paris, 1610.
3. "La Généalogie de Melchisédech," 1622. In this work he advanced the opinion that Melchizedek was still living on the earth.
4. "La Véritable Généalogie de Job," 1623.
5. "La Sainte Géographie, ou la Description de la Terre Sainte, et la Véritable Démonstration du Paradis Terrestre," fol. 1629.
6. "Le Disciple des Tems," a reply to the criticisms of Denis Petau (Petavius) in his book "De Doctrina Temporum."
7. "L'Anti-Babau," 8vo. 1632: a reply to Bolduc, who, in his "Ecclesia ante legem," had gravely confuted the opinion of Auzaules respecting Melchizedek. Babau is the name of a bugbear employed by nurses in the south of France to frighten children.
8. "La Sainte Chronologie," 9. "Le Berger Chronologique," 1633 or 1634.
10. "Ariadne, ou Filet Secourable pour se débarrasser des Filets du P. Petau," 8vo. Paris, 1634. These two works were in reply to the "Rationarium Temporum" of Petau.
11. "Eclaircissements Chronologiques."
12. "Apologie contre le Père Salian, Jésuite, du tems auquel a vécu Melchisédech," 8vo. 1635. In this work he replied to the attacks of Salian in his "Annales."
13. "L'Epiphanie."
14. "Le Mercure Charitable du Sieur de Lapeyre," Paris, fol. 1638: a reply to the "Pierre de touche Chronologique" of Petau. He left also a large work in manuscript, called the

"Panthéon." These works show Auzoles to have been an industrious writer, but of little vanity. He allowed his friends to call him "the Prince of Chronologers." He regarded the forgeries of Annio da Viterbo [ANNIO DA VITERBO] as justifiable; and would have made the year to consist of three hundred and sixty-four days, so that it should always begin on Sunday. He is noticed in several dictionaries under the head of La Peyre. (*Biographie Universelle, Supplement*; Moréri, *Dictionnaire Historique*; Jöcher, *Allgem. Gelehrten-Lexicon*; Niceron, *Mémoires*, xxxvii. 123, seq.)

J. C. M.

AUZOUT, ADRIEN, was born at Rouen, when is not known; it is not certain when he died, but it was probably at Rome, and either in 1691 or 1693; the registers of the Academy say the latter, according to Montucla, but Rozier's list has 1691. Nothing is known of Auzout, independently of his inventions and writings, except that his health was bad to a degree which adds much to their merit, and that in 1666 his reputation was so well established that he was elected one of the first members of the Academy of Sciences.

Picard avowed to Lahire (Montucla, ii. 569), that much of his application of the telescope to the astronomical quadrant was due to Auzout: but Picard does not mention any assistance on this point in his writings. Auzout was an inventor of the moveable wire micrometer, which, it afterwards appeared, had been invented and used by Gascoigne. But as the prior invention was not published till after that of Auzout, and as it had been forgotten, so far as it had ever been known, even in England, Auzout must be considered as the inventor. With this instrument he first observed and measured the diurnal variation of the moon's diameter; and it is said that his observations of the comet of 1664, when presented to Louis XIV., suggested to that king the foundation of the Observatory of Paris: of this comet Auzout published an ephemeris (Weidler, p. 509), constructed upon the hypothesis of the comet moving in one plane, and giving predictions as to its course, which were verified by the result: Cassini was doing the same thing at Rome. He was also one of the first who seriously attended to the comparison of weights and measures, ancient and modern. In all these matters Picard was also engaged, and he and Auzout were in constant correspondence and co-operation: if Auzout helped Picard in the application of the telescope above noted, Picard was useful to Auzout in completing his micrometer. Auzout was a skilful maker of telescopes and other instruments. Auzout's writings are—1. "Epistola de duabus novis in Saturno et Jove factis observationibus," Paris, 1664, 4to. on which remarks were written by Campani;

2. "Lettre à M. l'Abbé Charles, sur le Ragguaglio di due nuove osservazioni, &c. de Joseph Campani, avec de remarques nouvelles sur Saturne et Jupiter, sur les lunes de Jupiter," &c. Paris, 1665, 4to.; 3. "Traité du micromètre, ou manière exacte pour prendre le diamètre des planètes et la distance entre les petites étoiles," Paris, 1667, 4to. This last work was re-printed in the collection published by the Academy of Sciences. "Divers Ouvrages de Mathématique et de Physique," Paris, 1693, folio, which also contains Auzout's comparisons of the weights and measures, under the title 4. "Mesures prises sur les originaux, et comparées avec le pied du Chastelet de Paris." (Lalande, *Bibliogr. Astron.*; Delambre, *Hist. de l'Astron. Mod.*; Weidler, *Hist. Astron.*; Condorcet, *Eloge*; Biot, *Life in Biogr. Univ.*) A. De M.

AVALOS, D', written also D'Avalo and Davalo by the Italians, is the name of a noble family, originally from Spain, which migrated to Italy and settled in the kingdom of Naples about the middle of the fifteenth century. Ruy Lopez de Avalos, Count of Ribadeo, was Great Constable of Castile in the reign of Juan II., a weak king, who was governed by his favourite Don Alvaro de Luna. Enrique, Infante of Aragon, cousin of Juan, aspired to the hand of Catalina, Juan's sister. His suit being rejected, he resorted to violence. Being assisted by his friend Ruy Lopez de Avalos, he forced his way with a strong armed party into the king's residence at Tordesillas, in July, 1420, and removed the king and his sister to the alcazar of Avila. A civil war ensued, in the course of which Enrique was imprisoned, and his partisans were obliged to take refuge in the territories of Aragon. Ruy Lopez, one of the refugees, retired to Valencia; his property in Castile was confiscated, and the office of Great Constable, being taken from him, was given to the favourite Alvaro de Luna. Two sons of Ruy Lopez, Inigo and Alonso, took service under Alfonso V. of Aragon, and followed him in his expeditions to Sicily and Naples. Inigo de Avalos was page to King Alfonso, was taken prisoner with him by the Genoese at the battle of Ponza, A.D. 1435, and was sent with him to Milan, where the Duke Filippo Maria Visconti, behaving with unexpected generosity, released his royal captive, and even assisted him in effecting the conquest of Naples. Inigo de Avalos, being young and of a pleasing address, remained at Milan by desire of the duke, who kept him at his court. After a time Inigo rejoined King Alfonso, who was now firmly seated on the throne of Naples. Both Inigo and his brother rose high in the king's favour, through their personal services, as well as through the remembrance of their father's unfortunate attachment to Alfonso's brother Enrique. According to the feudal system, the king had the disposal of the hand of the

heirress of a fief: Alfonso bestowed the hand of Antonia d'Aquino, a wealthy heirress of an ancient family, upon Íñigo de Avalos, who in virtue of this marriage assumed the title of Count of Aquino. His brother married a lady of the Orsini family, but died without issue, and left his property to Íñigo. Íñigo was employed for a time at sea in command of a squadron against the Venetians. After the death of Alfonso, he was treated with equal favour by Ferdinand I. of Naples, whom he served faithfully in his wars against the faction of the Anjous, and afterwards against the Turks, who had taken Otranto. Soon after this last campaign, A.D. 1481, Íñigo died, leaving several sons, two of whom, Alfonso and Íñigo, are mentioned in history.

ALFONSO D'AVALOS, Marquis of Pescara, eldest son of Íñigo, followed the profession of arms in the service of his king, Ferdinand II. of Naples, whose personal friend he was. When the French under Charles VIII. invaded Naples in 1495, Ferdinand intrusted him with the command of the Castel Nuovo. He defended it stoutly for a time, and greatly annoyed the French by his cannon, but being obliged at last by the mutinous garrison to give up that fortress, he followed his fugitive prince to Ischia and thence to Sicily. He was one of the first to return after a few months, when, Charles VIII. being obliged to hurry back to France, King Ferdinand was again restored to Naples amidst the acclamations of the people. It was now Alfonso's turn to besiege the castle, in which the remaining French soldiers had shut themselves up, and he repulsed a strong sortie which they made with a view to get possession of the mole and the harbour. Having strictly blockaded the castle, he restored confidence among the people, who in their joy saluted him as the "liberator of his country." He next endeavoured to procure secret intelligence within the castle by means of a Moorish slave who was in it, and to whom he promised a bribe. But either the Moor played false or the plot was discovered, for when Alfonso repaired at night to the appointed place at the foot of the castle-wall, he was shot at with a barbed arrow, which fixed itself in his throat, and caused his death towards the end of 1495.

ÍÑIGO D'AVALOS, the younger brother of Alfonso, was made Marquis del Vasto; he served faithfully King Frederic, successor of Ferdinand II., and when Ferdinand was obliged to leave Naples in 1501, in consequence of the unprincipled treaty of partition between his cousin Ferdinand of Spain and Louis XII. of France, he intrusted the Marquis del Vasto with his family and household, which he left in the island of Ischia. When, soon after, the French and the Spaniards came to an open rupture about the partition of the kingdom, the Marquis del Vasto joined the Spaniards, as the cause of King Frederick had

become hopeless. He served under the great captain, Gonzalo of Cordova, in his campaign against the French, but died of fever just before the decisive battle of the Garigliano, in December, 1503. His eldest son Alfonso figured afterwards as Marquis del Vasto in the reign of Charles V. Íñigo left also a daughter Costanza, who became Duchess of Amalfi.

ALFONSO II. D'AVALOS, MARQUIS DEL VASTO, son of the younger Íñigo and of Laura Sanseverina, was an infant when his father died in 1503. He was brought up to the military profession, and at an early age entered the service of his king, Charles V. He made his first campaign against the French in Lombardy in 1521—22, under his cousin the Marquis of Pescara, and was wounded at the battle of La Bicocca. He afterwards accompanied Pescara into Provence in 1524. In the retreat from that unsuccessful expedition, Pescara gave up the command of the infantry to Del Vasto, whilst he went to Pavia to concert measures with the Viceroy Lannoi and the Connétable de Bourbon for opposing Francis I., who had again invaded Italy. At the decisive battle of Pavia, in February, 1525, the Marquis del Vasto was sent by Pescara with a chosen body of Spanish infantry to force his way into the park or wood which covered one flank of the French position. He succeeded, and having completely routed a large division of Swiss infantry in the French service, he greatly contributed to the victory of that day. At the end of the same year the Marquis of Pescara died at Milan without issue, having bequeathed, with the consent of Charles V., his Neapolitan fiefs to his cousin Del Vasto, who thus became one of the principal barons of the kingdom of Naples. Meantime Del Vasto, together with Antonio de Leyva, a brave and able, though unprincipled Spanish soldier of fortune, remained in command of the Spanish or imperial army in Lombardy, which army, composed of men of various nations, Spanish, German, and Italian, they had the greatest difficulty in keeping together under anything like discipline. The soldiers, as their pay was much in arrear, lived upon the unfortunate Milanese, committing all sorts of extortion, which drove the people to frequent revolts. The Spaniards were besieging the castle of Milan, in which the Duke Francis Sforza, who had been declared a rebel, had shut himself up, and the surrounding country was scourged by the troops of the Pope and the Venetians, who were leagued with Francis I. of France against Charles V. This state of things lasted all the year 1526, during which the castle of Milan capitulated. In the following spring, when the Connétable de Bourbon undertook his disorderly march towards Rome with what was still called the imperial army, but which bore no allegiance to either emperor or king,

the Marquis del Vasto and other Neapolitan barons left those plundering bands on the road, and accompanied the Viceroy Lannoi to Naples, which was again threatened by the French. At the beginning of 1528 a powerful French army, under Lautrec, invaded the kingdom and laid siege to Naples, whilst a Genoese squadron in the French service blockaded it by sea. The Spanish viceroy Moncada, with the Marquis del Vasto and other generals, and a body of land forces, embarked in the Spanish ships which were in the harbour, in order to raise the blockade and obtain provisions. They fought against the Genoese, but were defeated; the viceroy was killed, and Del Vasto, his brother-in-law Ascanio Colonna, and many more, were taken prisoners, and were sent to the admiral Andrea Doria at Genoa, to wait for their ransom. Del Vasto, whilst a prisoner of Doria, who treated him with great courtesy, discovered that serious misunderstandings, both personal and national, existed between the Genoese admiral and the French court. Doria's term of engagement with King Francis was drawing to an end. Del Vasto skillfully availed himself of the opportunity to induce Doria to enter the service of his master Charles V., with offers of many advantages to himself, and, what was of greater importance to Doria, with a promise of independence for his own country, Genoa, where the French were acting as overbearing masters. Doria having listened to the proposals, the negotiation was carried on through the agency of Del Vasto, between Doria and Charles V.; and the result was that Doria quitted the French service for that of the emperor, and his fleet, instead of blockading Naples, was employed in carrying provisions to the town. The further consequences of Del Vasto's successful negotiations were most important to the fortune of Charles V. The French besieging army, being attacked by a contagious disease, of which Lautrec died, was obliged to capitulate, the permanent dominion of Naples was secured to Charles, together with his paramount influence over the rest of Italy, while his superiority by sea was established by means of Doria and the Genoese fleet.

On his return to Naples, Del Vasto was employed in the following year, 1529, in reducing several towns of Apulia, and he received for his share of the confiscated property of the barons who had taken the part of the French, the fiefs of Angri, Gragnano, Airola, Montesarchio, and Procida. By the peace of Barcelona, concluded in the same year between Pope Clement VII. and Charles V., the Emperor placed the Prince of Orange, Viceroy of Naples, and his troops, at the Pope's disposal, for the purpose of obliging the Florentines to submit again to the Medici. The Prince of Orange took with him the Marquis del Vasto, who was present at the

campaign of 1530 in Tuscany, which ended in the surrender of Florence, and the suppression of the Florentine republic.

Del Vasto repaired to Vienna in 1532, together with Ferrante Gonzaga, Antonio de Leyva, and other officers of the army of Italy, and joined the imperial forces in the campaign of that year against Sultan Solymán in Hungary. The Turks having soon after retired to Belgrade, the Italian officers returned home.

In 1535 Del Vasto embarked at Naples with the expedition commanded by Charles V. in person against Tunis. On arriving at Porto Farina, Charles appointed Del Vasto commander-in-chief of the land forces, whilst Andrea Doria commanded the fleet. The Goletta was stormed, and soon after Tunis was taken; and Charles having reinstated the Moorish king, Muley Hassem, as vassal of the crown of Spain, and having left a Spanish garrison at La Goletta, the expedition returned to Naples, where the emperor remained several months, during which he assembled a parliament of the kingdom to obtain a grant, or gift as it was styled, of money. Upon this occasion the Marquis del Vasto and other noblemen, who were dissatisfied with the Viceroy Don Pedro de Toledo for the rigour of his administration, which respected no rank or person, endeavoured to persuade Charles to remove him, but they did not succeed. Del Vasto followed Charles V. in his journey from Naples to Upper Italy, when a large army was collected for the purpose of invading Provence. Del Vasto, Antonio de Leyva, Ferrante Gonzaga, the Duke of Alba, and other distinguished officers, held commands under the emperor in person. Del Vasto, who remembered the failure of the former expedition, under his cousin Pescara in 1524, tried to dissuade the emperor from the projected invasion; but Charles, who was tenacious of his purpose, and was moreover secretly encouraged by Antonio de Leyva, persisted. He entered Provence in July, 1536, with 50,000 men, attacked Marseille in vain, and after losing in a few months one-half of his army, mostly by disease, made a disastrous retreat to Italy with the remainder. Antonio de Leyva having died of illness during the campaign, the Marquis del Vasto succeeded him as captain-general of the Imperial forces in Italy, and shortly after he was also appointed Governor of the Duchy of Milan, in 1537. After some fighting in Piedmont between Del Vasto and the French, a truce for ten years was concluded between Francis I. and Charles V. at Nice, in June, 1538.

Del Vasto's administration of the Duchy of Milan lasted ten years, and all that can be safely said of it is, that it was less harsh and disorderly than that of his predecessor Antonio de Leyva, whose name remained long in detestation among the Milanese. But Del

Vasto was obliged, in order to support the troops, as Charles V. sent no remittances from Spain, to impose fresh taxes and to levy extraordinary contributions on a country of limited extent, and already exhausted by many years of a cruel war, attended by plunder, and atrocities of every kind, besides pestilence and famine. The soldiers, who had broken up from their cantonments in Piedmont in consequence of the truce, spread themselves about the country, living at discretion, and their comrades in garrison at Milan seemed disposed to join in the mutiny. An envoy was sent by the city to Charles V., who sent back an order to Del Vasto to levy on the citizens of Milan, a contribution of one hundred thousand crowns for the purpose of satisfying the most pressing demands of the soldiers, who were thus induced to depart on their way to Hungary to fight against the Turks. This incident, which was not a solitary one of the kind, shows how difficult the position of the Governor of Milan must have been. He had also the task of re-organizing the internal administration, civil, judicial, and economical, of the duchy as a dependency of the crown of Spain. He caused a new body of laws, or "constitutions" as they were styled, to be compiled, which, being approved by the senate, were sanctioned by Charles V. at his passage through Milan on his way to the Algiers expedition in 1541. A new census, or valuation of the landed property for the better apportionment of the land-tax, was ordered at the same time, but it was not completed till many years after.

King Francis I. who was never thoroughly reconciled with Charles V., was keeping secret negotiations with Sultan Solymán for the sake of stirring him up against the emperor. Antonio Rincon, a Spanish refugee, outlawed by Charles, had been taken by the French king into his service, and sent to Constantinople as his agent. Being a man of subtlety and intrigue, he ingratiated himself with the Porte by obtaining, through some emissaries at Venice, a copy of the secret instructions sent by the Venetian senate to its envoy at Constantinople, the knowledge of which enabled the Turkish ministers to insist upon the cession of the Morea as a condition of the peace with Venice in 1540. Soon after Rincon returned to France with splendid presents from Solymán. Francis I. despatched him again to Constantinople in 1541. Rincon was travelling in company with Cesare Fregoso, a Genoese refugee, likewise outlawed by his country, who was going as French agent to Venice. On arriving at Turin, in order to avoid the territories of Charles V., they embarked on the Po to proceed to Venice, but at the confluence of the Ticino, below Pavia, they were stopped by some armed boats and carried off, and were never seen alive afterwards. It was ru-

moured that they had been taken to the castle of Milan and there tortured in order to extort from them a confession of their secret instructions. King Francis made loud and indignant complaints, demanding his agents. The Marquis del Vasto stoutly denied being concerned in this dark transaction, and he maintained that the two agents had been waylaid and murdered either by private enemies or by highway robbers. He ordered a search to be made in the neighbourhood of the spot where they had disappeared, when the two mangled bodies of Rincon and Fregoso were found lying in a field near the banks of the Po. Langei, the French governor of Turin, having instituted a formal inquiry, the depositions of several boatmen and other attendants of the two agents were taken, which went to prove that the boat in which the agents were, had been seized by the armed boats of the governor of Milan. This event hastened the rupture of the truce, in July, 1542. A desultory war was carried on in Piedmont by Del Vasto against Annebaut, the French commander. The next year the united Turkish and French armament, under Khaïr-ed-din Barbarossa, having attacked Nice, Del Vasto hastened to its relief, and was in time to save the castle, the Turks having plundered the town before they retired. Del Vasto afterwards took Mondovi by a capitulation, which the Spanish soldiers violated, stripping the Swiss in the French service, who formed the main body of the garrison, and ill-using and killing many of them. In the following year, 1544, the French army in Piedmont, being reinforced, attacked Carignano, where there was a Spanish garrison. Del Vasto marched to its relief; a battle ensued near the village of Ceresole or Cerissoles, as the French write it, April 14, 1544. The Swiss, who formed a large part of the French army, enraged at the ill-usage of their countrymen in the preceding campaign, fought desperately, cheering one another by shouts of "Mondovi; remember Mondovi!" and they gave no quarter. The veteran Spanish infantry was cut to pieces. Del Vasto had 8000 men killed, some say more; he was himself wounded, and retired to Asti. In September of that year peace was concluded at Crespy, which lasted during the remainder of the life of Francis.

The Milanese took the opportunity of the peace to send deputies to Charles V. in Spain to remonstrate against the heavy taxes and other burdens under which they groaned. It was at the same time insinuated to the emperor, either by them or by persons at the Spanish court who were ill-disposed towards Del Vasto, that the marquis was not a faithful steward of the monies which he drew from the people. Being apprised of the charge, Del Vasto repaired to Spain, where he was received with coldness by Charles, who desired him to return to Italy and lay his accounts before the auditors who had been

already appointed for the purpose. This intimation was a death-blow to the haughty spirit of the marquis. He returned to Italy in ill health, and died of a slow fever in March, 1546, at his estate of Vigevano, in Lombardy, from whence his remains were removed to the cathedral of Milan. Ferrante Gonzaga was appointed his successor.

Del Vasto was a man of considerable literary attainments and a patron of learning. He had at his court, when governor of Milan, several learned men, such as Giulio Camillo, Luca Contile, Girolamo Muzio, Vendramino, Quinzio, and others, with whom he delighted to converse on various branches of knowledge. He employed some of them in diplomatic missions, and liberally supplied their wants. Contile, in his letters, gives some interesting particulars concerning the marquis, describing his noble demeanour and affable manners, and his pleasing conversation. "His court," he adds, "is exemplary for its decorum and propriety; no gambling, no swearing, no licentiousness." Del Vasto was himself no mean poet. Muzio relates that, while accompanying him on a journey to Mondovi, they were challenging one another on the road to make sonnets and other short poems, which they afterwards wrote down and corrected when they arrived at their station for the night. The poetical compositions of the Marquis del Vasto are found scattered in various collections. Some of his sonnets are among the "Rime di diversi," published by Giolito at Venice; others in the "Rime scelte" by Dolce, and some others in the "Rime di diversi" by Arrivabene. Crescimbeni speaks very highly of the poetical merit of these compositions. Four letters of Del Vasto are inserted in the "Nuova Scelta di Lettere di diversi," by Pino, Venice, 1582. Mazzuchelli had in his collection two medals struck in honour of the Marquis del Vasto, one of which bears on the reverse the motto "Africa capta." Mazzuchelli quotes also the following epitaph by Nicola d'Arco:—"Alphon. Davalus Mar. Vasti moriens immortalitatis suae testes Cæsarem et hostes Cæsaris reliquit." Del Vasto was one of the most powerful men in Italy in the service of Charles V. His fame as a commander, though not so brilliant as that of his cousin Pescara, stood high, and he was very useful to his master, both as a general and a statesman. His personal character, like that of most public men of that age, is not without stain. He left by his wife Maria d'Aragona, five sons, the eldest of whom, Francesco Ferrante, was governor of Milan under Philip II., and afterwards Viceroy of Sicily in 1568—71. The house of Del Vasto has maintained a high station at Naples till our own times. The Marquises del Vasto, like some other Neapolitan and Sicilian nobles, had the rank of *grandees of Spain*. The Palace del Vasto is one of the

largest in Naples. In the dialect of the country Vasto is pronounced Guasto, and French historians, misled by this defective pronunciation, write it Del Guast, and some even Dugast, as they write Pescara "Pescaire," occasioning thereby some perplexity to general readers.

Giovanni Tosi wrote a Life of Alfonso del Vasto, which has not been published. Gioivo, who knew him personally, wrote a notice of him in his "Elogia Virorum bello illustrium."

COSTANZA D'AVALOS, daughter of the younger Inigo, and sister of Alfonso, Marquis del Vasto, was born about the beginning of the sixteenth century. She married Alfonso Piccolomini, Duke of Amalfi, and was left a widow at an early age, and without children. She spent the remainder of her life in study and retirement. She has been highly praised by contemporary writers for her virtue, her beauty, and her poetical talent, and she has been placed in the same class with her relative Vittoria Colonna, Veronica Gambara, and other illustrious and learned Italian women of that age. Some of her poetical compositions were published, together with those of Vittoria Colonna, by Rinaldo Corso, Venice, 1558, and some others are found in the "Rime di nobilissime Donne raccolte dal Domenichi," Lucca, 1559; and also in the "Raccolta di rime per la morte d'Irene di Spilimbergo." The time of her death is not stated. Mazzuchelli says that she was living about the middle of the sixteenth century.

FERDINANDO D'AVALOS, known in history as the MARQUIS OF PESCARA, only son of the elder Alfonso d'Avalos and of Ippolita di Cardona, was born at Naples about 1490. He lost his father while he was an infant. At four years of age he was betrothed to Vittoria, the infant daughter of Fabrizio Colonna, a celebrated commander of that age. Young Pescara showed an early predilection for arms; he was also very fond of books of chivalry, especially in Spanish, a language which he used in preference to Italian. At the age of eighteen he married Vittoria Colonna, whom he seems to have sincerely loved. Before he entered the army he spent much of his time on his feudal estates, which lay scattered in various parts of the kingdom; and he is said to have performed the duties of a diligent and equitable administrator. Pope Julius II., the Venetians, and Ferdinand of Spain having formed an alliance in 1511 to drive the French out of Lombardy, Cardona, Viceroy of Naples, was placed at the head of the allied forces. Among the Neapolitan barons who went with the army was young Pescara, who made this his first campaign in company with his father-in-law, the veteran Fabrizio Colonna. The beginning of the campaign was unfortunate, for in April, 1512, the allied

army was defeated by the French at the battle of Ravenna, and Fabrizio Colonna, Pescara, and many other officers, were taken prisoners. Pescara, who was severely wounded, was sent to Milan, where he found a friend in Trivulzio, who was governor for the French, but whose wife, Beatrice d'Avolos, was the aunt of Pescara. Trivulzio allowed his young relative to remain at large in his own house. Pescara employed some of his leisure hours in writing a "Dialogue of Love," addressed to his wife at Naples. Giovio mentions this little work with praise, and speaks of it as being published in his time; but Tiraboschi could not find it anywhere.

The French army in Lombardy being much weakened by its dearly bought victory, the allies, who had been reinforced by a body of Swiss, resumed the offensive, and drove the French out of Milan; and Pescara, now free, rejoined Cardona's army, of which he commanded the light cavalry. In 1513 he was sent with a strong division of Spanish troops to Genoa, from whence he drove away the Adorni, or French party, and caused one of the Fregosi to be appointed Doge. Returning from Genoa, he joined Cardona against the Venetians, who had again become the allies of France. In October, 1513, Pescara led the attack against the Venetian army under Alviano, at l'Olmo, near Vicenza, and defeated it with little resistance. After the battle, Pescara, who was already an admirer of the valour and discipline of the Spanish troops, and especially of the Spanish infantry, expressed himself in indignant terms at the cowardly behaviour of the Venetian troops, and even said, according to Giovio, that he almost regretted that his ancestors had fixed themselves in Italy, a country which produced such weak soldiers. From that time, says Giovio, the Italians began to dislike Pescara, whilst he, on his part, showed a marked predilection for his Spanish soldiers, and for Spanish usages and dress. The campaign of the following year, 1514, was one of skilful movements and manœuvres between Alviano and Pescara, near the banks of the lower Adige, in a country intersected by numerous rivers and canals. Each of the two watchful commanders tried to surprise his antagonist, but neither succeeded. In 1515 Francis I. having invaded Lombardy with a powerful army, took possession of Milan. Pope Leo X. made peace with him, and Cardona and Pescara returned to Naples. Peace was made between France and Spain in the following year. Ferdinand died in 1516, and his grandson Charles became King of Spain and of Naples. Pescara was chosen by the city and the nobility of Naples as their envoy to the new king. He repaired to Flanders, where he was well received by Charles, who confirmed all the dispositions of his grandfather

concerning the feudal property in the kingdom of Naples, which had been taken from the barons of the French party and given to the friends of Spain. On his return to Naples, Pescara received the appointment of General of the infantry in Italy.

The war which broke out in 1521 between Charles V. and Francis I. afforded full employment to Pescara's activity. Spanish and Neapolitan troops marched from the kingdom of Naples to attack the French in Lombardy, and they were joined on their way by some Papal troops of Leo X., and by a body of auxiliaries from Germany. Pescara had the command of the infantry, and Prospero Colonna that of the cavalry. They attacked Parma, and forced their way into the town, of which they occupied one half; but the French made a stout resistance in the remaining part. The allies heard, at the same time, that Lautrec, the French commander-in-chief, and Alfonso d'Este, Duke of Ferrara, were both marching against them. The position of the imperial army within the town was critical: a council of war was held, but the old officers shrank from the idea of evacuating a place which they had half taken. They dreaded the responsibility of such a measure. Pescara, one of the junior officers present, disregarding vulgar prejudice, advised an immediate retreat as the only means of saving the army. This advice, coming from one well known for his bravery, overcame the qualms of the rest: a retreat was ordered, and the army was placed in safety. Soon after, a serious affray having broken out between the Italian and the Spanish soldiers, in which many were killed on both sides, Pescara rushed among the combatants, and succeeded in restoring order. Meantime a body of Swiss, who had enlisted in the service of the pope, came down the Alps, and Pescara and Colonna, on their side, having forced the passage of the Adda, Lautrec was obliged to retire to Milan, followed by the imperialists, who, headed by Pescara, made their way into the town, whilst the French hurried out of it at the other extremity. Pescara marched next to Como, which he battered with his cannon. He had opened a breach in the wall, when the French garrison capitulated upon honourable conditions for themselves and the inhabitants. But the Spanish soldiers, eager for prey, rushed tumultuously into the town through the breach, and began to plunder and commit other excesses. Pescara exerted himself to protect the French officers and soldiers, according to the terms of the capitulation, but did not, or could not, prevent the pillage of the town. The historian Giovio, who was present with the army, being in the retinue of Cardinal Giulio de' Medici, the pope's legate, says that he entreated Pescara to save his (Giovio's) native town, but that Pescara, whilst acknowledging the infamy of his soldiers' conduct,

which he feared would reflect disgrace upon himself, said that he had no control over his scattered men in their present state of excitement. "And I have heard him," says Giovio, "repeatedly observe, that it was a most difficult thing for a soldier to follow both Mars and Christ, as the usages and practice of war were totally opposed to the dictates of justice and religion."

The French under Lautrec still kept the field, trying to relieve the garrison which they had left in the castle of Milan. Pescara and Colonna went to offer them battle at a place called "La Bicocca," half-way between Milan and Monza. The Swiss in the French service, about 8000 in number (some say more), advanced to attack the position of the imperial army. Pescara had placed his arquebusers behind a ditch, in four ranks, with directions for the front rank to fire at a given signal and then kneel down and load, whilst the rear ranks fired each in succession, so as to keep up a continual discharge. This manœuvre is mentioned by Giovio as being first practised by Pescara in the Italian wars. The Swiss after a discharge of artillery came running up at a quick step, but they were received with showers of balls, which destroyed whole companies at a time. Three thousand Swiss fell in the attack, and the rest, staggered at seeing the heaps of bodies lying before them, retreated. The French cavalry, which had attempted a diversion by assailing the imperial camp in the rear, was repulsed by Colonna's horsemen, and the defeat of the French was complete. The battle of La Bicocca, on the 29th of April, 1522, decided the evacuation of Lombardy. Lautrec retired across the Alps into France. Pescara and Colonna then marched against Genoa, which still held out for the French. Pescara dragged his artillery up the rugged hills which command the town, effected a breach in the western wall, and stormed the place. The town was plundered, but Pescara exerted himself to save the honour of the women, and killed with his own hand two soldiers for committing rape. The churches and many of the warehouses were saved, and the citizens were allowed to ransom their property by paying a sum of money to the soldiers. In order to get the troops out of the town, Pescara and Colonna circulated a report that the French were again moving forward across the Alps into Italy, and on the fourth day after the storming the town was cleared, and the army marched with its booty to Carignano in Piedmont, where Pescara endeavoured to restore discipline, which had become much relaxed in consequence of the plunder. A number of loose women and camp followers, and an immense quantity of horses and other cattle, encumbered the camp. Pescara fixed the number of horses to be retained by each company, dismissed all useless and idle persons, and ordered the troops

to remove into fresh cantonments. A few turbulent Spanish soldiers having tried to excite a mutiny, Pescara struck down some of them himself, and had others seized and executed on the spot, on seeing which, the rest slunk away to their companies, and the army marched quietly into the new cantonments assigned to them. The soldiers feared Pescara and yet they liked him, because he acted justly and impartially to all, and even in his anger never lost his self-command.

Soon after a messenger arrived from Spain bringing to Colonna the commission of captain-general or commander-in-chief of the imperial forces in Italy. Pescara, who, as general of the infantry, had been upon an equal footing with Colonna, and had moreover had the principal share in the success of the campaign, considered himself ill-used, and determined to go to Spain to lay his grievance before the emperor. He found the court at Valladolid, was received most graciously, and was made to sit down by the side of the emperor, who, anticipating the subject of his errand, exhorted him patiently to allow the aged veteran Colonna, who was related by family alliance to Pescara himself, to enjoy in his old age the first rank in the army of Italy, although everybody knew that Pescara had been the main agent in the late victories. Pescara then begged of the emperor to be allowed to resign for the present the command of the infantry, volunteering at the same time his services in any capacity whenever they might be required. This was consented to by Charles, who promoted the young Marquis del Vasto, Pescara's cousin, to a higher rank in the army. After remaining some time at court, where he was treated with marked distinction, Pescara set off to return to Naples, and Charles gave him ten thousand golden ducats for the expenses of his journey to Spain, which however was only one-half of the sum which it cost Pescara.

In September, 1523, the French under Bonivet made another irruption into Italy, and laid siege to Milan, where Colonna shut himself up with the few troops he had. In this emergency the Viceroy Lannoi, who had succeeded Cardona at Naples, was sent to Lombardy with all his disposable forces, and he asked the Marquis of Pescara to accompany him. The winter was spent in desultory warfare, in which Pescara took the principal part; and early in the spring of 1524, Bonivet made a hurried and disastrous retreat by Ivrea. In this retreat, Bayard, who commanded the French rear-guard, received a mortal wound. He expressed a wish to surrender to Pescara, who hastened to the spot, and appointed a guard for the protection and assistance of the dying knight. In the same year, and at the instigation of the Duke of Bourbon, who had deserted the service of

Francis I. for that of his rival, Charles V. resolved to invade Provence. Colonna having died in the previous winter, at Milan, Pescara had succeeded him in the command, subordinate, however, to the Duke of Bourbon. Pescara, from the first, was not sanguine about the success of the expedition, but Bourbon, like most political emigrants, mistaking his wishes for realities, expected a general rising in the South of France in his favour. The army having entered France, laid siege to Marseille, which defended itself stoutly, whilst King Francis advanced to Avignon, with a strong army, to relieve the town. Pescara, in a council of war, advised a retreat, to which Bourbon himself assented with reluctance, and the army withdrew in very good order; the artillery being taken to pieces and carried on carts and mules through the rugged passes of the Riviera. The soldiers had to replace their worn out shoes by sandals of raw hides. The retreating army, consisting of about 15,000 men, and encumbered with several thousand carts, was twenty-three days on its march, during which it sustained little or no loss. This retreat was afterwards remembered with pleasure by Pescara, as his most arduous undertaking. He had all along entertained a suspicion that King Francis would seize the opportunity to invade Lombardy, which was left destitute of troops, and he hurried his army back accordingly. His suspicions were well founded, for he arrived at Pavia about the same time as the French crossed the Ticino, higher up near Vigevano. Lannoi, the Viceroy of Naples, who had remained in Lombardy, evacuated Milan, which King Francis entered without opposition, and Pescara, Lannoi, and Bourbon, withdrew to Lodi, to collect their scattered forces, having left at Pavia, Antonio de Leyva, a Spanish officer of determined bravery, with a strong garrison of German troops. Francis I., having taken possession of Milan, went to lay siege to Pavia, at the end of October. Meeting, however, with a most spirited resistance, in which the citizens joined, he changed the siege into a blockade, and encamped his whole army before the town, where he spent the winter. Meantime the imperial commanders at Lodi, having received reinforcements from Germany, resumed the offensive. King Francis, to effect a diversion, detached John Stuart, Duke of Albany, with about ten thousand men, to march against Naples. The senate of Naples in alarm wrote to the Viceroy Lannoi, entreating him to return with his troops to defend the kingdom. Lannoi would have done so, but Pescara strongly remonstrated in council against the impolicy of dividing the army, thereby running the risk of losing both Naples and Lombardy, whilst, if they kept together, they could in one battle defeat Francis before Pavia, and then the Duke of Albany, who had not sufficient strength to conquer the kingdom of

Naples, would be glad to effect his escape. Bourbon assented to Pescara's opinion, and it was resolved to march to the relief of Pavia. One great difficulty was the want of money, as the soldiers refused to leave their winter quarters unless they were paid their arrears. Pescara undertook to pacify them; he repaired first to the cantonments of his favourite Spanish infantry, and pretending not to believe the reports he had heard, as unworthy of honourable Spanish soldiers, who had not come to this war as mercenaries for mere pay, but to obtain victory followed by the liberal rewards of their sovereign, he appealed to the deeds of their countrymen in various parts of the world, which had raised the power of Spain so high that it was envied by all other nations; and he pointed out to them, at the same time, the prey they had within their reach, a great and wealthy king, surrounded by a brilliant retinue of nobles and knights. The Spaniards were easily won over by Pescara's address, and they cried out to be led against the enemy. He then took the Spanish officers with him to the camp of the Germans, to whom he represented that the brave Spaniards were willing to fight, without waiting for their pay, in order to relieve the German garrison, shut up within Pavia; and he hoped that the German soldiers would act no less generously to save their own countrymen. He succeeded with the Germans as well as the Italians; but he found more difficulty with the Spanish heavy horsemen, who were sullen, because Pescara, by his new tactics, had carried on operations chiefly by means of the infantry and light cavalry, and had left the heavy cavalry mostly unemployed in the war. Pescara, finding that he made little impression on their minds, borrowed of his own officers, on his personal responsibility, a sum of money, which he distributed among the cavalry. The army, being now ready, broke up from its cantonments in the beginning of February. They mustered about 22,000 foot and 2000 horse, commanded by Pescara, Bourbon, and Lannoi. After passing nearly three weeks in reconnoitring and skirmishing, they resolved to attack the French camp on the 24th February, Charles V.'s birthday.

Full particulars of the battle of Pavia are given by Giovio, Guicciardini, and other historians. The whole plan of attack and the orders given on the field of battle were Pescara's. He had for many days previously kept the French outposts in continual alarm by feigned attacks, especially by night, until through weariness they had fallen into a state of fancied security. The night previous to the battle he sent a body of men to make a breach, by means of battering-rams, in a remote part of the wall of the park, which covered one flank of the French position, and at break of day he introduced his cousin the Marquis del Vasto with 5000 men into the

park, with orders to open a communication with the garrison of Pavia. King Francis came out of his camp with all his cavalry, which he extended in long lines, and in this position he was attacked by Pescara, Bourbon, and Lannoi. Pescara ordered out a body of musketeers from Biscay, whom he had exercised to form in extended line like our modern riflemen, and to take advantage of any protection which the ground afforded. These men fired with sure aim at the French men-at-arms, who were unused to this kind of warfare, and in less than an hour the splendid French gendarmerie was almost annihilated. The Swiss infantry, left unsupported by cavalry and panic-struck, were routed by the Spaniards of Del Vasto and driven into the river Ticino. The famous "bande nere" or veteran companies of Giovanni de' Medici, deprived of their accustomed leader, who had been wounded a few days before, were attacked by the German landsknechte under Bourbon, and they fought most desperately; Richard, Duke of Suffolk, who commanded them, was killed. It was in this part of the fight that Pescara was severely wounded in two places. Soon after, King Francis, being left alone, surrendered to the Viceroy Lannoi, and the victory of the imperialists was complete. Pescara, though nominally not the first in command, was universally considered to have won the day. The Spanish and German infantry gained the battle, and Pescara's conviction of the superior importance of the infantry in modern warfare was verified. The battle of Pavia was decisive in its results; it fixed the destiny of Lombardy, and established the supremacy of the House of Austria in Italy.

Pescara, as soon as he was able to go out, went to pay his respects to the captive king, and it was observed that he appeared before him in a plain dark dress, and not in velvet and gold as some of his brother generals. Francis seemed pleased at this feeling mark of attention for his present condition, and took pleasure in conversing familiarly with the marquis.

The Viceroy Lannoi, who had contributed little to the victory in the field, wished to have the best share of the honour. He persuaded his prisoner Francis to go to Spain with him to have an interview with Charles V. The removal of the French king was effected in secret. Pescara and Bourbon were highly offended at Lannoi's presumption, and Bourbon went to Spain to remonstrate with Charles. Pescara remained in Lombardy at the head of the army, but he wrote strong letters to Spain on the subject. Months passed and Pescara had no token of the emperor's approbation, whilst Lannoi was received at court in the most flattering manner. Meantime no remittances came from Spain to pay the troops, and Pescara, who had pledged his

word to the officers and soldiers before the battle, was exposed to reproaches and taunts. An order came from Charles not to release Henri d'Albret, King of Navarre, who had been made prisoner in the battle of Pavia, and to whom Pescara had promised his liberty on paying a ransom. Pescara's mind became dissatisfied at all these things, and he took no pains to conceal it. From open dissatisfaction to treason there is, however, a great step, but this step some Italian politicians fancied that they could induce Pescara to take. It had been agreed in 1521, between the pope and the emperor, that Francesco Sforza should hold the duchy of Milan as a great fief of the empire. Sforza, however, though he was acknowledged as duke, had no power as a sovereign, for the imperial commanders in Italy were the real masters. Sforza felt uneasy and discontented, and his chancellor Morone upon this raised an intrigue, which proved nearly fatal to himself and his master. The pope, Clement VII., the Duke of Ferrara, the Venetians, and the Florentines were all jealous of the power of Charles V. Morone proposed to form a league of all the Italian states in order to expel the imperial troops from Italy, reckoning as usual on the support of France. A leader being required, Morone fixed his eyes on Pescara, who was an Italian by birth, though more a Spaniard than an Italian by feeling and ancestral recollections, a circumstance of which either Morone was ignorant, or to which he did not attach sufficient importance. Morone disclosed the whole scheme to Pescara, stimulating his ambition by the prospect of the crown of Naples, which, he said, the allies would guarantee to him, as he made no doubt that the Neapolitans would prefer one of their own noblemen, a commander of tried reputation, to a Spanish or Flemish viceroy sent by a distant prince whom they had never seen. This part of the scheme was rather visionary, and must have appeared as such to a man of Pescara's sagacity, and this is the strongest argument against those who think that Pescara was at first an abettor of the conspiracy. Pescara is said to have started objections concerning his honour and allegiance, which Morone thought of dispelling by appealing to Rome, where the Cardinal Accolto and other canonists undertook to remove the scruples of the marquis by stating in writing the ancient rights of the see of Rome over the kingdom of Naples, according to which the pope had a prior claim to the allegiance of the marquis. This is stated by Varchi and Giovio, and it was made the subject of a formal charge against Clement, in a letter which Charles V. wrote, in 1526, in reply to a brief of that pope, and which has been published by Goldast in his "Constitutions of the Empire," and by Lünig in his "Diplomatic Code of Italy."

An active correspondence was carried on

for some time between Morone and Rome, and a league was formed against Charles V., which was styled "holy," because the Pope was at the head of it. Henry VIII. of England, who was then in a fit of ill humour against Charles, joined the league. A correspondence was carried on with the Duchess of Angoulême, Francis's mother and Regent of France, and with Francis himself, then a prisoner in Spain. The historian Sepulveda says that the allies advised Francis by all means to endeavour to obtain his freedom, "to stickle at no promise or oath, nor refuse any hostages for the purpose, as it would be easy afterwards to obtain his release from all engagements from the supreme pontiff, who was himself at the head of the conspiracy." Pescara, it appears, informed Charles of what was going on, at what period he made the disclosure is however a matter of controversy, and he received instructions to let the intrigue proceed, until he should have all the threads of it in his hands. At last, in October, 1525, Pescara, who was ill at Novara, sent for Morone for the purpose of conferring with him. Morone came; he stated the plans of the league, and the prospect there was of success. Pescara had concealed Antonio de Leyva behind the tapestry of the apartment in which the conversation was held. When Morone took his leave of Pescara, he met in the hall Antonio de Leyva, who arrested him as a prisoner of the emperor. Other persons were arrested at the same time, and they were put to the torture. The whole plot was then discovered, and Morone was condemned to be beheaded, but was respited. Duke Sforza was also found guilty of treason against the emperor, and as such was declared to have forfeited his duchy. Pescara desired the duke to give up to him the castle of Milan, which Sforza, protesting his innocence, refused to do until he should receive an answer from Charles, to whom he had appealed. Pescara then blockaded the castle, in which Sforza had shut himself up. In the midst of all this, Pescara, who had never recovered from the consequence of the wounds received at Pavia, felt himself gradually sinking under a slow wasting fever, and knowing that he was near the point of death, he wrote to Charles V. earnestly begging of him to liberate Morone, as he had given him his word for his safety when he sent for him at Novara. Morone was afterwards released by the Duke of Bourbon, on paying a ransom. Pescara then recommended his wife, Vittoria Colonna, to the care of his cousin Del Vasto, to whom, with the emperor's permission, he bequeathed his feudal titles and estates, as he had no issue. His estates were much encumbered, as he was naturally of a generous disposition, and had been in the habit of drawing upon his own resources in the course of his campaigns. He also recommended to Del Vasto

his trusty Spanish soldiers, giving him some advice for the maintenance of subordination and discipline, especially in case of another Italian war, which he saw fast approaching. He then distributed among his attendants his horses, arms, wardrobe, money and other property, and bequeathed a legacy to build a church at Naples in honour of St. Thomas. He died at the end of November, nine months after the victory of Pavia, at thirty-six years of age. His funeral was attended by the troops of the garrison of Milan, who showed much grief for the loss of their favourite commander. His body was transferred to Naples, and was deposited in the church of St. Domenico, where the urn which contains his remains is still to be seen in the same chapel with the tombs of the Aragonese dynasty, with his effigy, his banner, and his sword. His wife Vittoria, on hearing of the illness of her husband, set out from Naples to join him, but on arriving at Viterbo she was apprised of his death. She was for a long time inconsolable; she wrote several affecting sonnets in memory of him, whom, whether present or absent, she seems always to have loved and admired. When she first heard rumours of the proposals made to her husband by Morone and the Pope, she wrote him in anxious terms entreating him not to listen to deceitful offers, nor swerve from the straight path of loyalty, adding that for herself she had not the least ambition to be a queen, considering herself to be much more honoured in being the wife of a commander who had conquered and captured kings. After a time she retired to a monastery, in which she died in 1547. (Paolo Giovio, *La Vita di Don Ferrando D'avallo, Marchese di Pescara, tradotta per M. Lodovico Domenichi*; Sansovino, *Della Origine e dei Fatti delle Famiglie illustri d'Italia*; Verri, *Storia di Milano*; Giannone, *Storia civile del Regno di Napoli*; Guicciardini and Botta, *Storia d'Italia*; Sepulveda, *De Rebus Gestis Caroli V. Imp. et Regis*; *Cronache Milanese scritte da Gio. Pietro Cagnola, Gio. Andrea Prato, e Gio. Marco Burigozzo, ora per la prima volta pubblicate*, Florence, 1842; Brantôme, *Vies des Hommes illustres et grands Capitaines*.) A. V.

AVANCINUS, NICOLA'US, was born in the Tyrol, in the year 1612. In 1627 he took the vows of the Society of Jesuits at Grätz, and having entered the Jesuits' College in that city, he soon distinguished himself by his acquirements, and became successively professor of rhetoric, ethics, and philosophy. He next removed to Vienna, where he occupied the chair of moral theology for four years, and of scholastic theology for six. Subsequently he became rector of the Colleges of Grätz, Passau, and Vienna. In the year 1672 he was elected a deputy to the Congregation at Rome: he was afterwards appointed visitor of his Order in the

province of Bohemia, and died on the 6th of December, 1685.

Avancinus was a voluminous writer, and published the following works :—1. "Poesis Dramatica," 3 parts, Vienna, 1655—71, 12mo.; afterwards at Cologne, 4 parts, 1675—79, 12mo. 2. "Poesis Lyrica, qua continentur lyricorum libri iv. et epodon liber 1," Vienna, 1659, 12mo., and 1670, 12mo. 3. "Pietas Victrix, sive Flavius Constantinus Magnus, Tragedia," (anonymous,) Vienna, 1659, fol. 4. "Orationes, in tres partes divisæ," 2 vols. Vienna, 1661, 12mo.; and Cologne, 1675. 5. "Imperium Romano-Germanicum, sive Elogia 50 Caesarum Germanorum," Vienna, 1663, 4to. 6. "Vita et Virtutes Serenissimi Archiducis Leopoldi Guilielmi," Antwerp, 1665, 4to. 7. "Vita et Doctrina Jesu Christi," Vienna, 1665, 1667, 1674, 12mo.; Amsterdam, 1667, 12mo.; Cologne, 1678, 12mo. A French translation, Paris, 1713, 12mo., and a German translation, Duderstadt, 1672, 12mo. 8. "Compendium Vitæ et Miraculorum Sancti Francisci Borgie, Ducis Gaudie, et Generalis tertii Societatis Jesu," translated from the Italian of S. Sgambata," Vienna, 1671, no size mentioned. 9. "Deus solus, seu confœderatio inita ad honorem solius Dei promovendum," from the Italian of Anturini, Vienna, 1673, no size mentioned. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*; Jöcher, *Allgem. Gelehrten Lexicon*, and Adelung's *Supplement*.) G. B.

AVANTIUS, HIERONYMUS. [AVANZI, GIROLAMO.]

AVANZI, GIOVANNI MARIA, an eminent Italian juriconsult, has gained a notice in biographical records by having spent some of his leisure hours in poetical composition. He was born at Rovigo, in 1549, was a friend and fellow-student of the poets Guarini and Torquato Tasso at the university of Ferrara, and studied law at Bologna and Padua. For many years he practised as a lawyer in his native town with high reputation; and he had the honour of declining an invitation to the court of the Emperor Ferdinand II. Pecuniary losses, however, personal feuds (in one of which he was stabbed in eighteen places), and the death of near relatives, threw him into low spirits, and finally induced him to quit Rovigo. He resided at Padua from 1606 till his death in 1622. Avanzi left in manuscript many verses both Italian and Latin, an unfinished treatise "De Partu Hominis," and a large number of professional papers. His only published writings were the following:—1. "Il Satio, Favola Pastorale," Venice, 1587, 12mo. 2. "La Lucciola, Poemetto," Padua, 1627, 12mo.; a poem on the Glow-worm, in nine cantos of ottava rima. 3. A few verses in two obscure collections. (Mazzuchelli, *Scrittori d'Italia*; Papadopoli, *Historia Gymnasii Patavini*, ii. 117; Fontanini, *Eloquenza Italiana*, by Zeno, ii. 48c.) W. S.

AVANZI, GIROLAMO, a native of Verona, possessed considerable authority as a Latin philologist, about the end of the fifteenth century and in the earliest part of the sixteenth. The particulars of his life are very imperfectly known. It is said that in 1493, when he wrote his remarks upon Catullus, he was a professor of philosophy at Padua; but the assertion comes from an equivocal quarter, and he himself describes his labours executed about that period as having been the fruits of youthful inexperience. The early printers in the north of Italy found in Avanzi one of their most active assistants in preparing the works of the Latin classics for the press. With the Aldine printing-house, in particular, he maintained a close and constant connection, both during the lifetime of Aldus Manutius and after his death. Aldus, in his prefaces, frequently expresses, in the warmest terms, his sense of the value of Avanzi's services. He survived the year 1534, when Paul III., who patronized him zealously, was raised to the papedom.

Avanzi's merits as a critic have been flatteringly estimated by some of his literary countrymen, even in recent times. But the modern scholars of other countries, although his position has necessarily called their attention to his labours, have by no means judged them so leniently. His favourite field of criticism was conjectural emendation of texts. He was bold and unscrupulous in his introduction of new readings, for which he derived his reasons oftener from his own ingenuity than from the manuscripts which he consulted. Indeed, enthusiasm and industry were perhaps his principal merits. It would be impossible to collect a complete list of the Latin classics in the publication of which Avanzi was either the chief editor or an assistant. The following are the principal editions in which he was certainly concerned:—1. Ausonius. He revised the text for the edition of 1496, Venice, which bears the name of Georgius Merula, the author of the preface. He edited likewise the edition of 1507, printed by Joannes de Tridino, Venice, 1507, in which he gave several pieces not previously published. 2. Statius, Venice, printed by Querengi, 1498, fol.; and additional emendations inserted in his third edition of Catullus. 3. Catullus, and the "Priapeia." A few pages of his "Emendationes" on these are in the edition of Catullus, Tibullus, and Propertius, published under his superintendence at Venice, 1500, fol.; Venice, Aldus, 1502, 8vo.; Venice, 1520, fol. 4. Lucretius, "Hieronymi Avanti ingenio et labore," Venice, Aldus, 1500, 4to. 5. The Younger Pliny: the Aldine edition, Venice, first printed in 1504. Mazzuchelli is wrong in asserting that, in this edition, Avanzi had the merit of having for the first time published the tenth book of Pliny's

Letters. 6. "Emendationes in Senecæ Tragædiæ," Venice, by Joannes de Tridino, 1507, 4to.; used in the Paris editions of the tragedies, 1514, fol.; and inserted, with Avanzi's dissertation on Seneca's metres, in the Aldine edition, Venice, 1517, 8vo. Avanzi asserts that he had corrected in the text of Seneca nearly three thousand errors. He was probably employed, particularly by Aldus, in several other publications. Broukhusius, the severest of his modern censurers, professes to trace his hand in several objectionable readings of the Aldine text of Propertius; and believes him to have interpolated the text of many other Latin classics which issued from that press. (Mazzuchelli, *Scrittori d'Italia*; Fabricius, *Bibliotheca Latina*, ed. Ernesti, i. 79, 92, ii. 135, 413, iii. 146; Souchay, *Dissertatio in Ausonium*, p. xxxiii.; Broukhusius, *In Propertium*, ii. 7, 76, iii. 4, 25, iii. 7, 16.) W. S.

AVANZI, JACOPO DI PAOLO D', a celebrated Italian painter. He lived at Bologna in the latter part of the fourteenth century, and was apparently a Bolognese by birth, but he is claimed likewise by Padua and by Verona; the earliest writers, however, call him Jacopo da Bologna. His father's name was Paolo, and according to Baldi, an old writer quoted by Malvasia, he was of the noble family of the Avanzi of Bologna. D'Avanzi in his earliest works signed himself Jacobus Pauli, but latterly Jacobus de Avantiis. Lanzi considers him a Bolognese, and he was the scholar, according to some, of Vitale of Bologna called Dalle Madonne, or of Franco Bolognese, according to Malvasia.

Jacopo is generally mentioned in company with his fellow-scholar Simone da Bologna, commonly called Simone de' Crocefissi, or Il Crocefissajo, because, in his earlier years, he almost exclusively represented, on a large scale, the crucifixion of our Saviour. He and Jacopo afterwards became partners, and they then painted all kinds of subjects, each, according to report, having a hand in their joint productions. Before this partnership Jacopo painted Madonnas almost as exclusively as Simone did Crucifixions, and he was, like Vitale, whom he imitated, known by the nickname of Dalle Madonne.

Masini and Orlandi, and through them many recent writers and lexicographers, have written of these painters as of the same family, and have given to Simone also the name of Avanzi, but this is an error; they are treated as of distinct families by Baldi quoted by Malvasia, by Vasari, by Malvasia, by Baldinucci, by Lanzi, and in the manuscript of Oretti, in which Simone is surnamed Benvenuti. [BENVENUTI, SIMONE.] The Avanzi were an ancient and noble family of Bologna. Jacopo painted in the style of Giotto, but surpassed him in attitude and in expression. The frescoes of the chapel of San Felice (formerly San Jacopo), in the

church of Sant' Antonio at Padua, which were painted by Jacopo d'Avanzi in 1376, were long attributed to Giotto; they were partly restored in 1773, by Francesco Zanoni. Lanzi considers them Jacopo's best works: the Destruction of Jerusalem is one of the subjects. Simone and Jacopo painted together thirty frescoes in the old church of the Madonna di Mezzaratta without the Porta San. Mamolo at Bologna, illustrating the life of Christ from his birth to the last supper with his disciples. The painters Galasso of Ferrara and Cristofano of Bologna also painted some frescoes in that church at the same time, and they were all completed in 1404. These paintings are the best of the old frescoes at Bologna, and they are said to have been much praised, considering their time, by Michel Angelo and the Carracci, who recommended their preservation; they are not yet entirely obliterated. On account of these works, the Madonna di Mezzaratta is, says Lanzi, to the school of Bologna, what the Campo Santo at Pisa is to the school of Florence.

Besides these works Jacopo painted two triumphs in a public hall at Verona, which Mantegna is said to have looked upon as works of extraordinary merit; and also, in company with Aldighieri da Zevio, some frescoes in the chapel of San Giorgio in the church of Sant' Antonio at Padua, which, after long neglect, have been recovered from dirt and oblivion by Dr. E. Förster, who had them cleaned, and has described them in the "Kunstblatt" of 1838 (pp. 16 and 22).

According to Giordani there are two small pictures in the gallery of Bologna by Jacopo; both are marked Jacobus Pauli: one is a picture of Christ crucified between the two thieves, with various other figures; the other is the Madonna crowned by her Son, with angels witnessing from above. Some critics do not consider these pictures worthy of the reputation of Avanzi.

Lanzi conjectures that Avanzi was the son of Maestro Paolo, the oldest known painter of Venice, who, with his two sons Jacobus and Johannes, painted an altar-piece for the church of St. Mark there. Paolo was however a Venetian, for there is a painting by him in the sacristy of the Padri Conventuali at Vicenza, inscribed as follows:—"1333, Paulus de Venetiis pinxit hoc opus." If therefore Avanzi were the son of this Maestro Paolo, it is unlikely that he was of a Bolognese family, though he may have settled in Bologna. Lanzi supposes likewise that the two painters Pietro and Orazio, di Jacopo, who lived at this time at Bologna, were the sons or scholars of Avanzi.

There was a NICCOLO AVANZI, mentioned by Vasari, who was a distinguished gem engraver of the early part of the sixteenth century. He was a native of Verona, of a good family, but he worked chiefly at Rome.

He cut in a piece of lapis lazuli three inches wide, a Nativity of Christ, in which he introduced many small figures; it was purchased by the then Duchess of Urbino as a great curiosity. Niccolo was one of the instructors of Matteo dal Nassaro, who was likewise a native of Verona, and a very distinguished gem-engraver of that period.

GIUSEPPE AVANZI was a painter of the school of Costanzo Cattaneo of Ferrara, where he was born in 1655. He is better known for the quantity than for the quality of his works; he seems, says Lanzi, to have painted against time, to see what he could earn in a day. He painted figures, landscapes, and flowers, mostly *alla prima*, or at once, and seldom retouched his paintings; yet, among many slighted works by him, there are a few estimable and carefully painted pictures: his best is a Beheading of John the Baptist at the Certosa of Ferrara, which is painted much in Guercino's style. He died at Ferrara, in 1718. (Vasari, *Vite de' Pittori*, &c., and the *Notes* to Schorn's German translation; Malvasia, *Felsina Pitttrice*; Baruffaldi, *Vite de' Pittori*, &c. Ferraresi; Lanzi, *Storia Pittorica*, &c.; Giordani, *Pinacoteca di Bologna*.)

R. N. W.

AVANZINI, GIA'COMO, an Italian composer, a native of Cremona, is mentioned as one of the writers for the theatre at Milan from 1780 to 1790.

E. T.

AVANZINI, GIUSEPPE, was born on the 15th of December, 1753, at Gaino, a little hamlet in the Venetian territory. His parents were in the middle rank, and in circumstances far from affluent, but they made great exertions to procure Giuseppe an education befitting the ecclesiastical profession, for which from an early age he showed a decided inclination. He received his first instruction in his native village, whence he was sent to the college of Salò, and thence to that of Brescia. Here he applied himself to the study of theology and mathematics. He passed rapidly through the usual ecclesiastical gradations, and before the age of twenty-three became an abate. At Brescia he became the pupil of Domenico Coccoli, who at that time filled the chair of mathematics; and under him Avanzini made great progress in geometry and algebra, as well as the physical sciences. After completing his academical studies, and before taking his degree, we are told that he defended no less than 259 theses on various subjects connected with natural philosophy.

Avanzini's talents attracted the notice and procured for him the regard of the Count Carlo Bettoni, a nobleman passionately fond of science, and a munificent patron of scientific men. In compliance with his request Avanzini became an inmate of his family. For some years he employed himself in assisting Bettoni in the composition of several scientific works: Avanzini's studies

enabling him to supply the mathematical information in which the count was deficient. The latter seems to have been something of a visionary, to judge from the title of one of his published works—"L'Uomo Volante per Aria, per Acqua e per Terra," to which Avanzini, as usual, furnished the mathematical part. They had made considerable progress in an extensive work of a more useful nature, a topographical chart of the Lago di Guarda, which, with the surrounding mountains for a distance of twenty or thirty miles, was to have included the lake of Idri and the valley of Ledro; but this was stopped in 1786 by the death of Avanzini's patron. Shortly after the death of the count, Avanzini accepted an invitation to occupy the vacant chair of mathematics and natural philosophy at the college of Noventa. From this he was transferred by the Venetian republic to a similar post in the college of San Marco at Padua. While fulfilling the duties which both these situations imposed on him, he devoted his leisure time to hydrodynamics, and more particularly to the resistance of fluids. Several papers on this subject which he read before the Academy of Padua gained him considerable reputation.

In 1797 the college of San Marco was abolished; but Avanzini was speedily appointed to the chair of elementary mathematics in the university of Padua. In the political disturbances of 1801 he was forced to quit this situation, and became secretary to the Academy of Brescia, which was just then revived. On the foundation of the National Italian Institute in 1805, he was invited to Bologna, and elected its vice-secretary. In the following year he was admitted one of its pensioned members, and the greater portion of his scientific essays were thenceforward published in its Transactions.

In 1806 he was restored to Padua, where he was appointed professor of applied mathematics, and a member of a commission to examine projects for the navigation of the Brenta. While at Padua he continued to study his favourite science, and from time to time he published the results of his inquiries. He is accused of over-valuing his own opinions, and resenting with too much violence any opposition to them. In 1809 he reviewed with some acrimony a work by the Cavaliere Vincenzo Brunacci, entitled "Sulla vera legge dell'urto dei fluidi contro ostacoli mobili; e sopra la teoria dell'Ariete Idraulico." Brunacci replied, and a long and bitter controversy followed. Avanzini in vain requested the Viceroy of Italy to appoint a commission of learned men to decide upon the questions in dispute. The refusal of the viceroy was a source of disappointment to Avanzini; but this was considerably diminished by his election, in 1813, to a seat in the "Società Italiana dei Quaranta."

The results of Avanzini's inquiries into the laws of the resistance of fluids differ considerably from those of Newton and Juan. An account of them is given in Tipaldo. Avanzini died at Padua, on the 18th of June, 1827. The only work which he published in a separate shape is the "Opuscoli intorno alla teoria dell' Ariete Idraulico," Padua, 1815, 8vo. (Tipaldo, *Biografia degli Italiani Illustri*, iv. 27—31; *Biographie Universelle, Supplement*.) G. B.

AVANZINI, PIER ANTONIO, a painter of Piacenza, of the eighteenth century, who studied with Franceschini at Bologna. He is said to have been deficient in invention, and to have painted chiefly from the designs of his master. He died in 1733. (Lauzi, *Storia Pittorica*, &c.) R. N. W.

AVANZINO, an Italian painter, born in 1552, at Città di Castello, who lived in Rome during the pontificates of Sixtus V. and Clement VIII., and died there in 1629, aged 77. He was the scholar of Circignani, called Pomarancio, and assisted him in many of his works. He painted likewise many original frescoes in various churches of Rome, the principal of which are enumerated by Baglione. Baldinucci mentions an AVANZINO DA GUBBIO who lived at Gubbio in the sixteenth century, and of whom there were in his time still many pictures in private houses there. (Baglione, *Vite de' Pittori*, &c.; Baldinucci, *Notizie de' Professori del Disegno*, &c. vol. xix.) R. N. W.

AVANZO. [AVANZI.]

AVANZOLINI, GIROLAMO, is only known by having published at Venice, in 1623, "Salmi concertati a otto voci." E. T.

AVARAY, ANTOINE LOUIS, DUC D', son of Claude Antoine, was born on the 8th of January, 1759. He served, in 1782, at the siege of Gibraltar by the united forces of France and Spain, and was engaged in many of the conflicts and adventures connected with that memorable effort. He was made colonel of the regiment of Boulonnais in 1788. His celebrity chiefly rests on the part which he took in the escape of Monsieur, Louis the Sixteenth's brother, afterwards Louis the Eighteenth, from Paris and the dangers which there threatened all the members of the royal family. The king and his brother had projected a contemporaneous flight; and the latter made his effectual escape on the 21st of June, 1791, the day before the abortive attempt of the king. In 1823 an account of this adventure was published in Paris: it professed to come from the pen of Louis XVIII., and, at all events, was published during his reign without being either suppressed or contradicted. The ostensible object of this tract, which was immediately translated into English, was to express the king's gratitude to D'Avaray, and to make the public aware of the extent of his services on the occasion. The author

states, that as D'Avaray himself intends to give an account of the journey, his modesty will probably interfere with his doing himself justice: the narrative anticipated in this supposition does not, however, appear to have been published. The most minute particulars of the project—even to the measuring of the prince for a wig, and the examination of the state of the locks of the apartments to be passed through—were personally performed by D'Avaray. No other person was made completely privy to the plan, and the disguise adopted was that of English travellers. D'Avaray at first endeavoured to obtain a passport through Lord Edward Fitzgerald, with whom he was on terms of intimacy; and failing in this attempt, he was obliged to have recourse to the hazardous alternative of falsifying an old passport, which had been issued in the name of Mr. and Miss Foster. He accomplished the expedition without any important interruption, except becoming himself severely indisposed, and without subjecting his royal master to any more serious inconvenience than bad cookery. It was remarked that Louis XVI. only wanted such a friend to have been likewise saved. The expressions of gratitude by the prince were in the highest tone of French enthusiasm, and they were at first seconded by the voice of the emigrants, of whom those who were nobles paid a congratulatory visit to D'Avaray in a body at Brussels. He continued to accompany his master; and when the progress of Napoleon compelled the prince to quit Verona in 1796, he accomplished the arrangements which enabled him to join Condé's emigrant army on the Rhine. He supported the prince in his determination to remain with the army, and attending him during the retreat in which they were at last compelled to accompany the Austrians, saw him very nearly fall a victim to an ambuscade. D'Avaray was the chief agent in negotiating the marriage between the daughter of Louis XVI. and the Duc d'Angoulême, which was celebrated at Mittau in 1799. The exiled prince whom D'Avaray served made such attempts as his situation permitted to reward his faithful follower. While he was uncle and guardian to the young titular king called Louis XVII., he appointed D'Avaray captain of his guards. After the death of his young nephew, when he was treated by his small band of followers as King of France, and thus had, in name, the dignities and offices of the kingdom at his disposal, he made his favourite captain of the Scots Guards, and allowed him to add the arms of France to his achievement. In 1799 D'Avaray received from the same quarter the titles of duke and peer. The other emigrants complained that services which could not be considered of a public character were thus rewarded by a profuse distribution of national honours; but as the dignities which the exiled prince was able to

coufer had no more value at the time when he bestowed them than they possessed as a testimony of his personal esteem, it does not seem unreasonable that he should have bestowed them on one who had done him such invaluable services. To appease the jealousy of his other followers, the prince drew up with his own hand a note of the circumstances connected with D'Avaray's claims on his gratitude, dated the 28th of August, 1800, which was extensively circulated among the French royalists. When Louis was driven from Mittau, D'Avaray, accompanying him on his journey to Warsaw, encountered many hardships, and suffered severely from a complaint in his lungs. During his master's residence in Poland, he, by the advice of physicians, spent the winter months in Italy; and he seems to have found this arrangement advantageous as a means of conducting political intrigues. When the peace of Tilsit compelled the prince to take refuge in England, D'Avaray followed him. He was here subjected to the complaints and machinations of his jealous fellow-emigrants, and to the effects of a climate which aggravated his constitutional disorder. In 1810 he proceeded, for the benefit of his health, to Madeira; and he died there on the 3rd of June, 1811. After the restoration, Louis XVIII., agreeably to a wish expressed by his favourite that his ashes should rest in his native soil, had his remains conveyed to France and deposited in the family burying-place of the D'Avarays. A long Latin inscription, recording his services, is said to have been from the pen of Louis XVIII. (*Biog. Univ. Suppl.*; *Biog. des Contemporains*; *Narrative of a Journey to Brussels and Colentz, 1791, by his most Christian Majesty Louis XVIII.*) J. H. B.

AVARAY, CLAUDE ANTOINE DE BE'SIADE, DUC D', a younger son of the Marquis Claude Théophile, and father of the favourite of Louis XVIII., was born in 1740. He was engaged in the Seven Years' War, and was wounded at the battle of Minden. He was appointed deputy from the nobility of the Orléanais to the States General in 1789, in preference to the Duke of Orléans, who was his competitor. He was a member of the constituent assembly, where he proposed that a declaration of the duties of man should follow the adoption of the well-known declaration of rights. He was a zealous royalist, and unable, from bad health, to escape with several other members of his family, in 1791 he was imprisoned, and only escaped the guillotine by being one of those who were spared in consequence of the fall of Robespierre, commonly called the event of the 9th of Thermidor. During the government of Napoleon, he lived in retirement on his paternal estates, and in 1814 he was sent by Monsieur to convey to Louis XVIII. in England the address of the senate. Louis, who was under deep obligations to his son,

gave him a warm reception, and, soon after the second restoration, bestowed on him the honours of which his son had died the possessor. He died on the 23rd of April, 1829. (*Biog. Universelle, Suppl.*; *Biog. des Contemporains.*) J. H. B.

AVARAY, CLAUDE THÉOPHILE DE BE'SIADE, MARQUIS D', descended from a powerful family originally of Béarn, and subsequently of the country of the Orléanais, was born on the 2nd of May, 1655. In 1672, he was made cornet in the regiment of the Marquis of Sourdis. He served in the army of Condé, in the various campaigns between that year and the peace of Ryswick, and took part in the principal battles. At the epoch of the peace, he was colonel of a regiment bearing his own name. In 1702 he was made Maréchal de Camp, and in that capacity, and subsequently in that of lieutenant-general, he signalised himself in the war of the Spanish succession. He served under the Duke of Berwick, who is accused of having unjustly denied him the honours he had won by his conduct at the battle of Almanza. In 1708 he obtained a pension of 4000 livres. When the theatre of the war of the succession approached the French territory, he joined the army of the Netherlands under Villars and Montesquieu. He was made ambassador to Switzerland in 1715. In 1719 he received the order of the Grand Cross of St. Louis, and in 1739 that of the Saint-Esprit. He died in 1745. (*Biog. Universelle.*) J. H. B.

AVAS, R. MOSES JUDAH (ר' משה יהודה עבאס), a Hebrew theological writer and poet. He lived during the seventeenth century, and was presiding rabbi of a synagogue in Egypt. He died in the city of Rosetta, according to De Rossi. Wolff says he was a native of Hebron, but calls him Judah Ahas, having evidently mistaken the letter כ in his surname, in the Oppenheimer MS. cited below, for כ, with which letter he gives it. R. David Conforti, in his "Kore Hadoroth," cites him as a learned expounder of the law, and a great poet, and says he wrote two volumes of sacred poetry, and a commentary on some of the books of the Talmud. In Oppenheimer's library there is a manuscript volume of "Sheeloth Uteshuvoth" ("Questions and Answers") on the Mosaic law, by this author. (De Rossi, *Dizion. Stor. degl. Autor. Ebr.* i. 58; Wolffius, *Biblioth. Hebr.* iii. 337.) C. P. H.

AVAUX, — D', a violin player and composer of some eminence at Paris, in the latter part of the eighteenth century. His works are chiefly Quartets, Concertos, Trios, and Concertante Sinfonias. He also wrote two Operettas—"Theodore" and "Cecilia," and appears to have been the first projector of an instrument for the accurate measurement of time, as there is extant a published letter, dated June, 1784, in which the metro-

nome now in use is described and its general adoption recommended. (Avaux, *Works*.)

E. T.

AVAUX, COUNTS D'. The ancient family of Mesmes, several of the members of which are eminent in the history of France as magistrates and diplomatists, derived its origin from the province of Béarn. Two chiefs of the house, who distinguished themselves during the sixteenth century, are usually known by their family name, or as Lords of Roissi. [MESMES, HENRI DE; MESMES, JEAN JACQUES DE.] Jean Jacques de Mesmes, only son of Henri de Mesmes, just referred to, married an heiress, who brought him, besides other possessions, the estates of Avaux in Champagne; and in 1638 Louis XIII. erected those estates into a countship. Accordingly, those descendants of Jean Jacques who have a claim to be named particularly in this work bore the title of Counts d'Avaux. (Moréri, *Dictionnaire Historique*, "Avaux," "Mesme.") W. S.

AVAUX, CLAUDE DE MESMES, COUNT D', was one of the most celebrated diplomatists of the seventeenth century. He was the second son of Jean Jacques de Mesmes, the first Count d'Avaux, whose marriage took place in 1584. Claude de Mesmes entered the service of the French government at a very early age. His talents were speedily appreciated; and he received in succession several distinguished appointments, before engaging in the career which made his name famous in the history of Europe. He became master of requests, superintendent of finances, and in 1623 a counsellor of state. His diplomatic life began in 1627. He was sent in that year as ambassador to Venice; after which he represented the court of France at Rome, Mantua, Florence, and Turin. In these Italian missions he gained Cardinal Richelieu's confidence so entirely, as to be intrusted with the performance of duties greatly more important. After having been sent on an extraordinary mission to the princes of Germany, he was selected to conduct, in the same quarter, those perplexed and difficult negotiations which were designed for putting an end to the Thirty Years' War.

In the execution of this arduous task the Count d'Avaux remained abroad for a good many years. He visited the courts of the northern powers, and resided in several parts of Germany. More than one negotiation of secondary importance not only attested his diplomatic skill, but gained for him from foreign powers and their ministers a confidence as full as any ambassador was ever able to gain in the courts visited by him. Everything he did was directed towards the attainment of the ends which, advantageously for France, and still more so for Europe at large, were finally effected by the Peace of Westphalia in 1648; and the removal of the

obstacles which so long impeded the negotiations for that peace was attributed, in no small degree, to the trust which the contracting powers reposed in his talents and integrity.

But after the death of Richelieu and Louis XIII. the Count d'Avaux was less esteemed at home than abroad. For the completion of the negotiations at Münster and Osnabrück, there was unluckily associated with him, as second plenipotentiary, the active and sagacious, but jealous Servien. This irritable person, after having quarrelled with several of the foreign envoys, proceeded to quarrel with his own colleague. In the earlier stages of the misunderstanding D'Avaux behaved with forbearance, and even with generosity. Servien having, notwithstanding the count's priority of appointment, set up claims not merely of equality, but of precedence, the count gave up in succession every point of the sort. Among other demands, Servien insisted upon drawing up all the dispatches: D'Avaux offered, first, to let him do so every alternate week, and afterwards to let him do so always. Not content with these concessions, the junior plenipotentiary made new exactions; and at length, D'Avaux's temper being thoroughly exasperated, the two envoys vied in indecent violence. They refused to see each other; each wrote separate dispatches to the minister; and with the dispatches there were usually put up memorials full of mutual invective. It was clearly necessary that one of the two should give way; and, through intrigues at Paris, D'Avaux was made the victim. Servien's nephew Lyonne, who enjoyed the confidence of Cardinal Mazarin, reported to the cardinal all the facts and all the suspicions unfavourable to the Count d'Avaux, which his uncle had been able to collect by an unscrupulous questioning of every one with whom the count had had dealings. All the accuser's malice, indeed, was unable to detect any dereliction of public duty; but there were concocted, upon the tales of domestic servants and others (and principally of a low Italian, a spy by profession), charges of a different kind, which were equally effectual. It was asserted that D'Avaux had spoken contemptuously of the cardinal; that he had expressed resentment towards him; that he had accused the cardinal of being in his own person the chief obstacle to the peace; and that he had threatened to resign his appointment, and thus (as he trusted) embarrass the proceedings of the government. The wound thus inflicted on Mazarin's self-love completed the bad impression which had been begun by previous calumnies. The count was recalled in 1648, shortly before the close of the negotiations; on the plea that transactions so delicate could not advantageously be conducted by two envoys equal in rank and power.

This unjust sentence of dismissal, involving not only a decision in Servien's favour upon the questions leading to the quarrel, but also a disapproval of D'Avaux's public conduct, was not enough to satisfy the irritated vanity of the minister. The count, while on his way to Paris, received orders to retire to his estates in the country. In that exile he spent some time. Soon, however, Mazarin, harassed by the troubles of the Fronde, found that he needed the services both of the Count himself and of his brother, who was one of the presidents of the parliament of Paris. Accordingly, with his usual facility of reconciliation, he recalled D'Avaux to Paris, reinstated him as superintendent of the finances, and employed him in important business. The count accepted, with courtier-like submission, the restored favour of the powerful minister. It may be suspected, however, that he did not forget the affront. For, about this time, his brother the president made up an old quarrel with the coadjutor De Retz; and with this restless politician both he and the count began to hold confidential intercourse. But no long time was allowed for the development of the consequences which might have flowed from these preliminaries to an alliance with the chief of the opposition. The Count d'Avaux died at Paris on the 19th of November, 1650.

Besides possessing the talents for the business of active life which gained for him so brilliant a reputation, the Count d'Avaux inherited that turn for literary cultivation and that kindness towards literary men, which had characterized his family since the time of his grandfather Henri de Mesmes, the friend and patron of Passerat and Dorat. Among the men of letters whose praises do honour to Count Claude d'Avaux, the most eminent was Voiture. Upon this once famous writer, his companion in boyhood, D'Avaux conferred a sincere place in the finance department; and Voiture, in those letters in which he praises his patron's friendship so justly, and extols his literary accomplishments so extravagantly, delights in calling himself Monsieur d'Avaux's "commis," or clerk, and exults in the fact that the duties of his office consisted only in writing rondeaux and playful epistles. In two of Balzac's letters, likewise, there is expressed a hearty confidence in the count's active friendship, which is not less creditable to the person addressed.

Several sets of the Count d'Avaux's diplomatic papers, enumerated by Le Long, were allowed to remain in manuscript. The following have been published:—1. "Exemplum Literarum ad Danicæ Regem scriptarum," Paris, 1642, fol.; Amsterdam, 1642, 4to. 2. "Lettres de D'Avaux et de Servien, Ambassadeurs en l'Assemblée de Münster" (Holland), 1650, 8vo. 3. "Mémoires de M. D. touchant les Négotiations du Traité de Paix

fait à Münster en 1648," Cologne, 1674, 12mo.; Grenoble, 1674, 12mo. (Anselme, &c., *Histoire Généalogique*, ed. 1733, ix. 333; Moréri, *Dictionnaire Historique*, "Mesmes;" Flassan, *Histoire Générale de la Diplomatie Française*, ed. 1811, iii. 115, 155, &c.; Madame de Motteville, *Mémoires*, in Petitot's collection, 2nd series, xxxvii. 335; Retz, *Mémoires*, in Petitot, 2nd series, xlv. 145; Voiture, *Lettres*; Balzac, *Lettres*; Le Long and Fontette, *Bibliothèque Historique de la France*, iii. 93, 96, 100.) W. S.

~ AVAUX. [FELIBIEN.]

AVAUX, JEAN-ANTOINE DE MESMES, COUNT D', the older of two persons here to be noticed, who bore the same names, was born in 1640. He was the fourth son of the president Jean-Antoine de Mesmes, and the nephew of Claude Count d'Avaux, the diplomatist. Devoting himself to public employments, and particularly to diplomacy, and aided both by the fame of his uncle and by the influence of his family, he obtained many distinguished appointments, and conducted several important transactions with approbation and success. He was extraordinary ambassador at Venice from 1671 to 1674: in 1675 he was one of the plenipotentiaries for the treaty of Nimègue; and soon afterwards Louis XIV. sent him as ambassador to Holland, where he remained till the declaration of war in 1688. His account of his negotiations in Holland contains many curious particulars (some of which are probably apocryphal) as to the rebellion of the Duke of Monmouth and the English revolution of 1688. His reports to his master are coloured, everywhere, by a very natural and prudent animosity to the Prince of Orange. In 1689 he was sent to Ireland as an extraordinary envoy to James II.; and in 1692 he negotiated in Sweden the preliminaries of the peace which was definitively concluded at Ryswyk in 1697. After a second mission to Holland, he died at Paris, in 1709. Unprinted papers of D'Avaux are described by Fontette as being preserved in the Bibliothèque du Roi. His published papers are the following:—1. "Lettres et Négotiations de D'Estades, de De Croissy, et de D'Avaux, plenipotentiaries de France pour la Paix de Nimègue," Hague, 1710, 3 tom. 12mo. 2. "Mémoire présenté aux Etats-Généraux, le 5 Novembre, 1681," 12mo. 3. "Négotiations du Comte d'Avaux en Hollande (depuis 1679 jusqu'en 1688, publiées par l'Abbé Edme Mallet)," Paris, 1752—53, 6 tomes, 8vo. Of this work there is an English translation: "The Negotiations of Count d'Avaux," &c. London, 1754, 1755, 4 vols. 12mo. (Moréri, *Dictionnaire Historique*, "Mesmes;" Le Long and Fontette, *Bibliothèque Historique de la France*, iii. 115, 117, 120; Quérard, *La France Littéraire*, i. 137.) W. S.

AVAUX, JEAN-ANTOINE DE

MESMES, COUNT D', born in 1661, was a grand-nephew of Count Claude d'Avaux. He is commonly known as the President de Mesmes, which title, however, is also given to his grandfather and namesake, Count Claude's brother. He was placed by his family in the profession of the law, and in his eighteenth year was appointed substitute to the procureur-général. Afterwards he became a counsellor in the parliament of Paris; and, after having been one of its presidents "à mortier," was raised to the office of its first president in 1712. Upon the death of Louis XIV. in 1715, the President de Mesmes was involved, not much to his credit, in the intrigues regarding the king's will and the regency. Ostensibly attached to the party of the Duke of Maine, he had pledged himself to the duke that the parliament of Paris would support his claims and give effect to the king's intentions. When, however, the parliament, with hardly a dissenting voice, conferred the regency on the Duke of Orléans, the president fell, with some reason, under the suspicion of having deceived the Duke of Maine, while he was even charged with having been bribed by the new regent. In the subsequent course of his history his conduct was more independent. He manfully headed the parliament in its repeated acts of opposition to the measures of the regency; and it was under his presidency, in 1718, that the parliament, having energetically remonstrated against the financial schemes of Law of Lauriston, was exiled to Pontoise. There, while the disgrace of the parliament lasted, there was held by the president a kind of little court, to which it was the fashion for the idle Parisians to resort for amusement, and the expenses of which (if the French historians are to be believed) were defrayed by the fickle and whimsical regent. Such occasional misunderstandings between the Duke of Orléans and the parliament gave rise to one of those bon-mots for which the President de Mesmes was celebrated. The regent had received an address of the parliament with great displeasure, and dismissed them with a rude and imperious answer. "Monseigneur," coolly asked the president, "is it your highness's pleasure that this answer of yours be inserted in our registers?" The president died suddenly in 1723.

He possessed the hereditary turn of his family for literary pursuits, and for the society of literary men. To his patronage of men of letters, rather than to his personal services to literature, he owed his nomination in 1710 as a member of the French Academy. The appointment was loudly condemned in many quarters, and Jean-Baptiste Rousseau made it the theme of a satirical epigram. That the president, however, was really, on the whole, not undeserving of the honour, may be believed on the testimony of

two competent witnesses, of whom the former at least was no lenient judge of the merits of persons claiming admission into the Academy. On the day when Monsieur de Mesmes was received, Boileau, going up to him, paid him a compliment which has been much admired: "Monsieur," said he, "I come to give you an opportunity of congratulating me on having such a man as you for one of my colleagues." D'Alembert, again, in the eulogy which he composed on the president, many years after his death, speaks of him with high respect, and has there preserved several of those epigrammatic and spirited sayings which are now our chief means of forming directly a judgment of the talents which Monsieur de Mesmes possessed. (Moréri, *Dictionnaire Historique*, "Mesmes;" D'Alembert, *Histoire des Membres de l'Académie Française*, iv. 339—346; Lacretelle, *Histoire de France pendant le Dix-huitième Siècle*, i. 108, 324, &c.) W. S.

AVAUX, JEAN JACQUES DE MESMES, COUNT D', was the eldest brother of the ambassador Jean Antoine de Mesmes. He was born about 1640. Besides holding several places at court, he was master of requests; and after having been a counsellor of the parliament of Paris, was made one of its presidents "à mortier," in 1672. In 1676, having been elected a member of the French Academy, he pronounced a discourse which is printed in the "Recueil" of the Academy. He died in 1688. (Moréri, *Dictionnaire Historique*, "Mesmes;" *Biographie Universelle*, "Mesmes;" Anselme, &c., *Histoire Généalogique*, ix. 316.) W. S.

AVED, JACQUES ANDRÉ JOSEPH, a distinguished French portrait painter, was born at Douai in 1702. His father was a physician, but dying whilst his son was still a child, Aved was educated by a brother-in-law, who was a captain in the Dutch guards at Amsterdam. His brother-in-law, who designed him for a soldier, had him taught drawing, and gave him Bernard Picart, the celebrated engraver, for his master, then living in Amsterdam. Aved, however, formed other views, and making the most of his opportunity, resolved to become a painter. Having visited the principal cities of Holland and Flanders, he arrived at Paris in 1721, and entered the school of A. S. la Belle, then an eminent portrait painter, and he shortly became intimate with Charles Vanloo, Boucher, and some other young painters, who afterwards distinguished themselves. In 1729 Aved was made associate of the French Academy of the Arts, and was elected a member in 1734. He was about the same time chosen by the Turkish ambassador, Mehemet-Effendi, to paint his portrait, which he intended to present to the King of France, Louis XV., as being the best portrait painter of that time; and he was, from the success of that portrait, shortly afterwards appointed

portrait painter to the king. The picture was much admired, and placed in the Château de Choisy. Aved is said to have succeeded perfectly in representing the character of his sitters, and to have been very judicious in his choice of accessories. He was a man of taste in the arts, and collected a curious cabinet of interesting and valuable objects of virtue. His character likewise is represented as having been in the highest degree amiable. He died at Paris of apoplexy, in 1766.

Among Aved's works there are portraits of Mirabeau, J. B. Rousseau, Crebillon, and other distinguished men of the period, several of which have been engraved. (De Fontenai, *Dictionnaire des Artistes*, &c.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AVEELEN. [AveLen.]

AVEIRO, DOM JOSE DE MASCARENHAS, DUKE OF, was born about 1708, probably at Lisbon. The family of Mascarenhas was descended from George, a natural son of King Joam II. surnamed the Perfect, and was considered one of the most illustrious in Portugal.

Of the early life of José de Mascarenhas nothing seems to have been recorded, except that he was undistinguished by any quality of mind or body which could conciliate esteem. In manhood, his prominent vices were ungovernable ambition and avarice. Being the younger son of a younger branch of the Mascarenhas family, he owed his advancement partly to fortune, partly to his own unprincipled conduct, and partly to the influence of his uncle Gaspar, an ecclesiastic high in favour with Joam V., at that time King of Portugal. He first acquired the title and estates of his elder brother, the Marquis of Gouvea, who was banished the kingdom for forcibly carrying off another man's wife. Shortly afterwards, he put forward an unfounded claim to the vacant Dukedom of Aveiro; his pretensions were supported by his uncle, and he succeeded to that title, to the exclusion of the rightful heir, an elder branch of the Mascarenhas family, who possessed no interest in the palace. With his dukedom he obtained the office of Mórdomo Mór, or grand master of the Royal household. In this capacity he ingratiated himself with Joam V., and during the remaining years of that prince the influence of the Duke of Aveiro was all-powerful in the court of Portugal.

On the accession of José I., in 1750, although he still retained his office of Mórdomo Mór, which it seems was hereditary in the Dukes of Aveiro, his political influence ceased, and with it whatever popularity he may have acquired as the dispenser of court favours.

Sebastian Carvalho, Marquis of Pombal, justly regarded as one of the most consummate statesmen that ever lived, was the new prime minister. On his accession to office,

almost his first act was to deprive the Jesuits of the post of confessors to the king: this was followed up by a series of blows all tending to annihilate the pernicious influence which they had acquired during the late reign. He next instituted a searching reform in every department of the public service. In this he was opposed by a profligate aristocracy, grown insolent by a long tenure of office; but Carvalho found frequent opportunities of humbling their pride. No minister, however, could with impunity long carry on hostilities against two such powerful bodies as the Jesuits and the nobility of Portugal. Linked together by an identity of interest, they mortally hated Carvalho. Cabal after cabal was formed for the purpose of ruining his influence with the king; but the king would listen to no complaints against his minister, whose worth he appreciated. Frequent plots against the minister were detected and punished; but the king now became almost as great an object of their animosity as Carvalho himself. Failing in every attempt on the latter, an extensive conspiracy was at length planned to assassinate the king.

Involved in merited obscurity during the first seven or eight years of the reign of José I., the Duke of Aveiro rendered his name infamous as ringleader of this conspiracy. Aveiro had experienced frequent mortifications, as well from the king as his minister. The most recent of these, was in a marriage which he had precipitately adjusted between his son and the sister of the Duke of Cadaval. He endeavoured at the same time, by vexatious artifices, to prevent the young Duke of Cadaval from marrying, in order to secure to himself and his family the titles and possessions of that house. This project, however, was defeated by the king, and the Duke of Aveiro cherished an implacable animosity against him. He now ingratiated himself with all persons disaffected to the government; but more particularly with the Jesuits, although he had long been notoriously at enmity with that body. With these he had frequent interviews, receiving them at his house, and visiting them at their residences. The Jesuits by every artifice fostered his resentment, and encouraged him to seek vengeance for his imagined injuries. It is probable, however, that no conspiracy would ever have been matured, had he not become reconciled by their means with the family of Tavora, hitherto the enemy and rival of his house.

The family of Tavora, as illustrious as that of Aveiro, had long been justly incensed against the king, for seducing the wife of the young Marquis Dom Luiz Bernardo. Favours were heaped upon the old marquis and his wife; but the young marchioness was notoriously the king's mistress, and this wound to their honour rankled in the bosom of every member of the family. Luiz Bernardo

de Tavora, only seeking for an opportunity of revenge, threw himself with ardour into the hands of the Duke of Aveiro and the Jesuits. His mother, the old marchioness, a woman of an imperious and violent temper, having won over her husband and younger son José Maria, soon became the soul of the conspiracy. In her youth she had been remarkably handsome, and still retaining some of the charms and all the blandishments of her sex, combined with energy of character and strength of mind, she rallied round her a considerable portion of the discontented nobility. Besides the names already mentioned, Dom Jeronymo de Ataíde, Count of Atougia, and brother of the young Marchioness of Tavora, Braz José Romero, Joam Miguel, Manoel Alvarez, Antonio Alvarez Ferreira, and José Polycarpo de Azevedo, were prominent members of the conspiracy; but it included altogether upwards of two hundred persons of various ranks and conditions.

When their plans were sufficiently matured, it was resolved to attempt the king's assassination on his return from one of his visits to his mistress, who resided at a short distance from the royal palace at Belem. Accordingly, on the 3rd of September, 1758, the conspirators, to the number some say of one hundred and fifty, distributed themselves in five groups along the line of road by which it was known that the king would travel. About eleven o'clock at night, the king left the residence of the marchioness in a sege drawn by two horses, with one postilion, and his confidential valet and minister of his pleasures, Teixeira. He had not proceeded far when he was met by the first troop of assassins, who were headed by the Duke of Aveiro and Joam Miguel on horseback. The King narrowly escaped a volley of musketry from them, and the postilion, fearful only of pursuit from the first body of conspirators, whipped his horses until he was met by a second division, under the command of Antonio Alvarez Ferreira and Azevedo. He succeeded in passing this body also, but Ferreira and Azevedo pursued, and after discharging two muskets loaded with slugs into the carriage, immediately rode off. Fortunately the king, at the suggestion of Teixeira, after escaping the first body of assassins, had lain down in the bottom of the carriage. He was, however, wounded severely in the right arm and left side: the postilion was dangerously wounded, and Teixeira was also much hurt. The king, now beginning to comprehend the extent of his danger, ordered the postilion to turn back a short distance and then drive through a by-road to Belem. The postilion executed his orders with great presence of mind, and they succeeded in reaching Belem without further injury. The king immediately drove to the residence of the royal surgeon,

confessed himself to a priest previously to having his wounds dressed, and, after this operation was performed, returned to his palace. Carvalho was in immediate attendance upon his master; and the king and his minister determined to keep the circumstance a profound secret, in order the more effectually to discover the originators of the conspiracy, and by seeming carelessness throw them off their guard. Orders to this effect were given to Teixeira, the postilion, confessor, and surgeon; and it was reported the next day in the palace, to account for the king having his arm in a sling, that on the previous evening, in passing through a gallery to go to the queen's apartments, he had the misfortune to fall and bruise his right arm. In consequence of this pretended accident, the queen was appointed Regent during his indisposition, by a decree dated September 7th; but notwithstanding the secrecy observed by the king and his minister, a report was soon spread of the attempted assassination. The nobility and principal inhabitants of Lisbon flocked to the palace to congratulate the king on his escape. Foremost in the expression of his loyalty, the Duke of Aveiro requested permission from Carvalho to put himself at the head of a body of cavalry and go in pursuit of the assassins. The king, however, confining himself to his chamber, saw no one, and Carvalho received these demonstrations with the profoundest dissimulation, thanking the duke and his friends for their proffered services, but assuring them at the same time that there was not the slightest ground for accepting them, as the injury which the king had sustained merely proceeded from an accident. By such artifices as these, the conspiracy was carefully hushed up; the king recovered the use of his arm, and the minds of the people of Lisbon were tranquillized by his appearing in public as usual.

Four months had now elapsed, and the conspiracy was no longer spoken about. Meanwhile, however, the sagacious minister, through his agents, had discovered the whole secret. A principal instrument was his own valet, who had an intrigue with the waiting-woman of the old Marchioness of Tavora, and put him in possession of the names of the leading members of the conspiracy. Inferior members were brought over by the promise of a pardon to communicate whatever they knew, and the minister's vengeance only slumbered until he could avail himself of a favourable opportunity of arresting the most guilty.

On the 5th of January, 1759, a sumptuous entertainment was given in honour of the marriage of Carvalho's daughter with the Count of Sampayo. The principal nobility of Portugal were assembled on the occasion, and Carvalho availed himself of this opportunity to arrest, almost at the same time, ten

of the eleven conspirators whose names have been already mentioned. The Duke of Aveiro was absent at his country-house of Azeitao, not far from Lisbon, and was standing at his window with his valet Azevedo, who was also involved in the conspiracy, when he perceived the officers of justice advancing on horseback towards the house. The valet, conjecturing the object of their visit, counselled his master to fly; but Aveiro, either overpowered by fear, or perhaps not exactly aware of his imminent danger, would not follow the advice, and was arrested. Azevedo fled, and was never afterwards heard of, although ten thousand crowns reward were offered for his head. Various other members of the conspiracy were shortly afterwards arrested; among them were several of the principal nobility, and some Jesuits. The latter, as a body, were ordered to confine themselves for some time to their residences, under pain of the severest penalties; and the motions of several other suspected persons were strictly watched by the minister's agents. The prisoners, it is said, were treated with the utmost rigour: some voluntarily confessed, and others declared themselves guilty on the application of torture.

At length everything was prepared for the trial and conviction of Aveiro and his associates. Overwhelming evidence of their guilt was adduced against the prisoners. Aveiro and the Tavora family in vain protested their innocence: they were confronted by the confessions of several of their accomplices, and by a multiplicity of documents relating to the conspiracy which had been seized among their papers at the time of their arrest. In one of these a conspirator writes to the Duke of Aveiro—"I have read the plan your excellency sent of the great affair, which is well arranged: if it is executed as well as it is planned, I consider failure impossible." In another—"I approve your design: under present circumstances there is no choice. To destroy the authority of King Sebastian [Carvalho], we must annihilate that of King Joseph." The prisoners were allowed counsel, but it was of the minister's choosing. There are contradictory statements as to their trial. According to some writers, it was an impartial one; but it is certain that some of the conspirators were put to the torture, for the purpose of extorting their confessions. They were all found guilty, and the following sentence was pronounced against ten of the ringleaders:—The Duke of Aveiro and Marquis of Tavora to be conveyed to the public square at Belem with halters round their necks; after a proclamation of their crimes, to be broken on the wheel, their bodies to be consumed by fire, and their ashes thrown into the sea; their arms and achievements to be effaced, their property confiscated, their residences

pulled down, and salt strewed on the sites: the name of Tavora was to be for ever abolished, and a river so named to be called the "River of Death." The two younger Tavoras, the Count of Atouguia, Romeiro, Miguel, and Manoel Alvarez, were mercifully ordered to be strangled before being bound on the wheel. Antonio Alvarez Ferreira was sentenced to be burned alive; and the old Marchioness of Tavora, in consideration of her rank and sex, to be only decapitated.

This sentence was carried into execution on the next day. The following is the official account of it, transmitted to the English government by Mr. Hay, ambassador from George II. to the court of Lisbon:—"Saturday, the 13th inst., being the day appointed for the execution, a scaffold had been built in the square opposite to the house where the prisoners were confined, and eight wheels fixed upon it. On one corner of the scaffolding was placed Antonio Alvarez Ferreira, and on the other corner the effigy of Joseph Policarpo de Azevedo, who is still missing—these being the two persons who fired at the back of the king's equipage. About a half an hour after eight o'clock in the morning the execution began. The criminals were brought out one by one, each under a strong guard. The Marchioness of Tavora was the first that was brought upon the scaffold, where she was beheaded at one stroke. Her body was afterwards placed upon the floor of the scaffolding, and covered with a linen cloth. Young José Maria de Tavora, the young Marquis of Tavora, the Count d'Atouguia, and three servants of the Duke of Aveiro, were first strangled at a stake, and afterwards their limbs were broken with an iron instrument. The Marquis of Tavora and the Duke of Aveiro had their limbs broken alive: the duke, for greater ignominy, was brought bareheaded to the place of execution. The body and limbs of each of the criminals, after they were executed, were thrown upon a wheel and covered with a linen cloth. But when Antonio Alvares Ferreira was brought to the stake, whose sentence was to be burnt alive, the other bodies were exposed to his view. The combustible matter which had been laid under the scaffolding was set fire to; the whole machine, with the bodies, was consumed to ashes, and then thrown into the sea."

The Duke of Aveiro, it seems, died like a coward. The old Marquis of Tavora confessed his guilt, and upbraided his wife as the cause of his family's misfortunes. The marchioness and her younger son, José Maria, a youth only eighteen years of age, were conspicuous among the criminals for the fortitude with which they sustained their cruel fate. The young Marchioness of Tavora was shut up in a convent: it is not stated whether the king was afterwards intimate

with her; but she was allowed a retinue of servants and every luxury.

The sagacity and fearlessness of Carvalho in this transaction are worthy of the highest praise; but the barbarous execution of the prisoners, however guilty, must for ever remain an indelible stain upon his character. His panegyrists attempt to justify it on the ground of necessity, and assert that it was the only course open for him to pursue, to prevent the recurrence of similar plots for the future; but in a civilized country, and in the latter half of the eighteenth century, no minister can be excused for having recourse to the barbarous executions of the middle ages.

Shortly afterwards the Jesuits were completely expelled from Portugal, in consequence of the encouragement which they had afforded to the disaffected in this and similar conspiracies; and the king, in requital for his services, honoured Carvalho with the title of Marquis of Pombal. There is no difficulty in accounting for the assertion of the friends and relatives of the conspirators, that no conspiracy ever really existed against the life of the king, and that the attack upon the carriage was made under the supposition that it was occupied by Carvalho; but it is surprising that the unblushing effrontery of the Jesuits in the following reign should lead them to deny altogether, not merely the existence of the conspiracy against the king, but the attempt which was made upon the carriage, asserting that the whole circumstance was a fabrication of the minister, invented for the purpose of gratifying his well-known hatred of the Jesuits and the nobility of Portugal. Pombal, however, and the king himself, each to his dying day, never showed any symptoms of remorse; and the assertion of the non-existence of the conspiracy barely rests upon the authority of the Jesuits. Of the less prominent conspirators, some made a voluntary confession of their guilt, and were accordingly pardoned; others languished in prison until the succeeding reign; and others succeeded in making their escape.

On the accession of Maria Francisca Isabel in 1777, Pombal was dismissed from all his offices; the Jesuits were recalled from exile; and Don José Maria de Mello, a member of that order, and closely connected with the families of Aveiro, Tavora, and Atouguia, was appointed to the important post of confessor to the royal conscience. The young queen, already half mad and entirely a fanatic, was assailed on all sides with entreaties and appeals to her justice and mercy to atone for the cruelties of her father's minister. Menaced with the pains of eternal damnation in case of a refusal, she at length yielded her consent, and ordered a commission to revise the process against the conspirators. On the 3rd of April, 1781, the commissioners sat all night, and concluded their labours at four

o'clock on the following morning, by declaring the innocence of all the individuals, living or dead, executed or still in prison in consequence of the sentence of the 12th of January, 1759. The law-tribunals of the country, however, had the firmness to resist the official publication of this decision; the prisoners had all previously been liberated on the accession of the queen; and the only consequence of the revision of the process was the reinstatement of the Countess of Atouguia in the honours and estates of her husband.

The queen shortly afterwards became completely insane, in consequence, it is supposed, of the continual appeals made to her by her confessor on behalf of the families of the conspirators. Mr. Beckford, on a visit to Portugal in 1794, overheard some of her ravings, which he represents as being the most terrible which it was possible for a mortal being to utter. She imagined she saw the image of her father reduced to a mass of cinder, and in the extremity of her agony shrieked "Ai Jesus, Ai Jesus."

The same writer, on a visit to the monastery of Batalha, as he sat in his window at dead of night, inhaling the cool breezes, was surprised by a voice, exclaiming "Judgment! judgment! Tremble at the anger of an offended God! Woe to Portugal! woe! woe!" On watching whence the sounds proceeded, he discovered that they were uttered by "a tall, majestic, deadly-pale old man: he neither looked about him nor above him; he moved slowly on, his eye fixed on stone, sighing profoundly; and at the distance of some paces from the spot where I was stationed, renewed his doleful cry, his fatal proclamation, Woe! woe!" Beckford was informed in the morning, by the superior of the monastery, that the singular being whom he heard and saw was a near relative of the Duke of Aveiro, and was arrested at the same time, upon suspicion of being connected with the conspiracy. This, however, was never proved, and after languishing for some years in prison, he was at length set at liberty. On emerging from his dungeon, as the abbot informed Mr. Beckford, "The blood of his dearest relatives seemed sprinkled upon every object that met his eyes; he never passed Belem without fancying he beheld, as in a sort of frightful dream, the scaffold, the wheels, on which those he best loved had expired in torture. The current of his young hot blood was frozen; he felt benumbed and paralyzed; the world, the court, had no charms for him; there was for him no longer warmth in the sun or smiles on the human countenance:"—in short, he became a member of the monastery of Batalha, where, at the time of Mr. Beckford's visit in 1794, he had resided for twenty-eight years. He always professed his thorough conviction of the innocence of the Duke of Aveiro, and at length, by continually brooding over the misfortunes

of his house, became a confirmed madman. (Chamcail de Stella and Santeuil, *Essai sur l'Histoire de Portugal*, vol. ii. 41—50; Smith, *Memoirs of the Marquis of Pombal*, vol. i. 188—213; *Gentleman's Magazine* for February 1759; *Anecdotes du Ministère du Marquis de Pombal*, 149—189; *Biographie Universelle*; Beckford, *Recollections of an Excursion to the Monasteries of Alcobaca and Batalha*, 72—79, 219—224.) G. B.

AVEIS (SULTAN), the son of Amír Shaikh Hasan Buzurg, second of the Ilkhánian princes, who during the latter half of the fourteenth century ruled over part of Persia. His father, Hasan Buzurg, amidst the confusion that resulted on the death of Abu Sa'id, succeeded in establishing himself ruler of Baghdad and the adjoining territories on the Tigris. Aveis succeeded him in July, A.D. 1356, and within a few years he made himself master of Irak Ajam, Azarbaijan, and parts of Khorásán. It is gratifying to add, however, that he owed his conquests more to his fame for humanity and justice than to the force of his arms. At that time the whole land was in a state of anarchy, each petty chief seizing and misgoverning as much as he could. Under such circumstances, the reign of Aveis forms a bright spot amidst the surrounding darkness. According to the best Persian historians, Aveis was a just and humane sovereign, the father and benefactor of his people, and the liberal patron of learning in every shape. His court became the asylum of the few literary men that then flourished in Persia, among whom the most distinguished was Salmán Sáivaji, the poet, at that time a young man. The reign of Aveis was frequently disturbed by the encroachments of his unruly neighbours, whom, however, he ultimately defeated and chastised with severity. He died in November, A.D. 1374, after an equitable reign of eighteen years. Soon after his death the whole empire fell under the iron grasp of the celebrated Timur. (Price, *Mahommedan History*; *Habib-us-siyar* and *Labb ut-tawarikh*, Persian MSS.) D. F.

AVELEN, or AVEELEN, JOHAN VAN DEN, a Dutch engraver and etcher of moderate ability, of the end of the seventeenth and of the commencement of the eighteenth century, who was employed chiefly by booksellers. He lived from 1702 until 1712 at Stockholm, and engraved several plates there for a work entitled "Suecia Antiqua et Hodierna." Heineken notices a few other works by this engraver. He signed himself Joh. van den Aveleen, and J. V. D. A. (Heineken, *Dictionnaire des Artistes*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W. AVELINE, the name of several French engravers of moderate reputation.

ANTOINE AVELINE was a designer, etcher, and engraver, born and established at Paris,

where he died in 1712, aged fifty. There are by this engraver a great many landscapes and views of cities, seats, and palaces, from drawings, in France and elsewhere, many from his own drawings, all of which are executed in a light and agreeable style. Among his works Heineken enumerates, besides others, sixteen large views of Versailles, a view of Paris, eleven views of the principal buildings of Paris, and views of Lyon, Marseille, Havre de Grace, Rouen, Bordeaux, Brest, Strassburg, Basle, London, Amsterdam, Rome, and St. Peter's at Rome, Venice, and the Place of St. Mark at Venice, Turin, Lisbon, Constantinople, Jerusalem, Tripoli, and Tangier.

PIERRE AVELINE, likewise designer, etcher, and engraver, was born at Paris in 1710, and is supposed to have been of the same family as Antoine Aveline: he died at Paris, a member of the Royal Academy of Painting, in 1760.

Pierre Aveline is the most distinguished artist of this name; he was the pupil of Jean Baptiste Poilly, acquired much of that engraver's style of execution, and is reckoned among the good engravers of France; he would, however, says Huber, have obtained a much greater reputation than he has done if he had not spent much of his time in engraving mere sketches, and if he had been more select in his choice of subject. He engraved figures, and his prints are numerous; from his own designs Heineken enumerates thirty-six; he engraved likewise many after Fr. Boucher and Watteau, and some after Le Brun, Jouvenet, C. Parocel, Bouchardon, Berghem, Teniers, Ostade, J. B. Castiglione, Schiavone, Albani, Giordano, Giorgione, J. Bassano, Rubens, and other masters of less note.

FRANÇOIS ANTOINE AVELINE, born at Paris in 1718, was the cousin and pupil of Pierre Aveline, but was an engraver of very moderate ability. He lived some time in Paris, where he worked almost exclusively for the book and print sellers. On removing to London he found the same kind of employment, and died there, according to Basan, in poverty, in 1762. Heineken enumerates a few of his prints, among them twelve Chinese subjects, six after F. Boucher and six after J. Pillement.

JEAN AVELINE was the brother of François Antoine, and was also a native of Paris. He had likewise only moderate ability, and was less known than his brother; Heineken mentions only three of his works.

Heineken notices likewise an obscure engraver of the name of Joseph Aveline, who was born at Paris in 1638, and died there in 1690. (Heineken, *Dictionnaire des Artistes*, &c.; Basan, *Dictionnaire des Graveurs*; Huber, *Manuel des Amateurs*, &c.) R. N. W.

AVELLA, GIOVANNI D', a Franciscan monk in the monastery of Terra di Lavoro,

published "Regole di Musica, divise in cinque trattati," Rome, 1657, in the title-page of which he promises easy and correct instruction on the Canto fermo, the Canto figurato, melody and counterpoint, and the disclosure of many new facts connected with the art. But the volume adds little to the information contained in previous elementary works of a similar kind. (Burney, *History of Music*.)

E. T.

AVELLANEDA, ALONSO FERNANDEZ DE, is the assumed name of a Spanish author of the seventeenth century, contemporary with Cervantes, who wrote a sequel to the first part of "Don Quixote," before Cervantes had finished his own second part of that novel. The first part of "Don Quixote" was published in the beginning of 1605, and in 1613 Cervantes announced the forthcoming publication of the second. But before he was ready for it, there appeared a spurious second part, published at Tarragona about the middle of 1614, under the title "Segundo Tomo del ingenioso Hidalgo Don Quixote de la Mancha, que contiene su tercera salida: y es la quinta parte de sus aventuras. Compuesto por el Licenciado Alonso Fernandez de Avellaneda natural de la Villa de Tordesillas." It bears the customary approbation of the censor, a doctor of divinity, and the licence for the publication by the vicar-general of the Archbishop of Tarragona. In his prologue, the author attacks Cervantes with bitterness and scurrility, indulging in personal reflections on his being a cripple (Cervantes had lost one of his hands at the battle of Lepanto), his being old and peevish and friendless, with other coarse allusions. He, however, lets out the secret of his enmity to Cervantes, who, he says, had unjustly criticised his "excellent and numerous comedies produced on the Spanish stage for many years, composed in strict conformity to the rules of art, and written with a purity of style that might reasonably be expected from the pen of a minister of the Holy Office." Cervantes in his "Viage al Parnaso," as well as in his "Don Quixote," had censured in general terms the dramatic compositions of his age. From the above hints of the pseudonymous Avellaneda, and from other circumstantial evidence, Father Murillo, Don Juan Antonio Pellicer, and others have inferred that he was an Aragonese, a Dominican friar, and a writer of plays; and Navarrete, in his "Life of Cervantes," thinks that he must have been a man of some influence, enjoying the protection of persons at court, for which reason Cervantes prudently abstained from exposing him, or revealing his real name, though he noticed his work in the second part of his own "Don Quixote," exposing its literary deficiencies, and retorted, but in decent language, the personal attacks of the author, who was evidently well known to him. Cervantes was far advanced in the composition

of his second part when the rival work appeared, for he only begins to notice it in the 59th chapter. He then hastened to complete his own work, which was finished by the beginning of 1615, a few months after the other, and was published in the course of that year, Cervantes taking care to state in the title that this second part was by the author of the first.

The work which goes by the name of Avellaneda does not seem to have been much noticed at the time. In the beginning of the following century, a copy of it having fallen into the hands of Le Sage, he made a French translation of it, taking considerable liberties, after his usual manner, with the text, for the purpose of adapting it to French taste. Le Sage published his translation at Paris in 1704, which met with great success. The "Journal des Savans" noticed it in terms rather favourable to the fictitious Avellaneda, saying, among other things, "that the resemblance which occurs in parallel passages of the two second parts, may be easily accounted for by the fact that Cervantes wrote his long after Avellaneda had published his own," which, however, we have seen above, was not the case. Several Spanish literary men, judging of Avellaneda's work from Le Sage's version, and not from the Spanish text, which had become extremely rare, began to think favourably of it, and expressed a wish that the original text should be reprinted. A new edition was accordingly published at Madrid, in 1732, with illustrations and corrections by the licentiate Don Isidro Perales y Torres.

It would be too much, perhaps, to say that Avellaneda's work is destitute of merit, though it is generally allowed to be inferior to Cervantes'. The Sancho of the former is more simple, he is facetious without intending it, and his Don Quixote is more uniformly grave and pompous, and consequently more dull. The author often alludes to devotional and monastic ceremonies; he was evidently well versed in scholastic and theological erudition, and occasionally quotes passages of the Fathers. The work of Avellaneda was translated into English from the Spanish edition of 1732: "The Life and Exploits of the ingenious gentleman Don Quixote de la Mancha, with illustrations and corrections by the licentiate Don Isidro Perales y Torres," 2 vols. 12mo. Swaffham, 1805. There were, previous to this, other English translations of Avellaneda's work, made from Le Sage's French version. (Navarrete, *Vida de Miguel de Cervantes Saavedra*, Madrid, 1819.) A. V.

AVELLANEDA, DIDACUS DE, Decurion of the nobility of Toledo, wrote a genealogical work on the House of Avellaneda, "Tratado de la Casa y Familia de Avellaneda," 1613. Another DIDACUS DE AVELLANEDA, a native of Granada, was a distinguished member of the Society of the Jesuits

in the second part of the sixteenth century. He was superior of the College of Seville, and afterwards of the College of Madrid, was sent to Mexico to visit the houses of the Society in that kingdom, and on his return to Spain was appointed Rector of the professed house of the Society at Toledo, where he died in 1598. He is the author of a treatise "Utrum in Confessione Sacramentali criminis consors nominari debeat." It appears from the statement of Sacchinus, "Historia Societatis Jesu," part ii. l. 2, p. 130, that, about the year 1558, a rumour was spread at Granada that the Jesuit confessors revealed the secrets of the confessional. It was to defend the Society from this charge that Avellaneda wrote the above treatise, which was published in Italy by Pietro Visconti, a Dominican, in 1593, without the author's name. Avellaneda wrote also a treatise "De Secreto," which circulated in MS. but was not printed. (Nicolaus Antonius, *Bibliotheca Hispana Nova*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu.*) A. V.

AVELLANEDA, DIDACUS COLLANTES DE, a native of Guadalajara in Spain, and a doctor of law, wrote "Commentarium Pragmaticum in favorem rei frumentariæ et agricolarum, et rerum quæ agriculturæ destinatæ sunt," in three books, Madrid, 4to. 1606. (Nicolaus Antonius, *Bibliotheca Hispana Nova.*) A. V.

AVELLANEDA, DON GARCIA DE, COUNT OF CASTRILLO, born of a noble family in Spain, in the latter part of the 16th century, studied at Salamanca, and was afterwards appointed by Philip III. auditor of the chancery of Valladolid. He rose high in office under Philip IV., being appointed successively Councillor of Castile, Councillor of State, and President of the Council of the Indies. In 1653 he was sent as Viceroy to Naples, to replace the Count de Oñate, whose harsh administration had become hateful to the Neapolitans. The new viceroy pursued a more conciliatory course, whilst at the same time he was firm in enforcing obedience to the laws. In the following year the adventurous Henry of Lorraine, Duke of Guise, who had figured in the Neapolitan revolution of 1648 as captain-general of the insurgents, for which he had suffered four years' imprisonment in Spain, determined to make a fresh attempt. Being supported by the French court, then at war with Spain, he sailed from Toulon with a French squadron having several thousand men on board, entered the Bay of Naples, and landed at Castellamare in November, 1654. He easily took that small town, but was foiled in all his attempts to get farther into the country, and, after a fortnight, finding himself hemmed in by the detachments which marched against him from various quarters, and especially harassed by a numerous troop of banditti, which the vice-

roy had taken into his pay, and who had stationed themselves in the mountains just above Castellamare, he re-embarked, after having lost many men, and sailed back to France.

In 1656 the plague broke out at Naples, said to have been brought thither by a vessel from Sardinia. Naples had not been visited by this scourge since the time of the siege by the French under Lautrec in 1527-8. But the plague of 1656 proved far more destructive than the former. It has been recorded in history under the name of "the great plague of Naples." Parrino, and Giannone after him, have given accounts of the desolation which it occasioned; but the most graphic sketch of it is in a satirical poem in the Neapolitan dialect, by Titta Valentino, an eye-witness, under the title of "Napole scontrafatto dalla Pesta." The conduct of the viceroy was irresolute. He disbelieved at first the report of the disease being the plague of the Levant; and he sent to a dungeon a physician named Bozzuti, who had said that all the symptoms of the disease were those of the real plague. The faculty, warned by this example, gave another name to the complaint, which spread unnoticed for two months at a fearful rate. The Cardinal Filomarino, Archbishop of Naples, remonstrated with the viceroy, who, seeming to awake from his fancied security, called a council of physicians. These physicians, however, did not declare it to be the plague, but advised several sanatory measures to check the spreading of the contagion. It was said that the viceroy, who was called upon to send troops to Lombardy, to assist in the war against the French, had a great objection to put the kingdom under quarantine.

The deaths amounted to one hundred per day, and the people, left to themselves by the apathy of their rulers, turned to their saints; they flocked to the churches, carried about the streets images believed to be miraculous, and made processions and other noisy pageants. Latterly a report was circulated that a certain nun, called Suor Orsola Benincasa, who had lately died in the odour of sanctity, had foretold that a new and more commodious monastery would be soon built for her sisters on the slope of the hill of S. Martino, and that this would take place during the greatest calamity which Naples had yet endured. This being considered as an injunction from heaven, all the people, high and low, crowded to the spot which had been thus designated, and began excavating the ground, in order to lay the foundations of the new monastery. The viceroy went himself to lay the first stone, and persons of the highest rank were seen carrying mortar, stones, timber, and other materials for the building. Collections were made from house to house, and barrels were speedily filled with gold and silver. But during this fit of

devotional fervour, the pestilence raged with the utmost fury, greater facilities being afforded for the spreading of the contagion by multitudes from every part of the city crowding together under a broiling sun. Still the building went on, the people being persuaded that the plague would cease as soon as the structure was completed. At last people died at the rate of eight thousand to ten thousand a day, according to the perhaps exaggerated statement of the historian Parrino, until there were neither priests nor physicians nor grave-diggers. The viceroy employed a hundred Turkish slaves to remove the dead bodies to the cemeteries outside of the town. In the course of six months the plague destroyed two hundred thousand people in the town of Naples, besides many in the country. About the middle of August, after a heavy fall of rain, the disease suddenly abated, and soon after ceased altogether, leaving the town nearly without inhabitants. Numbers of persons from distant parts of the country, being told that all the people had died at Naples, set off for the capital, expecting to take possession of the houses and furniture of the deceased. Strong measures of police were resorted to by the viceroy to arrest the system of plunder which was going on, and it was a twelvemonth before the communications were opened again, and Naples began to assume something of its usual appearance. The monastery of Suor Orsola was now completed, and it stands to this day, with its massive walls, a memorial of that awful visitation.

At the beginning of 1659 the Count de Peñaranda arrived at Naples as the new viceroy, and Don Garcia de Avellaneda embarked to return to Spain, where he was appointed member of the king's privy council. He died at an advanced age. (Parrino, *Teatro Eroico e Politico dei Vicerè di Napoli*; Giannone, *Storia Civile del Regno di Napoli*.) A. V.

AVELLA'NI, GIUSEPPE, is noticed in the "Biografia Universale," published of late years by Missaglia at Venice, as an Italian poet of considerable merit. He was born at Venice in 1761, studied under the Jesuits, and applied himself chiefly, as it appears, to literature and poetry. He published an historical poem, "Padova riacquistata," Venice, 1790, 8vo., and a tale in verse, "Isabella Rovignana," Venice, 1795, 8vo. He wrote several other works, which have not been published. He died at Venice in 1817. The French "Biographie Universelle" writes his name incorrectly Avelloni. (Lombardi, *Storia della Letteratura Italiana*.) A. V.

AVELLINO, ONOFRIO, a clever Italian painter of the seventeenth century, was born at Naples in 1674. He painted history and portrait, but more especially portrait, in which he was very successful. He studied first with Luca Giordano, and when that

painter went to Spain, he entered the school of Solimena. Avellino made many copies from the pictures of Giordano, chiefly battles, which were sold as originals, and he copied several times his picture of Joshua commanding the Sun to stand still, which is considered Giordano's masterpiece: he copied likewise some of the works of Solimena, which have been sold as originals, says Dominici.

After practising some years at Naples, Avellino removed to Rome, where he married and established himself: he was settled there in 1729, and probably a few years before that date. Dominici, who corresponded with Avellino, acknowledges himself much indebted to him for information about the Neapolitan artists of his time, concerning whom Avellino sent him many notices. He died at Rome in 1741. In the last years of his life, through the pressing demands of a large family, he became very careless in his portraits. Avellino was slight and rapid in his execution, and an indifferent colourist: his principal work at Rome is the fresco of the ceiling of the church of San Francesco di Paola.

There was a GIULIO AVELLINO, a landscape painter of Messina, who lived many years at Ferrara, where he died about the year 1700. He was called Il Messinese, was the scholar of Salvator Rosa, and painted much in the style of that master, but with less wildness; he embellished his pictures with tasteful pieces of architecture, and well-executed small figures. There are several of his pictures in the private collections of Ferrara, and in other parts of the Roman states. (Dominici, *Vite de' Pittori, &c. Napolitani*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

A VELLIONI, FRANCESCO, son of Count Casimiro Avelloni, of Naples, was born at Venice, the native place of his mother, in 1756. He studied in the College of the Jesuits, until the suppression of that Order in 1773, when, having lost his parents, and being left destitute, he bethought himself of going to Naples, where he knew that he had some aunts living in good circumstances. On the road between Rome and Naples, he was stopped near Fondi by a band of robbers, who stripped him of all he had, and then tied him to a tree, whilst they sat down to take their meal, which they seasoned with convivial jests. One of them, who appeared a man of superior education to the rest, introduced some half jocose, half serious remarks on their mode of life, and the general state of society in that time and country, displaying a curious kind of philosophy, which made a lasting impression on the mind of young Avelloni. At last the banditti left the place, after having untied their prisoner, who pursued his way to Naples, begging on the road to get a meal. On arriving at Naples, he found out the residence of his aunts, who, however, refused to see him or give him any

assistance. Alone, half naked, and without money, he was sauntering about the crowded streets of Naples, when his attention was attracted by a playhouse bill. A thought struck him of trying his chance at play-writing, and he introduced himself for this object to the manager of the company, of the name of Bianchi, offering to write a play with considerable novelty in it. Bianchi accepted the offer, he took Avelloni into his house, and provided for his most pressing wants, and Avelloni in the course of a fortnight wrote a play in five acts, entitled "Giulio Assassino," in which he introduced as one of the characters his late acquaintance the philosophizing robber of Fondi. The play, being acted, proved extremely successful, and was repeated for twenty evenings to crowded houses. During one of the performances, a livery servant inquired for the author, and, having found Avelloni, requested him to follow him to a box where sat two elderly ladies, who lavished praises upon the young dramatist, and addressed him by the title of their nephew. Avelloni, half intoxicated with his stage success, and still sore at his first reception by his relatives, received these advances with coldness, took his leave, and never sought his aunts afterwards. He wrote several more plays for Bianchi, which also proved successful. He then assumed the costume of an Abbé, which was the usual dress of literary men, and being of a diminutive size, he was nicknamed "Il Poetino," or the little poet. The Prince of Sangro, who belonged to one of the principal families of Naples, had a fancy to appear as a dramatic writer, but had little ability for the task. He sought Avelloni, showed him several shapeless outlines of plays which he had sketched, and requested him to fill up the blanks, or, in other words, to write the plays. Avelloni wrote for him about forty plays, which were brought on the stage under the name of the prince, and which had a considerable run for a time. For every play which he wrote, the prince gave Avelloni eight Neapolitan ducats (above thirty shillings) and a ham, the product of his country estates. Having left the prince, Avelloni wrote for several managers; he afterwards went to Rome with the actor and manager Tommaso Grandi, who introduced on the stage of the theatre Capranica the so-called "Commedia Urbana," or regular drama. Avelloni married an actress, by whom he had many children, who all died at an early age. After the death of his wife, he became joint-manager with another actress, but derived no profit from the concern. He appeared on the stage as an actor, but finding that he was not calculated for acting, he resumed his profession of dramatic writer, and wrote plays in various towns of Italy for the well-known dramatic companies of De Mariui, Fabbriches, Vestris, and Blanes. Tired at last of working hard for little emo-

lument, he became a private teacher, and spent many years in that capacity in several respectable families. He spent nine of his later years at Rome, in the house of his friend Jacopo Ferretti, himself a poet. At seventy years of age he married the widow of the prompter Pieri, who had been left destitute at the death of her husband, and whom he cherished till his death. Avelloni died at Rome in 1837, at eighty-one years of age. His friend Ferretti wrote a biographical notice of him in the "Album," published at Rome, in 1840.

Avelloni's first plays, which had the most success, were of the sentimental style, called by some "the lachrymose style," which was then prevalent on the stages of Germany, France, and Italy, and of which Kotzebue's dramas, Goethe's "Werther," which was also dramatised, and Schiller's "Robbers," are well known specimens. In Italy, whose stage has generally imitated the stage of other countries ever since the Roman times, Greppi, Gualzetti, Federici, and Avelloni were the champions of the sentimental drama, and they were very successful on the stage. Even to this day people are attracted by performances like that of the well known drama "Adelaide and Comminges," in which disappointed lovers turn monks, or by others in which spirited youths maddened by jealousy and revenge become highway robbers, like the characters of Avelloni. Avelloni was not equally successful in the higher or regular comedy, his characters being deficient in dignity. His dialogues are generally easy and natural, but the incidents are often strained, and he sins against probability and truth. He wrote very fast, both from disposition and imperious circumstances, and he seldom corrected his MSS., as is proved by his autographs. His facility and carelessness were so great that he has been known to have been unable after a year or two to recognise some of his own productions. He wrote several allegorical dramas, in which he was successful: the best of them are his "Lucerna di Epitteto" (the "Lantern of Epictetus"); "Le Vertigini del Secolo" (the "Follies or Vagaries of the Age"), "Il Sogno d'Aristo," &c. Some of these are still performed on the stage. He wrote about six hundred plays, some in verse and others in prose, most of which are inserted in the various collections of dramas which have been published in Italy of late years. (Tibaldi, *Biografia degli Italiani illustri del Secolo XVIII. e de' Contemporanei*; Salfi, *Saggio Storico critico della Commedia Italiana*.) A. V.

AVEMANN, WOLFF, a painter of Nürnberg, of the beginning of the seventeenth century, who distinguished himself, according to Doppelmayr, for his pictures of the interiors of churches, and other architectural views, after the manner of H. Steenwyck.

He left Nürnberg about the year 1620, and went into Hesse, where he died shortly after his arrival in consequence of a sword wound which he received. (Doppelmayr, *Historische Nachricht von den Nürnbergischen Künstlern*, &c.) R. N. W.

AVEMPACE, called also Aven Pace, Aben Pace, and Aven 'As, the corrupt forms of the name Ibn Bājeḥ, which first began to be written Aben, and then, from the similarity of the sound of the letters *b* and *v* among the Spaniards, was pronounced Aven. The complete name (or series of names) of Avempace was Abū Bekr Mohammed Ibn Yahya Ibnū-s-sūyegh (the son of the goldsmith), but he is better known under the surname of Ibn Bājeḥ. He was one of the most celebrated philosophers of his time, so as to be preferred by Abū-l-hasan 'Alī to Avicenna, Al-ghazzālī, or any other writer except Al-fārābī; very little, however, is known of the events of his life, nor have we now the means of judging satisfactorily how far he deserved his great contemporary reputation. Some writers say that he was born at Cordova in Andalusia, but others consider him to have been a native of Saragossa in Aragon; which latter opinion appears to be the more probable, as he belonged to the race of the Tojibites, a noble and powerful family who settled in Spain soon after the conquest, and one of whom, Al-mundhir Ibn Yahya At-tojibī, made himself master of Saragossa. (Gayangos, *Notes to Al-makkari's Moḥamm. Dynast. in Spain*, vol. i. p. 462, and vol. ii. p. 441.) The exact year of his birth is unknown. He practised as a physician at Seville in Andalusia till A.H. 512 (A.D. 1119), then travelled in search of knowledge, and went to Fez, to the court of Yahya Ibn Tūshēfīn, whose vizir he became. Here he died and was buried, A.H. 533 (A.D. 1138-9), or, according to others, A.H. 525 (A.D. 1130-1), poisoned, as was said, by the other physicians of the court, whose envy and hatred he had in some way excited against himself. The story of his having been imprisoned at Cordova by the father of Averroës on the charge of heresy, which is told by Leo Africanus, and has been repeated by several modern writers, hardly deserves to be believed on his sole authority. He is said to have died very young, but, if the above dates be correct, he cannot have been much less than five and forty at the time of his death. He was tutor to Abū-l-hasan 'Alī Ibn 'Abdī-l-azīz Ibnū-l-imām, of Granada, who lived on terms of great intimacy with him, and was one of his chief admirers, and who, after his death, published a work consisting of a collection of his sayings. Avempace was also one of the tutors to the celebrated Averroës, a fact which is hardly reconcilable with the age of twenty-three, at which his death is sometimes said to have taken place. His works were very numerous, twenty-five

being enumerated in his Life by Ibn Abī Ossaybi'ah, translated by Gayangos, and inserted in the Appendix to his translation of Al-makkari. Some of these are commentaries on different works of Aristotle and Galen; others are treatises on various philosophical and metaphysical subjects; and others appear from their titles to have been merely short pamphlets. Several of them are still in MS. in different libraries in Europe; and, besides those mentioned by Ibn Abī Ossaybi'ah, Casiri states that there are in the Escorial Library five treatises in one volume written by Avempace, and finished at Seville on the fourth of Shawwāl, A.H. 512 (Jan. 18, A.D. 1119). None of these (as far as the writer is aware) have been published either in the original Arabic or in a translation; but a Latin version appears to have been well known in the middle ages, and is quoted by St. Thomas Aquinas (*Cont. Gent. lib. iii. cap. 41*) and other scholastic theologians.

Avempace was a learned and accomplished man; he is said to have been not only one of the most eminent physicians that ever lived, but also an excellent musician, well versed in literature, an astronomer, mathematician, geometrician, philosopher, and metaphysician. He was a great admirer of Aristotle, to whose system he was, like most of the principal Arabian philosophers, exclusively devoted, and whose writings he both thoroughly understood and explained with peculiar clearness and beauty of expression. He knew the Korān by heart, but is said to have entertained very free opinions respecting its divine authority, and also on several other points of faith. "Respecting metaphysics," says Ibn Abī Ossaybi'ah, "if truth be told, Ibn Bājeḥ did not establish any new doctrine, nor is there anything remarkable in his writings, if we except a few loose observations in that Epistle of his entitled *Al-wadā'* (or 'Fare thee well'), and in his essay 'On Human Reason,' besides a few separate hints in two more of his philosophical tracts. Yet these are exceedingly vigorous, and go very far to prove his proficiency in that illustrious science (metaphysics) which is the complement and the end of every other science. It was to his constant application to the above studies that Ibn Bājeḥ owed all his attainments, and his superiority in all the other branches of knowledge. But what will appear almost incredible is that Ibn Bājeḥ should have strained every nerve to become possessed of those sciences which had been known and cultivated before him, and in which the paths of invention were entirely closed to him, and that he should have fallen short in his endeavours to ameliorate that science which is the complement of every science, and an object of desire to all those endowed with a brilliant disposition, or to whom God im-

parted his divine gifts. However, with all this, Ibn Bājeh was, of all his contemporaries, the most successful in promoting the study of metaphysics, redeeming it from the shadows which enveloped it, and in bringing it to light. May God show him mercy!" (Translated by Gayangos.) Little or nothing is known of his personal character, but the following, which is one of his "remarkable sayings," deserves to be recorded:—"There are things the knowledge of which is beneficial to man even long after he has learned them—namely, good actions, because they ensure him the rewards of Almighty God." (Nicolaus Antonius, *Biblioth. Hisp. Vetus*, vol. ii. p. 382; Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 178; Wüstenfeld, *Geschichte der Arabischen Aerzte und Naturforscher*, Leipzig, 1840; Al-mak-kari, *Hist. of the Mohammedan Dynasties in Spain*, vol. i. pp. 146, 423, and Appendix xii.; Leo Africanus, *De Viris Illustr.* c. 15, in Fabricius, *Biblioth. Græca*, vol. xiii. p. 279, ed. vet.) W. A. G.

▲AVEN. [DAVEN.]

AVENANT. [DAVENANT.]

AVENA'RIOUS, PHILIPP, born in 1553, at Lichtenstein, was organist at Altenburg. He published "Cantiones Sacre, 5 voo." Nürnberg, 1572. (Gerber, *Lexicon der Tonkünstler*.)

E. T.

AVENA'RIOUS, THOMAS, (whose real name was Habermann), a native of Eulenburg near Leipzig, published at Dresden, in 1614, a collection of songs in four and five parts, entitled "Hortcello anmüthiger fröhlicher und trauriger neuer amorischer Gesänglein," &c. (Gerber, *Lexicon der Tonkünstler*.)

E. T.

AVENBRUGGER. [AUENBRUGGER.]

AVENDAÑO, DIEGO DE, a Spanish painter of Valladolid, of the seventeenth century, and one of the artists who, in 1661, disputed the power of the corregidor, or chief magistrate, of Valladolid to compel artists to serve in the militia. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

AVENELLES, ALBIN DES, a canon of the church of Soissons in Picardy, born about the year 1480. Nothing more appears to be known respecting him. He translated the "Remède d'Amour" of Pope Pius II., which has been published under the following titles: 1. "Le Remède d'Amour, cōpose par Eneas Silvius, aultremēt dit Pape Pie Second, translate de Latin en françoys par maistre Albin des Avenelles, chanoine de leglise de Soissons, avec aucunes additions de Baptiste Mantue," printed at Paris, in Gothic letter, in 4to., without date or printer's name, but by Jean Trepperel, about the year 1505. This translation is made in ten syllable verse; the Latin original is printed in the margin. Another edition was printed at Paris by Jean Longis, in 4to., also without

date. 2. "Ovide de l'art d'Aymer, translate de latin en françoys; avec plusieurs autres petitz œuvres dont le contenu est à le page suyvante; le tout mieux que par cy-devant reueu et corrige," Antwerp, 1556, 16mo. This work is divided into two parts. The first contains "L'Art d'Aimer," "La Clef d'Amour," and "Les sept Arts liberaux d'Amour," composed in octosyllabic verse. The second comprehends the "Remède d'Amour." Barbier, on the authority of Bouhier, attributes the first part of this collection to Raoul de Beauvais, a poet of the twelfth century. This must be an error, as it appears from internal evidence that the three pieces of which it consists, and which, according to La Monnoye, are bad imitations of the three books of Ovid's "Art of Love," were written in the beginning of the sixteenth century. Du Verdier is equally in error in assigning them to Avenelles. All the pieces in this collection, with the addition of a "Discours fait à l'honneur de l'amour chaste pudique, au mépris de l'impudique," were reprinted at Paris about 1580, in 16mo. (La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edit. Rigoley de Juvigny; Goujet, *Bibliothèque Française*, vi. 3, vii. 44; Brunet, *Manuel du Libraire*, art. "Æneas Silvius" and "Ovid," 4th edit.; *Mélanges tirés d'une grande bibliothèque*, vii. 349, &c.)

J. W. J.

AVENELLES, PHILIPPE DES. The time and place of his birth and death do not appear to be known. He is only mentioned as a translator. His works are:—1. "Epitome ou Abrégé des Vies de cinquante-quatre excellens personnages tant Grecs que Romains, mises au paragon l'une de l'autre; extrait du Grec de Plutarque de Cheronée," Paris, 1558, 8vo. This is a translation of the first volume of the Latin version by Darius Tiberti. 2. He also translated the sixth and seventh books of Appian, printed with the rest of the work, which was translated by Claude de Seyssel, Paris, 1560, 8vo., and 1569, fol. They comprehend "L'Histoire des Guerres des Romains en Iberie," and "Guerres des Romains contre Annibal." (Du Verdier, *Bibliothèque Française*, iii. 197, 198; *Preface to the translation of Appian*, by Combes-Dounous, p. lvii.)

J. W. J.

AVENELLES, PIERRE, advocate of the parliament of Paris, is only known as the person who disclosed the Amboise conspiracy or project to remove the family of Guise from the person of Francis II., King of France, set on foot by the Prince de Condé. In the year 1560 Avenelles was living at Paris in the faubourg St. Germain, and Renaudié, the ostensible chief of the conspiracy, came to reside in his house. Avenelles' suspicions were excited by the great number of persons who visited his lodger; he exerted himself to gain his confidence, and having made himself master of

all the details of the scheme, he proceeded immediately to Etienne l'Alemand, sieur de Vouzai, intendant of the Cardinal de Lorraine, and disclosed to him the particulars of the conspiracy in the presence of Milot, the secretary to the Duke de Guise. Avenelles was a Protestant, and this betrayal of the secrets of his party has been very generally censured as an act of gross treachery. De Thou, on the other hand, defends him as a man of worth and learning, who was influenced not by sordid motives, but by the conscientious conviction that all plots and conspiracies against a legally constituted government are morally wrong. It cannot be denied, however, that disinterested as his motives may have been, he did not refuse the reward of his disclosures, viz. the sum of twelve thousand francs, and a judicial post in one of the cities of Lorraine. The time of his death is not recorded. (De Thou, *Histoire Universelle*, edit. 1740, ii. 763—775; *Satyre Menippée*, edit. 1709, ii. 268, &c.)

J. W. J.

AVENPACE. [AVEMPACE.]

AVENTINUS, JOHANNES, the author of the "Annales Bojorum," was born at Abensberg, in Bavaria, in 1466. His real family name was Thürmaier or Thürmaier; accordingly he is called in an epigram by his friend Leonard von Eckh, "Thurniomasus," and also "Johannes Aventinus Duromarus;" but Aventinus called himself after the Latinized name of his native place Abensberg, although he well knew that the Romans called that town "Abusina" and not "Aventinium." His father kept an inn, but must have been possessed of good property, as he gave his son a liberal education. He sent him to the Universities of Ingolstadt and Paris. Having finished his philosophical and classical studies he returned to Germany, and in 1503 he taught eloquence and poetry in Vienna. In 1507 he went to Poland, gave public instruction in Greek grammar at Cracow, and perfected himself in mathematics. He returned soon after, and in 1509 he expounded at the University of Ingolstadt Cicero's "Somnium Scipionis" and the "Rhetorica ad Herennium," with so much success that his name reached the ducal court at Munich. He was invited to Munich, in 1512, to instruct Ludwig and Ernest, the two younger sons of Duke Albert the Wise, who had died in 1508, and whose place was occupied by his eldest son Wilhelm IV. Aventinus gained the good-will of the duke and the affection of his pupils, with the younger of whom, Ernest, he travelled through the south of Germany and the whole of Italy during 1515 and 1516, and thus he had an opportunity of making himself personally acquainted with the great scholars of Italy. On his return, in 1517, he began to prepare materials for the history of his native country, in which undertaking he was chiefly assisted by

the duke and his pupils, who not only opened to him all the archives, but, in order to free him from all pecuniary cares, gave him a pension, and the means of travelling and consulting the public records of the various German states. Aventinus devoted himself entirely to his great work. He rarely left his study, saw his friends seldom, and allowed himself little rest even during the greater part of the night. In 1522, after six years' labour, his "Annales Bojorum" were in substance completed, but he employed the next ten years in enlarging and improving, and in translating them from Latin into German.

In 1529, he was carried by force from the house of his sister in Abensberg, and put in prison, for reasons unknown, according to some of his biographers; but according to others, on a suspicion of heresy, and especially for his attachment to the Reformation. However, at the intercession of his patron, the Duke, he was set at liberty; but it seems that the high-minded scholar could not brook such an insult. From that time he fell into a state of melancholy. He tried, at last, to arouse himself from his grief by marrying, an extraordinary step at his time of life, for he was then sixty-four years of age. His melancholy was not cured by marriage, for his wife was of a quarrelsome temper. In 1533 he was called to Ingolstadt as tutor to the sons of a Bavarian counsellor. Upon this he went to Ratisbon in order to fetch his wife; but being taken ill he died in that town in 1534. He had two children, a boy, who died before him, and a girl, who survived him.

The "Annales Bojorum," by which he gained so great a reputation, and which procured for him from Leibnitz the honourable title of the "Father of Bavarian Historiography," had a strange fate. They were dedicated to the Duke Wilhelm IV. and his two brothers, but these patrons withheld the work from the public. Their successor Albert V. permitted Hieronymus Ziegler, professor of poetry at the University of Ingolstadt, to publish it. The "Annales Bojorum" appeared in 1554. But the same reason which might have induced the princely patrons to stop the publication, led Ziegler to omit in his edition all those passages which were directed against the popes, several ecclesiastical persons, and the Romish Church. Ziegler states in his preface that these omissions excited the curiosity of the Lutherans, who exerted themselves to procure a complete copy. This was accomplished by Nicholas Cisner in his edition under the title "Joannis Aventini Annalium Bojorum Lib. vii., ex autenticis manuscriptis codicibus recogniti, restituti, aucti diligentia Nicolai Cisneri," Basil, 1580, fol., 1615; Frankfort, 1627; and by H. N. Grundling, Leipzig, 1710.

Four different editions of the German translation are mentioned: 1. the oldest under the title "Chronica von Ursprung und

taten der uhralten Teutschen durch Joh. Aventinum, und jetzt erstmals durch Cesp. Bruschium in truck verfertigt," Nürnberg, 4to., 1541. 2. "Die Annales Bojorum, deutsch herausgegeben von Hier. Ziegler," Ingolstadt, fol. 1664 (the original, according to Adelung in his Supplement to Jücher's "Allg. Gelehrten Lexicon," is in this edition much disfigured). 3. "Bayerische Chronik, herausgegeben von Simon Schard," Frankfurt, 1566, printed from an incomplete copy; and 4. "Bayerische Chronik, herausgegeben von Nic. Cisner," Basil and Frankfort, 1580, 1622, from the genuine manuscript of Aventinus.

Both the Latin original and the German translation bear the marks of indefatigable industry, love of truth, and reverence for all the great interests of mankind. The spirit which animated the "humanists" of the sixteenth century is felt as we peruse these books. The Latin is pure and flowing; the German is powerful, and bears a great similarity to the language of Luther.

Besides these two works Aventinus left many manuscripts, the greater part of which treat of historical subjects, and some of grammar, music, and poetry; a complete list of all, both the printed and those in manuscript, is in Adelung's "Supplement" to Jücher.

The life of Aventinus has been written by

1. Zohr Al-ayádí Al-ishbílí.
2. Merwán Ibn Zohr.
3. Abú Bekr Mohammed.
A.H. 336—422 (A.D. 947-8—1031).
4. Abú Merwán 'Abdu-l-malek,
5. Abú-l-'ala Zohr.
Died A.H. 529 (A.D. 1130-1).
6. Abú Merwán 'Abdu-l-malek.
A.H. 465?—557 (A.D. 1072-3—1161-2).^{*}

A daughter.
Died A.H. 595 (A.D. 1199).

A daughter.

7. Abú Bekr Mohammed.
A.H. 507—595 (A.D. 1113-4—1199).
8. Abú Mohammed 'Abdullah.
A.H. 577—602 (A.H. 1181-2—1205-6).

9. Abú Merwán 'Abdu-l-malek.
10. Abú-l-'ala Mohammed

The Bení Zohr, or family of Zohr, were distinguished citizens of Seville in Andalusia, belonging to the tribe of the 'Ayádités (or 'Iyádités), who formed part of the great family of 'Adnán, and settled in Spain in the eighth century of the Christian æra, shortly after the conquest. There are certainly very few families that can boast so many illustrious members in direct succession. They are sometimes said in modern works to have been Jews, but this is not mentioned by ancient authors, nor is it likely that persons belonging to that religion would have given

several scholars, all of whom have borrowed from one source, the "Vita Joannis Aventini Boji a Hieronymo Zieglero enarrata et Annalibus Bojorum præfixa," Ingolstadt, 1556. (Dan. Wifh. Moller, *Diss. de Jo. Aventino*, Altorf, 4to., 1698; *Vita Aventini*, auct. G. H. A. (Hier. Aug. Groschuf), prefixed to the *Annales Bojorum*, Leipzig, 1710; Bayle, *Dictionnaire; Leben des Johann Thürmayers, insgemein Aventin genant*, in the *Annalen der Baierschen Literatur vom Jahr 1778*; C. W. F. v. Breyer, *Ueber Aventin, den Vater der Baierschen Geschichte*, in *Erster öffentlicher Sitzung der Königlichen Academie der Wissenschaften nach ihrer Ernennung*; Ersch and Gruber, *Allgem. Encyclopädie*.) A. H.

AVENZOAR, one of the corrupt forms of the Arabic name Ibn Zohr, or (as it is sometimes, but probably less correctly, written) Ibn Zahr, Zohar, or Zohir. The word has been corrupted in the same way, and for the same reasons, as the name Avempace, and is sometimes written Aben Zohar, Abinzohar, Abyçohar, Abynzohar, Aven Zohar, &c. It is generally applied to one very celebrated Arabic physician of the sixth century of the Hijra, or twelfth of the Christian æra; but as this has arisen from confounding several persons of the same family, it will be necessary here to distinguish them, for which purpose the following genealogical table will be useful:—

to their children the name of Mohammed. It is, however, very possible that one or two individual members of the family may have been converted from the religion of Islam. (Wüstenfeld, *Geschichte der Arabischen Aerzte und Naturforscher*, Leipzig, 1840; Al-makkarí, *History of the Mohammedan Dynasties in Spain*, translated by Gayangos, vol. i. p. 336, vol. ii. p. 24.)

1, 2. Of Zohr and his son MERWA'N nothing is known worth recording, except that the former is said to have been a Jew, who was converted to the Mohammedan religion.

They both lived in the tenth century of the Christian era. (Gayangos, *Notes to Al-makharī*, i. 336.)

3. ABU' BEKR MOHAMMED IBN MERWA'N IBN ZOHR was the first member of his family who practised medicine. He was born A.H. 336 (A.D. 947-8), lived at Seville, and died at Talavera in Toledo A.H. 422 (A.D. 1031), aged eighty-six lunar or eighty-three solar years. He was also eminent as a lawyer, and is praised for his piety, uprightness, and generosity. (Wüstenfeld, *Gesch. der Arab. Aerzte*, § 156; Gayangos, *Notes to Al-makharī*, i. 336.)

4. ABU' MERWA'N 'ABDU-L-MALEK IBN ABI' BEKR MOHAMMED IBN MERWA'N IBN ZOHR followed the profession of physic; and in order to improve himself in the science, he left Seville, his native city, and visited Baghdad, Cairo, and Cairwān, in all which places he practised as a physician, and gained great reputation. On his return to Spain he settled at Denia in Valencia, then the court of Abū-l-jijyūsh Mujāhid, the Selavonian. According to Ibn Khallikān, he died in this city; but Ibn Abī Ossaybī'ah places his death at Seville. Neither writer, however, mentions the date; but, as Mujāhid died A.H. 436 (A.D. 1044-5), we may safely place it about the middle of the fifth century of the Hijra, or eleventh of the Christian era. (Wüstenfeld, *Gesch. der Arab. Aerzte*, § 157; Gayangos, *Notes to Al-makharī*, i. 336, 337.)

5. ABU'-L-'ALA ZOHR IBN ABI' MERWA'N 'ABDI-L-MALEK IBN ABI' BEKR MOHAMMED IBN MERWA'N IBN ZOHR was instructed at Seville by his father and by Abū-l-'aina of Egypt in medicine and philology, and acquired great reputation both as a physician and a philosopher. He was raised to the rank of vizir either under Abū 'Amru 'Ab-bād Al-mu'tadhed-billah, second King of Seville of the dynasty of the Beuf 'Abbad, A.H. 433—461 (A.D. 1042—1069), or under one of the kings of the succeeding dynasty of the Almoravides. He died either at Seville or at Cordova, A.H. 525 (A.D. 1130—1), of an abscess between his shoulders. One of his scholars was Abū 'A'mir Zanbuk, who afterwards attained the rank of vizir and was celebrated as a lyric poet. It was in the time of Abū-l-'ala Zohr that the first copy of the Kanūn of Avicenna (who had died nearly a century earlier) was brought from Irak into Spain, and was presented to him as a most acceptable present. He did not, however, much value the work, which he considered

a place in his library, and is said to have cut off the large blank margins from his copy to write his prescriptions on. Several medical works that bear his name are still to be found in some of the European libraries: Wüstenfeld enumerates seven, one of which is a refutation of certain passages in Avicenna. None of these have ever been published either in the original Arabic or in

a translation; but there is a little work "De Curatione Lapidis" ("On the Cure of the Stone"), published at Venice, 1497, fol., which has very generally been attributed to his son, but which there seems reason to believe was written by Abū-l-'ala Zohr. The title of this treatise does not occur in the lists of the works of either father or son, as preserved by the Arabian biographers; and therefore it is by internal evidence alone that we must decide to which of the two, if to either, it is to be ascribed. In the title-page the work is said to be by "Alguazir Albuleizor," which seems to be a corruption of "Al-wizir Abū-l-'ala Zohr;" and it has been already mentioned that Abū-l-'ala attained this rank. Dr. Patrick Russell, in the Appendix to his brother's "Natural History of Aleppo," says that the author is called "Abuale Zor filius Abmeleth filii Zor," which means of course "Abū-l-'ala Zohr Ibn 'Abdi-l-malek Ibn Zohr." He says also, that "the tract is dedicated Imperatori Sarraacenorum Italy filio Joseph filii Tesephin," that is, to 'Alī Ibn Yūsuf Ibn Tishefin, the second of the Almoravide sultans, who reigned from A.H. 500 (A.D. 1106) to A.H. 537 (A.D. 1143); which agrees perfectly well with the date of Abū-l-'ala Zohr's death, A.H. 525 (A.D. 1130-1); and we know that this prince had such respect for his physician, that after his death he commanded a collection to be made of his most approved medical formulæ. His son, Abū Merwān 'Abdu-l-malek, several times mentions him in his work entitled "Taysir," and always in terms of the highest admiration. In one place he tells a story of himself, and says, that in a particular case, where he was at a loss how to proceed, and had asked the opinion of several other physicians to no purpose, at last he took a journey to the town where his father lived, and desired his advice. The old man would give him no direct answer, but showed him a place in Galen, and told him to read that: if he could find out the cure of the distemper by it, it was very well; if he could not, he bade him never think of making any proficiency in physic. The advice succeeded, so that the patient was cured, to the satisfaction both of the father and the son. (Wüstenfeld, *Gesch. der Arab. Aerzte*, § 158; Gayangos, *Notes to Al-makharī*, i. 337, and Append. p. vii. note; Freind, *Hist. of Physic*, ii. 78, 103, 110, 111; Russell, *Nat. Hist. of Aleppo*, ii. Appen. p. xxxi.; Haller, *Biblioth. Chirurg. i.* 136, and *Biblioth. Medic. Pract. i.* 397.)

6. ABU' MERWA'N 'ABDU-L-MALEK IBN ABI'-L-'ALA ZOHR IBN ABI' MERWA'N 'ABDI-L-MALEK IBN ABI' BEKR MOHAMMED IBN MERWA'N IBN ZOHR, is the most celebrated member of the family, at least among Europeans, though by the Arabian biographers his son is considered to have surpassed him. His first name has been much corrupted, and is sometimes written in old

books Abhomeron, Abhumeron, Abhymeron, Abimeron, Abunaruan, Abumeron, Abynmeron, Albumeron, &c. The exact date of his birth is unknown, as it is not mentioned by any ancient author, nor is his age or the date of his death quite certain. It seems most probable, however, that he was born about A.H. 465 (A.D. 1072-3), either at Seville, or at Peñafior near Seville. He was instructed in medical science by his father, who is said to have made him swear, when only ten years old, that he would never administer any poisonous substance; but whether this was done on account of the frequency of this crime among the Moors in Spain at that time, as some persons have supposed, or whether his father merely administered the Hippocratic oath, which document was certainly known to the Arabians, does not appear. It is said that he did not begin to practise till he was forty years old. Abū Merwān 'Abdu-l-malek was, like his father Abū-l-'ala Zohr, employed in the service of the Almoravide sultans, at whose hands he received both riches and honours. The "Hali filius Joseph," however, who is mentioned in his work, and by whose order he was thrown into prison, was not, as has been sometimes imagined, the Sultān 'Alī Ibn Yūsuf Ibn Tāshēfin, who reigned from A.H. 500 to 537 (A.D. 1106—1143), but merely the governor of Seville (*Contestabilis Regis Sebillie*), of whom he speaks in another place as being his enemy. After the death of Abū 'Isḥāk Ibrāhīm Ibn Tāshēfin, the last of the Almoravide sultans, A.H. 541 (A.D. 1147), he entered into the service of 'Abdu-l-mu'men, the first of the Almohades, by whom he was highly distinguished, and who appointed him his vizir. Several anecdotes of his piety, liberality, generosity, and medical skill are preserved in his own work and by his biographers. He is commonly said to have been a Jew, but this is not mentioned by any ancient authority, nor do the passages in his work which have been referred to as intimating this necessarily lead to this conclusion. Possibly the opinion may have been partly occasioned by the fact of the Latin translation of his work having been made, not from the original Arabic, but from a Hebrew version, and from the translator having been assisted in his task by a Jew. He died of an abscess in his side, as is said to have been predicted to him by a physician at Seville, who himself died of the disease that had been predicted to him by Avenzoar. On the first appearance of the disease which caused his death, he began to take medicines, and to apply plasters and poultices to his side; but his son Abū Bekr, seeing that they produced no effect, and that the disease did not abate, said to him one day, "O father, if, instead of such medicament, thou wert to use so and so, and then add such a drug, and mixing it thou didst prepare such a medicament, thou mightest

perhaps recover." and Ibn Zohr answered him, "O my son, if God has decreed that what is manifest (?) should be altered, I need not prepare medicines; since, whatever remedies I may employ, His decrees must be fulfilled, and His will finally executed." (Translated from Ibn Abī Ossaybi'ah by Gayangos.) He died at Seville, most probably A.H. 557 (A.D. 1161-2), and was buried outside the gate called "Bābu-l-fatah," or "Gate of Victory." His age is not quite certain. Averroës says (*Collig.* lib. iv. cap. 40, p. 73, O, ed. 1549) that he lived one hundred and thirty-five years, which statement has been adopted by Freind and others. This, however, is probably a clerical or typographical error, as, among other chronological difficulties, it would make his father, who died A.H. 525 (A.D. 1130-1), attain nearly the same extraordinary age as himself. In the absence, therefore, of a better authority, we must be content to receive the testimony of Leo Africanus, who says that he lived to the age of ninety-two lunar or eighty-nine solar years. The names of several of his pupils are preserved, among whom some persons reckon the celebrated Averroës, who certainly was one of his intimate friends, and who mentions him in his "Kulliyât" in terms of the greatest admiration and respect. Besides his son Abū Bekr Mohammed, who succeeded him in his professional employments, Abū Merwān had also a daughter, who was well versed in medicine and pharmacy, and who in particular was so celebrated for her skill in midwifery and female diseases, that she was admitted into the harem of Almansūr; and no child of that sultān, or of any of his relations, was ever born within its walls without her assistance. She was poisoned at the same time as her brother Abū Bekr, A.H. 595 (A.D. 1199), and was succeeded in her office at the palace by her daughter, who was equally famous for her medical skill.

Avenzoar wrote several medical works, of which some are still in MS. in different libraries of Europe. The most celebrated of these is entitled "Kitābu-t-tyaysir fi madāwātī wa tadbīrī," or "The Book of Assistance in Healing and Regimen," commonly called simply "Theizir," or "Teisir;" which is indeed one of the most interesting and valuable works of the Arabian physicians. It consists of three books, and is not meant to be a complete and systematic treatise on Medicine, but seems to be chiefly derived from his own personal experience, and is almost entirely of a practical nature. Freind, in his "History of Physic," considers Avenzoar to come under the character of an original author more justly than any other of the Arabian physicians, and accordingly gives a very full analysis of his work, from which the following account is chiefly abridged. He lays it down as a maxim, that experience chiefly

is the right guide and standard of a warrantable practice, and must absolve or condemn him and every physician both in this life and the next. He describes an inflammation and abscess of the mediastinum which happened to himself; but the symptoms mentioned are almost as applicable to an attack of pleurisy. He notices also an inflammation of the pericardium, and speaks of its coats being increased in thickness by the generation of some new substance, like cartilages or pellicles. In treating of consumption he takes notice how strongly Galen recommends asses' milk; but adds, that, because it was unlawful for the Saracens to eat the flesh or drink the milk of that animal, he substituted goats' milk in its room; in which respect he seems to be more scrupulous than Rhazes and Avicenna, neither of whom expresses any difficulty about recommending certain parts of the ass to be used by way of medicine. He speaks of certain filthy and abominable operations, as he calls them, in surgery, which he says are unfit for a man of character to perform, such as the extraction of the stone; and thinks that no religious man, according to the law, ought so much as to view the genitals. He had a good opinion of the operation of bronchotomy in the case of a desperate quinsy; though, as it was a difficult operation, and he had never seen it performed, he says he would not be the first person to recommend it. However, he thinks it practicable, from the experiment which he made himself with this view upon a goat: he made an incision through the rings of the trachea about the size of a lupine; dressed the wound every day with honey-water; when it began to incrust, applied powder of cypress nuts; and so perfected the cure. In the case of a relaxation or stoppage of the œsophagus, when there ensues an inability to swallow any nourishment, he proposes three ways of giving relief: 1, by putting down a tin or silver instrument like a pipe, and by that means throwing into the stomach some milk or other thin nourishment; 2, by placing the patient in a bath of milk, &c., that some of the nutritious particles may insinuate themselves through the pores; which method, however, he ridicules as frivolous; and 3, by means of clysters, which he says is the true method, and never fails. The work has never been published in Arabic, but there is a very indifferent Latin translation, which was several times reprinted in the fifteenth and sixteenth centuries. The first edition was published at Venice in 1490, and is said to be scarce. The following is a description of the copy in the Bodleian Library at Oxford. It is printed in black letter, with two columns in a page, and contains also the "Colliget" of Averroës. On the first page is the title "Abumeron. Auenzohar;" then follow three leaves containing a table of contents for both works;

then begins Avenzoar's work, thus:—"In noie domini amen. Incipit liber theicrisi dalaalmodana vahaltadabir ejus est interpretatio rectificatione medicationis & regiminis: editus in arabico a perfecto viro abumaruan Auenzohar & trûslatus de hebraico in latinum venetiis a magistro paraucio physico ipso sibi vulgarizante magistro iacobo hebreo. Anno dni Jesu xpi. M.c.c.lxxx. primo mense augusto die iouis in meridie scdo ducante venetiis viro egregio & preclaro dño Johanne daudolo & scdo anno sui ducatus: anni autem regni. 679. menses. iiii. dies. ii."* The Teysir occupies forty leaves, at the end of which is printed "Explicit liber Auenzohar." Then follows the work of Averroës, with a fresh pagination, and the title "Colliget Auerroës." It begins thus: "Incipit liber de medicina Auerroës: qui dicitur colliget. &c.," occupies sixty-four leaves, and ends thus: "Expliciunt tractat' artis medicine famosissimorum virorum Albumeron Auenzohar & Auerroës studiose correctos Impressi Venetijs p̄ Joannem de forliuio et Gregorium fratres. Anno salutis M.cccc.lxxxx. die q̄rta m̄sis Januarii." The last edition mentioned by Choulant is that published at Venice, 1574, 8vo. by the Juntas. There is a commentary on the more difficult passages of the work by J. Colle, entitled "De Cognitu Difficilibus in Praxi ex Libris Avenzoaris," &c. 4to. Venice, 1628. The first tract of the third book is inserted in Fernel's Collection of Writers "De Febribus," Venice, fol. 1594, pp. 105—108; and there are a few extracts from it in the Venice Collection of Writers "De Balneis," 1553, fol. A little work entitled "Antidotarium," attributed to Avenzoar, has been several times published with the Theisir. The treatise "De Curatione Lapidis" has been already mentioned in the account of his father Abû-l-ala Zohr, and that "De Regimine Sanitatis" is noticed in the account of his son Abû Bekr Mohammed. (Leo Africanus, *De Viris Illustr.* c. 16, in Fabricius, *Biblioth. Græca*, vol. xiii. p. 279, ed. vet.; Haller, *Biblioth. Chirurg.* vol. i. p. 135, and *Biblioth. Medic. Pract.* vol. i. p. 395; Freind, *Hist. of Physic*, vol. ii. p. 74, &c.; Russell, *Nat. Hist. of Aleppo*, vol. ii. Append. p. xxx.; N. Antonius, *Biblioth. Hisp. Vetus*, vol. ii. p. 382, &c.; Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. ii. p. 132; Sprengel, *Hist. de la Méd.* tome ii. p. 332; Nicoll and Pusey, *Catal. MSS. Arab. in Biblioth. Bodl.* p. 589; Wüstenfeld, *Gesch. der Arab. Aerzte*, § 159; Gayangos, *Notes to Al-makkari*, vol. i. p. 337, and Append. p. iii. &c.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 8vo. 1841.)

* This date means the second day of Rabi' the second, A.H. 679; but there seems to be a slight clerical or typographical error, as the corresponding European date is the 31st of July, not the 1st of August, A.D. 1280.

7. ABU' BEKR MOHAMMED IBN ABI' MERWA'N 'ABDI-L-MALEK IBN ABI'-L-'ALA ZOHR IBN ABI' MERWA'N 'ABDI-L-MALEK IBN ABI' BEKR MOHAMMED IBN MERWA'N IBN ZOHR, the son of the preceding, is commonly called by his Arabian biographers "Al-hafid," or "The Descendant," to distinguish him from his great-great-grandfather, who bore the same name and surname. Like his ancestors, Abū Bekr Mohammed followed the profession of Medicine, but he was also a distinguished theologian and an excellent poet, and is justly esteemed by the Arabian biographers as the most eminent individual of his family. He has been frequently confounded with his father Abū Merwān by European as well as Eastern biographers, who have attributed to one person the actions and works of both, so that the celebrated Avenzoar of the middle ages is, as it were, an imaginary personification of the two. He was born at Seville, A.H. 507 (A.D. 1113-4), and educated under the eye of his father in medicine and other sciences. He first, together with his father, served the Almoravide Sultāns towards the end of their empire, and afterwards their successors the Almohades. He succeeded his father as chief physician to 'Abdul-mūmin, A.H. 557 (A.D. 1162); and upon the death of that Sultān in the following year, he entered the service of his son Abū Ya'kūb Yūsuf, and afterwards, A.H. 580 (A.D. 1184), that of his grandson Abū Yūsuf Ya'kūb, surnamed Al-mansūr. By all these princes, but especially the last, he was held in the highest esteem, and was raised to the rank of vizir. Al-mansūr took him with him from Seville to Morocco, contrary to his inclination, as he discovered from some verses which accidentally fell in his way, in which Abū Bekr lamented his absence from his family and country; upon which the Sultān, without communicating his intentions to Abū Bekr, immediately sent for the whole of his family from Spain, and increased his salary. After the death of Al-mansūr, the 22nd of Rabi' the first, A.H. 595 (January 22, A.D. 1199), he entered the household of his son 'Abdullah Mohammed An-nāsir, but died shortly afterwards at Morocco, poisoned, as it is said, together with his sister, by Abū Zeyd 'Abdu-r-rahmān Ibn Bujān, vizir of Al-mansūr, who envied and hated him on account of the favour he enjoyed with the Sultān. The exact year of his death is not quite certain, but it seems most probable that he died on the 21st of Dhī-l-hajjah, A.H. 595 (October 14, A.D. 1199), aged eighty-eight lunar or eighty-five solar years. Abū Bekr was a middle-sized man, well made, of a clear complexion, and exceedingly strong and muscular, preserving to the last his robust frame and firm step, although he became deaf some time before he died. It is particularly specified by Ibn Abī Ossaybi'ah that he was deeply versed in traditions, and knew the Korān by heart;

that he played very well at the game of chess; that he gave his attention to the study of literature, the Arabic language, and poetry; that he had the gift of eloquence, and could speak very fluently; and that there was no physician in his days who could equal him in the knowledge and practice of his profession. To these ornamental and scientific accomplishments Abū Bekr united the more valuable qualities of being very strict in the fulfilment of his religious duties, sound in his doctrines, magnanimous and generous in his actions, and a lover of virtue. He was the author of only a few medical works, none of which are still extant, unless a little work entitled "De Regimine Sanitatis," printed at Basel, 1618, 12mo., belonged to him; but this is a point, which, as the writer has never met with the book in question, he has no means of deciding. Some of his poems are preserved in two MS. collections in the Escorial Library. (Leo Africanus, *De Viris Illustr.* c. 18, in Fabricius, *Biblioth. Græca*, vol. xiii. p. 281, ed. vet.; Haller, *Biblioth. Medic. Pract.* vol. i. p. 397; N. Antonius, *Biblioth. Hisp. Vetus*, vol. ii. p. 385; Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. pp. 93, 128; Wüstenfeld, *Gesch. der Arab. Aertze*, § 160; Gayangos, *Notes to Al-makkari*, vol. i. p. 337, and *Append.* p. viii. &c.; Russell, *Nat. Hist. of Aleppo*, vol. ii. *Append.* p. xxxi.)

8. ABU' MOHAMMED 'ABDULLAH IBN ABI' BEKR MOHAMMED IBN ABI' MERWA'N 'ABDI-L-MALEK IBN ABI'-L-'ALA ZOHR IBN ABI' MERWA'N 'ABDI-L-MALEK IBN ABI' BEKR MOHAMMED IBN MERWA'N IBN ZOHR, was surnamed also "Ibnul-hafid" (or, the Son of the Descendant), to distinguish him from the other members of his family. He is said to have been born at Seville A.H. 577 (A.D. 1181-2), when his father was sixty-eight years old, and to have died from the effects of poison at Salé in Africa, A.H. 602 (A.D. 1205-6), aged twenty-five lunar or twenty-four solar years. He left two sons (9), ABU' MERWA'N 'ABDI-L-MALEK, and (10) ABU'-L-'ALA MOHAMMED, both of whom practised medicine, but of whom the former appears to have been the more distinguished. He inhabited Seville and Granada, and gained great reputation by his writings, as well as his practical skill. Nothing more is known either of him or his brother, who thus close the list of physicians belonging to this celebrated family. (Gayangos, *Notes to Al-makkari*, vol. i. pp. 337, 338.) W. A. G.

AVER. [AUER.]

AVERA'NI, BENEDETTO, was the eldest of three brothers, all of whom exercised influence on the intellectual history of Italy in their times.

Benedetto Averani was born at Florence, of a good family, in 1645. He was distinguished in boyhood by a precocious love of study, and passed with brilliant success through all the stages of a liberal and diver-

sified education, literary, philosophical, and juridical. In 1676 he became professor of Greek in the university of Pisa, but afterwards exchanged his chair for that of Humanity. He refused a call to the university of Padua, and a pressing invitation of Pope Innocent XI. to a place in the Sapienza. He died at Pisa in 1707, and was buried within the walls of the famous Campo Santo.

Averani was a man of sanguine disposition, warm affections, and hasty temper. He existed merely for his studies and his teaching, and in common life was continually subject to fits of mental absence. One day in church, while he listened to a dull preacher, his mind wandered away to its favourite objects of thought; and, in the midst of the sermon, the congregation were astonished to hear the professor break out into a loud declamation of verses from Homer.

The following works of Averani are in print:—1. "Dieci Lezioni sopra il quarto Sonetto della Prima Parte del Canzoniere del Petrarca, recitate nell' Accademia della Crusca," Ravenna, 1707, 4to. 2. "Lezioni Undici dette nell' Accademia degli Apatisti," in the "Raccolta di Prose Fiorentine," part ii. vols. iii. and iv. Florence, 1728, 1729. 3. A posthumous collection of his Latin works, edited by his brothers: "Benedicti Averani Florentini Dissertationes habitæ in Pisanâ Academiâ, &c. Accesserunt ejusdem Orationes et Carmina, omnia iterum edita; necnon Epistolæ, quæ nunc primum in lucem prodeunt," Florence, 1716, 1717, 3 vols. fol. Most of the orations had been published by the author, Florence, 1688, 4to.; and the rest, with the poems, by his brother Giuseppe, Florence, 1709, 4to. 4. A sonnet in Italian, given by Crescimbeni, iii. 237. 5. Several Latin inscriptions, among which is that on the tomb of the poet Filicaja.

As a teacher of the languages and antiquities of Greece and Rome, Averani was in the highest degree popular and successful. In the earlier part of his academical career, his enthusiasm was even powerful enough to do something towards reviving the neglected study of Greek. Afterwards, while he filled the chair of Latin, for which he had qualified himself by philological studies much more systematic and exact, he enjoyed a more general reputation than any other professor in the university. In the delivery of his lectures the manuscript was thrown aside: his tenacious memory retained all that he had written, and his warmth of temperament prompted readiness and animation. Philological minutiae were reserved for the hours of private instruction; and the public discourses were sedulously directed to the purpose of imbuing the pupils with a love of classical lore, through an exposition of the varied store of interesting topics presented by classical history and antiquities. Averani's printed Lectures, occupying the first and

second volumes of his collected Latin works, possess indeed no inconsiderable merit, and may still be perused with advantage; but they show him to have been better fitted for familiarizing the minds of youth with facts and principles developed by others, than for extending the sphere of knowledge by original researches. They are the effusions of a full and active mind, which had its acquisitions always at command, and could always present them in an agreeable shape; but which possessed neither sufficient patience and self-denial to reject the useless, nor sufficient judgment and logical power to introduce clear arrangement, or to attempt consecutive reasoning. The best parts of the lectures are desultory discussions on ancient customs or points of history. Indeed it was only by the free use of such materials that it was possible, if abstruse and unpopular details were to be excluded, to fill up such an outline as that which he marked out for himself. His two volumes contain eighty-six lectures on the Greek Anthology, fifty-eight on Thucydides, and twenty-six on Euripides; after which come thirty-one lectures on Livy, forty-five on Virgil, and ninety-eight on Cicero, which are perhaps the most valuable of the series. The style of the lectures shows the carelessness with which they were composed. That of the orations is more correct and polished; but neither they nor the Latin verses are important enough to affect the estimate of Averani's literary character. The Italian lectures on one of Petrarch's Canzoni are spoken of in a depreciating tone by the sarcastic Fontanini, and do not seem to have received much attention in any quarter since the author's own time. (Giuseppe Averani, *Benedicti Averani Vita*, prefixed to his Latin works; Fabroni, *Vita Italorum*, viii. 8—32; Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, ed. 1787—94, viii. 436; Corniani, *Secoli della Letteratura Italiana*, ed. 1833, ii. 198; Le Clerc, *Bibliothèque Choisie*, xxii. 1—42, *Bibliothèque Ancienne et Moderne*, xii. 130—198; Fabricius, *Bibliotheca Latina*, ed. Ernesti, i. 148, 367.) W. S.

AVERANI, GIUSEPPE, the youngest and best known of the three brothers who bore the name, was born at Florence in 1662. He was professionally a jurist, but was hardly less distinguished for his attainments in physical science. Scientific studies, indeed, were the favourite occupation of his early youth; and, after having been for some time under teachers of the antiquated school, he was fortunate enough to be initiated into the principles of a better philosophy by Giuseppe del Papa, and by the celebrated Viviani. Among the first fruits of his researches was a juvenile treatise "On the Motion of Heavy Bodies upon Inclined Planes," written in defence of the opinions of Galileo and other scientific experimenters. Soon afterwards, while en-

gaged in the study of the law at Pisa, he translated the commentary of Eutocius of Ascalon upon Archimedes.

In 1684, on the recommendation of Viviani, Averani was invited to accept a professorship of mathematics in the university of Bologna. Attached to Tuscany, or hoping for better preferment there, he declined the offer. Meanwhile he had been no less active in his professional and classical studies than in his pursuit of scientific knowledge; and Magalotti and Redi, who had long known him well, recommended him pressingly to the Grand-Duke Cosmo III. Immediately, while yet but twenty-two years old, he was appointed one of the professors of law in the university of Pisa. His friend Redi, in his own whimsically lively style, declared the new professor's inaugural address to be "superbissima, Latinissima, et arci-eloquentissima." His success as a lecturer corresponded with the high expectations which had been raised by his early character. He lectured on the Institutions till 1688, when he was intrusted with the more important duty of expounding the Pandects. The grand-duke committed particularly to his charge the education of his son Giovanni-Gastone, who was afterwards the last reigning prince of the house of Medici.

While Averani's fame as a jurist rapidly increased, he found time to cultivate the favourite studies of his youth. In 1694 and 1695, he and Cipriano Targioni prosecuted, by the orders of the grand-duke, an elaborate series of experiments with the burning-glass, the results of which were published. Not long afterwards, his attention was directed to the experiments of the English observer Hawksbee on light and electricity, which he repeated at Pisa; and he next instituted experiments of his own upon the phenomena of smell and the propagation of sound. His friend Henry Newton, who was then ambassador from England at the court of Florence, communicated Averani's experiments to his scientific friends in London. Some of the foreign biographers assert that the papers were printed in the "Philosophical Transactions." This is a mistake; but the same writers are correct in asserting that, in acknowledgment of the merit of the communications, the author was elected a member of the Royal Society. Among the names of the members admitted in 1712, appears that of "Sign. Josephus Averinus, Prof. Juris, of Pisa." (Thomson, *History of the Royal Society, Appendix*, p. xxxiii.)

About the same time, Brenkmann, the famous Dutch jurist, came to Florence to examine the celebrated codex of the Pandects. Becoming acquainted with Averani, and reading the manuscript of a work on which he was engaged, called "Interpretationes Juris," he requested leave to transmit a copy for the perusal of Bynckershoeck and Noodt.

Noodt, on examining it, insisted upon its being printed; and the first two books were published in 1716. About 1720 Averani refused the invitation of Victor Amadeus of Savoy to a professorship in the university of Turin. He declined with equal steadiness to become a judge of the Supreme Court at Florence. He remained in his accustomed occupations at Pisa, teaching with high reputation, consulted and respected by jurists both in Italy and abroad, and beloved as a man whose heart was not less warm in age than in youth, and whose natural hastiness of temper had been tamed by reflection and by religious principle.

About the time when he had attained his sixty-second year, his health, which had long been infirm, became so much broken that he felt himself incapable of performing his academical duties. Accordingly he sent in his resignation, which, however, his former pupil the new grand-duke (not altogether weak or corrupted) peremptorily refused to accept. Averani was never able to resume teaching; but he spent the remaining fourteen years of his life in prosecuting his legal researches as assiduously as his feebleness allowed him, and in completing his "Interpretationes Juris," which he finally left for publication to the care of his friend the Marquis Antonio Niccolini. He died at Florence, on the 24th of August, 1738. His excellent library was bequeathed to the university of Pisa.

The studies of Giuseppe Averani were not confined to jurisprudence and physical science. He dipped into theology, and endeavoured to illustrate, chiefly by antiquarian remarks, the history of the foundation of Christianity. He was attached likewise to polite literature, and to the study of his native language; he was long the censor of the academy Della Crusca, and published discourses which he had read at its meetings. His Latinity is highly vaunted by his countrymen, who however do him much more than justice in comparing him with Muretus. His reputation, indeed, now rests exclusively upon his juridical works, especially the "Interpretationes;" and the value of his labours in the antiquarian department of the law is universally admitted to be considerable. In his own time he enjoyed the confidence and respect of Schulting, Noodt, Bynckershoeck, and other great jurists, with whose names Heineccius, in the preface to his "Antiquitates," couples that of Averani.

His published works are enumerated in the following list:—1. "Esperienze fatte collo Specchio Ustorio," in the "Galleria di Minerva," tom. vi. part v., and in the "Giornale de' Letterati d'Italia," tom. viii. art. 9. 2. "Disputatio de Jure Belli et Pacis," Florence, 1703. 3. "Prefazione alle Poesie Toscane di Monsignor Ansaldo Ansaldo," Florence, 1704. 4. "Dissertatio de Rappre-

saliis, habita Pisis, anno 1714," published by Migliorucci, in his "Institutiones Juris Canonici," tom. iv. p. 75, 1732. 5. "Interpretationum Juris Libri Duo," Leiden, by Van der Aa, 1716, 8vo.; and "Interpretationum Juris Libri Tres posteriores, Pars I. et II.," Leiden, by Van der Aa, 1746, 8vo. 6. "Vita Benedicti Averani, et Prefatio in ejus Opera," prefixed to the works of Benedetto, 1717. 7. "De Libertate Civitatis Florentie ejusque Dominii," Pisa, 1721, 4to. 8. "Oratio de Jurisprudentia, Medicina, Theologia, per sua principia addiscendis, Pisis habita anno 1723," printed surreptitiously at Pisa with the false date of Verona, 8vo.; reprinted in vol. ii. of the "Opuscula Variorum ad Jurisprudentiam pertinentia," Pisa, 1769, 9 vols. 8vo. 9. "Lezioni sopra la Passione di Nostro Signore Gesù Cristo," Urbino, 1738, 8vo., an incorrect edition of lectures read in the Academy Della Crusca. 10. "Dissertatio de Calculorum seu Latrunenorum Ludo," printed in vol. vii. of the "Miscellanea di Varj Opuscoli," Venice, 1742, 12mo, 11. "Lezioni Toscane," edited by Gori, 4to., Florence, vol. i. 1744; vol. ii. 1746; vol. iii. 1761. These volumes contain lectures on topics of philosophy and antiquities, an augmented and corrected edition of the lectures on the Passion, reprints of the author's physical experiments, and some other pieces. 12. "Monumenta Latina Posthuma Josephi Averani," Florence, 1768.

(Fabroni, *Vite Italianorum*, vii. 321-359; Tipaldo, *Biografia degli Italiani Illustri*, vi. 433-437, Venice, 1838; Corniani, *Secoli della Letteratura Italiana*, ii. 197; Lombardi, *Letteratura Italiana del Secolo XVIII*, iv. 195-198; Mazzuchelli, *Scrittori d'Italia*; Le Clerc, *Bibliothèque Ancienne et Moderne*, iv. 92-126; *Acta Eruditorum*, Leipzig, 1716, p. 214.) W. S.

AVERANI, NICCOLO', a brother of Benedetto and Giuseppe, was born at Florence about the middle of the seventeenth century. He practised as an advocate, but was also eminent as a mathematician. In 1687 Magliabecchi earnestly advised the Bishop of Padua to appoint him prefect of studies in the university of that city; but the advice was disregarded, and Averani remained at Florence. He died there in 1727. His claim to remembrance rests on his having been the editor of the second edition of the works of Gassendi, Florence, 1727, 6 vols. fol. In his lifetime nothing written by him was printed, except the laborious indices to the works of his brother Benedetto. Ten years after his death Gori edited, with notes by Cardinal Noris, the only original composition of Niccolò Averani which has seen the light, "De Mensibus Egyptiorum, nunc primum edita Dissertatio," Florence, 1737, 4to. (Mazzuchelli, *Scrittori d'Italia*; Tipaldo, *Biografia degli Italiani Illustri*, vi. 438.)

W. S.

AVERARA, GIOVANNI BATTISTA, an Italian fresco painter of Bergamo, born in the early part of the sixteenth century. He is praised by Ridolfi, and was a painter of versatile ability. He appears to have made Titian his model; he excelled in colouring, in painting infants, and in landscape backgrounds, which he copied with great truth from nature. Several of his works are described in Muzio's "Teatro di Bergamo." He died at Bergamo, in 1548, in the prime of life. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

AVERBACH, R. ISAAC, or R. ISAAC BEN ISAIAH REIS, of Averbach (ר' אייזיק בן יצחק בן ר' אייזיק), was a Jewish writer and grammarian who resided at Fürth in the beginning of the eighteenth century, where he wrote several elementary works on the Hebrew language, among which are a *Manuel*, with the Chaldee title "Ghersa Dinuka" ("The Instruction of the Suckling"). It is a short introduction to Hebrew grammar, in the Judæo-Germanic language, to which is added the formation of the regular verb "Pakad," throughout all its conjugations. It was printed at Wilmersdorf by Hirsch ben Chajim, A.M. 5478 (A.D. 1718), in 8vo. Averbach is also the author of another German-Hebrew Primer, or a revised edition of the same, with the Chaldee title "Shutha Dinuka," and the German one "Kindersprach" ("The Speech of the Suckling"). It was printed at Fürth, A.M. 5485 (A.D. 1725), 8vo. He also wrote "Beer Rechoboth" ("The Well of the Streets"), or "Perush al Dikduke Rashi" ("A Commentary on the Grammaticalia of Rashi"), which is an exposition of those parts of the Commentary of R. Solomon Jarchi on the Pentateuch, which afford an opportunity for grammatical illustration. It was printed at Sulzbach, by Salman ben Aaron, A.M. 5490 (A.D. 1730). It has the text of the passages from Rashi above, and the analytical commentary of Isaac Averbach below. (Wolfins, *Biblioth. Hebr.* iii. 87, iv. 775, 882.)

C. P. H.

AVERBACH, R. SAMUEL BEN DAVID (ר' שמואל בן דוד אויבאך), a Polish Rabbi, a native of Lublin, who lived during the middle and latter part of the seventeenth century. He is the author of a work called "Chesed Shemmel" ("The Piety of Samuel"). It is a cabalistical commentary on select passages and histories of the book of Genesis, and was printed at Amsterdam, by Moses ben Abraham Mendes Collino, A.M. 5449 (A.D. 1689), in large 8vo. In the preface, the author thus assigns his reasons for writing his book. God, he says, had twice delivered him when his life was in the most imminent peril; in the first instance, in his native town of Lublin, in the year A.M. 5417 (A.D. 1657), when, on the evening before the

Feast of Tabernacles, many thousand people were slain or carried away into captivity, while he escaped unhurt; and again when on a journey to the town of Reissen, near Lissa, in Poland, his friend and fellow-traveller, Jechezkel of the order of the priesthood, was killed at his side. On account of these providential deliverances, he bound himself by a vow to make a pilgrimage to Jerusalem; but not finding it convenient to do so, he substituted for it the writing of this short commentary, which was edited after the author's death by R. Eliakim ben Jacob. (Wolfius, *Biblioth. Hebr.* iii, 1079—85.)

C. P. II.

AVERDY, CLEMENT CHARLES FRANÇOIS DE L', sometimes called Laverdi, a French statesman and author, was born at Paris, according to some authorities in 1720, and according to others in 1723. He was a councillor of parliament, and became comptroller-general of the finances in 1759. His predecessor in this office, Bertin, whose policy had been strongly opposed by the parliament, although high in the favour of Madame de Pompadour, was at last sacrificed to appease the opposition, and the favourite conceived the design of choosing a successor from the body of the opposition. The parliament was flattered by the choice, and withdrew its objections to the imposts. The time was that in which the resources of the nation, exhausted by the previous war, had been reduced to the lowest point, and when the expenditure of the court had been raised to its highest pitch. After having with great rapidity increased the national debt and the confusion of the finances, L'Averdy was dismissed in 1763. During the two years preceding his appointment there had been four successive comptrollers of finance. He was the author of one important commercial reform, which might have given an opportunity for the revival of the national strength, if it had not been neutralized by the wild profusion of the court, the consequent increase of debt and taxation, and the absence of all confidence in the permanence of any new system. The reform in question was the abolition of all transit duties on grain passing from one province of France to another, which was accomplished by an edict of the 20th of December, 1764. The probable effect of such a change was strongly discussed by opposite parties among the economists, but in a short time those who had opposed it acknowledged its influence on the improvement of agriculture. L'Averdy is supposed to have been the author of another measure, which was not embodied in an edict until the 10th of July, 1765, when he had left office, authorizing the exportation of grain at any time when the price in France was below a certain standard. L'Averdy's administration became the subject of more lampoons than even those of his predecessors

sors or successors, and after his short tenure of office he retired to his estate, apparently disgusted with public life. During the Reign of Terror, he was accused of being a monopolist, and of being accessory to the famine of the time through the wilful destruction of the grain on his estate. He was brought to the guillotine on the 24th of November, 1793. He had been admitted an honorary member of the Academy of Inscriptions in 1765. He was the author of some books now forgotten, among which are, 1. "Code Pénal," 12mo. 1752, apparently an abridged compilation. It was republished with a preliminary essay by F. Lorry, in 1755. 2. "De la Pleine Souveraineté du Roi sur la Province de Bretagne," 1765; 3. "Suite des Expériences de Gambais sur les Bles noirs et carics," 1788, the result of his agricultural observations on his own estate. (Chaudon and Delandine, *Diet. Historique; Biog. Universelle*; Quérard, *La France Littéraire*; Lacretelle, *Hist. de France; Vies des Surintendants des Finances et des Contrôleurs-généraux*, iii. 261.)

J. H. B.

AVERELL, or AUERELL, WILLIAM, was the author of three curious black-letter pamphlets, all of which are now very scarce, which were published in London in the latter part of the sixteenth century, under the following titles:—1. "A wonderfull and strange Newes which happened in the Countye of Suffolke and Essex, the first of February, being Fryday, where it rayned Wheat, the space of vi. or vii. Miles Compas," 16mo. 1583. 2. "A meruailous combat of contrarieties, malignauntie striuing in the members of man's bodie, allegoricallie representing vnto vs the enniad state of our flourishing Commonwealth: wherein dialogue-wise by the way, are touched the extreame vices of this present time; with an earnest and vehement exhortation to all true English harts, courageously to be readie prepared against the enemie." This work is in the form of a dialogue between the tongue, hand, foot, and other members of the body, "wherein," according to a second title, "the extreame vices of this present age are displayed against traytors and treasons;" and it was published, with a dedication to "Maister George Bonde, Lord Maior of London," in 1588. 3. "Four Notable Histories, applyed to foure worthy Examples: as, 1. A Diall for Daintie Darlings. 2. A Spectacle for negligent Parents. 3. A Glass for disobedient Sonnes. 4. And a Myrrour for virtuous Maydes." This was published in 4to. in 1590; but Lowndes mentions also an edition, in the same form, of the year 1584. Nothing is known of Averell's personal history, and of the above works the second only is preserved in the British Museum. The titles of the first and third are taken from Lowndes's *Bibliographer's Manual*, vol. i. pp. 82, 83.

J. T. S.

AVERKAM, HENRIK VAN, a landscape and marine painter of Kampen, where he was born about the end of the sixteenth century. His history is unknown; he was called the Mute of Kampen, De Stomme van Kampen, but whether from the fact of his being dumb, or from any peculiar retirement, seclusive reserve, or taciturnity of habit, is doubtful. His pictures and drawings are said to be valued by those who know them, but more particularly his drawings, which are in black chalk and with the pen; the colouring of his paintings has lost through time, especially in the greens, which have blackened. He painted winter and summer views, and his landscapes are enriched with figures and animals: his works are marked with a monogram, consisting in an A upon an H. Van Averkam is not mentioned in any of the Dutch biographical works on artists published previously to the recent work of Van Eyn-den and Vander Willigen, "Geschiedenis der Vaterlandsche Schilderkunst." A few of his works have been engraved, some of which, according to Brulliot, are attributed to A. Vander Hagen, through the nature of the monogram upon them: some prints after him are marked "H. de Stom. inventor." (Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

AVEROLDO, GIULIO ANTONIO, the son of Giambattista Averoldo, was born at Venice, on the 6th of January, 1651. He studied at Padua, where he obtained the degree of Doctor of Laws. Taking an especial interest in the study of antiquities, he formed a large library, and also a collection of marbles and medals, which became an object of attraction to the visitors of Brescia, where he had taken up his residence. He published an Italian translation of Raissant de Reus' "Discours sur douze médailles des jeux séculaires de l'empereur Domitien," Brescia, 8vo. 1687. His only original work is entitled "Le Scelte Pitture di Brescia additate al Forestiere," Brescia, 4to. 1700. Notwithstanding its title, this book is not confined to the description of paintings only, but refers to many of the other curiosities of Brescia, among the rest the antique marbles in the possession of the author, from which he gives the correction of forty inscriptions inaccurately copied by Rossi and Vinacesi. Averoldo died on the 5th of June, 1717, leaving behind him a great number of unpublished MSS. (Mazzuchelli, *Scrittori d'Italia*, i. pt. 2, p. 1244; Averoldo, *Scelte Pitture di Brescia*.) J. W.

AVERROËS (written also AVERIIIOËS, AVERROYS, AVEROIS, AVEROYS, &c.), the corrupted form of Ibn Roshd, the name of one of the most celebrated of all the Arabian philosophers, who seems to have acquired among European nations an undue share of reputation, partly perhaps for his

having been especially mentioned by Dante (*Inferno*, canto iv.) as

"Averrois, che 'l gran comento feo,"

and partly from the accusations brought against him by some of the Christian writers of the middle ages. His complete name was Abū-l-walid Mohammed Ibn Ahmed Ibn Mohammed Ibn Roshd, of which the first two words have been sometimes corrupted into Abulguail, and the last two into Abenrust, Aben Rnschd, Auen Ruis, Ibn Rnschad, Ibn Rnsid, Ibn Rosdin, &c. He was born of a good family, at Cordova in Andalusia, where his father and grandfather had held the office of Kādī, a dignity which, according to Al-makkari (*Hist. of Mohamm. Dyn. in Spain*, vol. i. p. 104) was always reputed the most honourable of all, not only on account of his spiritual jurisdiction, all religious affairs being exclusively intrusted to his care, but also owing to the great power which that office gave to its holders. His grandfather is probably the person who is called by Al-makkari (vol. ii. p. 307) "the celebrated Kādī Abū-l-walid Ibn Roshd," and who is said by him to have been chosen by the citizens of Cordova, Seville, and other places, as a deputy to be sent to the Sultan 'Alī Ibn Yūsuf, to beg him to transport into Africa some of the Christians who lived in those parts. The exact year of Averroës' birth is unknown. It has sometimes been placed in A.D. 1149 (A.H. 543-4), on the authority, it is said, of Pietro di Abano; but this is certainly much too late, as may be proved by several chronological arguments: first, he is said to have been very old when he died, A.H. 595 (A.D. 1198); secondly, he was an intimate friend of Abū Merwān Ibn Zohr, who died A.H. 557 (A.D. 1161-2); and, thirdly, he was a pupil of Avempace, who died either A.H. 525 (A.D. 1130-1) or A.H. 533 (A.D. 1138-9). We may safely conjecture that he was born in the first quarter of the sixth century after the Hijra, or the twelfth of the Christian era. He passed the first years of his life at Cordova, where he soon became eminent for his brilliant qualities, and distinguished for his ardour in the acquisition of learning. He is said to have attained the utmost limit of perfection in jurisprudence and the science of controversy, which he learned from Abū Mohammed Ibn Razek; he was instructed in medicine by Abū Ja'far Ibn Hārūn, whose disciple he was for a considerable length of time, and from whom he acquired much of his learning in the natural and philosophical sciences. He was also a pupil of Avempace, and as some say, of Ibn Tofayl and Avenzoar; and he was one of the tutors of the celebrated Maimonides. He was first Kādī of Seville, and afterwards of Cordova; and he became one of the principal officers at the court of Abū Yūsuf Ya'kūb Al-mansūr-billah, the fourth of the Almohade Sul-

táns, A.H. 580—595 (A.D. 1184—1199), with whom he enjoyed great favour, and who, whenever he summoned him to his presence for the purpose of conversing with him, or of inquiring into some particulars about the sciences which Averroës cultivated, always used to address him by the affectionate term of "Brother." The story of the disgrace of Averroës is given by Leo Africanus, and since repeated by Nicolas Antonio, Bayle, and almost all succeeding writers; but Leo's authority is not generally considered sufficient to warrant the accuracy of any fact that is mentioned by no other ancient author. The following account is chiefly taken from Bayle:—A great many of the nobility and doctors of Cordova, and particularly Ibn Zohr, the physician, envied Averroës, and resolved to prosecute him on account of irreligion. They suborned some young men to desire him to read them a philosophical lecture, to which he consented, and discovered to them in this lecture his philosophical creed. They procured an act to be drawn up by a notary, and declared him a heretic. This act was signed by a hundred witnesses, and sent to the Sultan Al-mansûr, who was then at Morocco. This prince, having seen it, fell into a passion against Averroës, and said aloud, "It is evident that this man is not of our religion." He ordered all his estate to be confiscated, and obliged him to keep within Al-isalah, a town close to Cordova, and inhabited by Jews. Averroës obeyed; but going sometimes to the mosque in order to perform his devotions, and the children driving him away with stones, he removed from Cordova to Féz, and lay concealed there. He was discovered within a few days after, and put into prison, and Al-mansûr was asked what should be done with him. That prince assembled together a great many doctors in divinity and law, and inquired of them what punishment such a man deserved. The greatest part of them replied, that as a heretic he deserved death; but some of them represented, that a man of his character ought not to be put to death, since, as he was particularly eminent as a lawyer and a divine, the general report would be, not that a heretic was condemned, but that a lawyer and a divine had suffered that sentence. "The consequences of this," added they, "will be, 1. that no more infidels will embrace our faith, and so our religion will be discouraged; and, 2. that there will be a complaint that our African doctors seek out and find reasons to take away one another's lives. The most proper expedient will be, to oblige him to make a retractation before the gate of the great mosque, where he shall be asked whether he repents. We are of opinion that your majesty should pardon him in case he repents; for there is no man upon earth who is exempt from all crimes." Al-mansûr approved of

this advice, and gave orders to the governor of Féz to see the execution of that sentence. In consequence of this, one Friday, at the hour of prayer, Averroës was conducted to the gate of the mosque, and placed bare-headed upon the highest step, and all those who entered into the mosque spit in his face. Prayers being over, the doctors with the notaries, and the judge with his assessors, came thither, and asked him, whether he repented of his heresy. He answered "Yes;" upon which he was sent back. He stayed at Féz for some time, and read lectures in law; till Al-mansûr having given him leave to return to Cordova, he went thither, and lived in a miserable manner, being deprived of his estate and books. In the mean time the judge who had succeeded him acquitted himself so ill in his office, and justice in general was so badly administered in that country, that the people groaned under the oppression. The Sultan, being desirous to remedy this disorder, assembled his council, and proposed to restore Averroës. The greatest part of the counsellors agreed to the proposition; upon which he sent an order for him to come immediately to Morocco, and discharge the duties of his former post. Averroës soon removed thither with his family, and spent the remainder of his life there.

Ibn Abi Ossaybi'ah mentions the disgrace of Averroës in much briefer and more general terms, says that several other eminent philosophers and theologians (whose names he mentions) were involved in it, and gives as the apparent cause of the Sultan's displeasure that they had been accused of giving their leisure hours to the cultivation of philosophy and the study of the ancients. He goes on to state that the Sultan's anger was said to have been principally caused by his having been called by Averroës, in one of his works, "Malek al-berber," "King of the Berbers," and that the author gave as an excuse, that it was a slip of the pen, and that he had meant to write "Malek al-barreyn," "King of the two Countries" (Spain and Africa); the difference in the appearance of the two words in Arabic being very small. Averroës lived to a very great age, and died at Morocco, most probably at the beginning of A.H. 595 (Nov. or Dec., A.D. 1198), though a somewhat later date is sometimes given. He left a son, named Abi Mohammed 'Abdullah, who was a physician, and is said to have been well versed in the practical part of medicine; and also other sons, who applied themselves to the study of theology and law, and became Kâdis of different towns and districts; and two of whom are said to have visited the court of the Emperor Frederick II., A.D. 1212—1250. Of the personal character of Averroës little is said by Ibn Abi Ossaybi'ah, but that which is attributed to him by Leo Africanus is in a high

degree noble and estimable, comprehending the virtues of humanity, magnanimity, liberality, patience under insult, and forgiveness of injuries. With respect to his intellectual qualities, he is described as being possessed of a powerful reason, a clear understanding, and an acute mind; and altogether (bating his irreligion, if the charge be true) he deserves to be ranked among the most illustrious characters of his own or any other age or country.

The works of Averroës were very numerous, no less than seventy-eight being enumerated in a MS. in the Escurial library (cod. 879); they treated also of very different subjects (theology, philosophy, logic, law, natural history, medicine, &c.). The titles of the greater part of these may be found in Wüstenfeld's "Geschichte der Arabischen Aerzte und Naturforscher," § 191, and Gayangos' Appendix to his translation of Al-makkari, vol. i. p. xx. &c.; but only those will be noticed here which have been published either in a Latin or Hebrew translation, none of them (it is believed) having ever appeared in the original Arabic. A collected edition of his works was published in a Latin version, chiefly made by Jacob Mantinus, a Jewish physician, together with a Latin translation of Aristotle's works, in eleven volumes, folio, at Venice, by the Juntas, 1552, &c. The First volume contains "Expositio in Librum Porphyrii Introductionis," ("An Exposition of Porphyry's Introduction to Logic,") published for the first time; "Expositio in Aristotelis Predicamenta," ("An Exposition of the Categories of Aristotle,") published for the first time; "Expositio in Aristotelis Libros De Interpretatione," ("An Exposition of Aristotle's books on Interpretation,") now first published; "Media Expositio in Aristotelis Libros Priorum Resolutoriorum," ("The Intermediate (?) Exposition of the Prior Analytics of Aristotle,") "Expositio Maxima, seu Magna Commentaria, in Aristotelis Librum De Demonstratione," ("The Great Commentary on Aristotle's Posterior Analytics,") "Expositio Media in eodem Aristotelis Posteriorum Resolutoriorum Libros," ("The Intermediate (?) Exposition of the Posterior Analytics of Aristotle,") "Expositio Media in Aristotelis Octo Libros Topicorum," ("The Intermediate (?) Exposition of the Topics of Aristotle,") "Expositio Media in Aristotelis Libros Duos Elenchorum," ("The Intermediate Exposition of Aristotle's Sophistical Elenchi,") "Epitome in Libros Logice Aristotelis," ("An Epitome of Aristotle's Logic") (which was translated into Hebrew by Rabbi Jacob Ben Simson Antoli, and published at Rieff (Riva de Trento), 1560, small 8vo., "The whole of Aristotle's Logic, abridged by Ibn Roshd"); "Quæsitæ Variæ in Libros Logica," ("Various Questions on Aristotle's Logic,") and a short Letter on the

Posterior Analytics, "Epistola in Librum de Demonstratione." The Second volume contains—"Paraphrasis in Libros Tres Rhetoricorum Aristotelis," ("A Paraphrase of Aristotle's Rhetoric,") "Paraphrasis in Librum Poeticæ Aristotelis," ("A Paraphrase of Aristotle's Poetic,") now first published. The Third volume contains—"Expositio in Aristotelis Libros Decem Moralium Nicomacheorum," ("An Exposition of Aristotle's Nicomachean Ethics,") and "Paraphrasis in Libros Platonis de Republica," ("A Paraphrase of the Republic of Plato,") The Fourth volume contains—"Proœmium in Aristotelis de Physico Audit Libros Octo," ("A Preface to the Physics of Aristotle,") "Commentaria in eodem Magna," ("The great Commentary on the same,") and "Expositio Media super tres primos Libros," ("The Intermediate (?) Exposition on the first three Books of the same,") now first published. (These works were abridged and translated into Hebrew by Rabbi Samuel Ben Jehuda Aben Tibbon, and published at Rieff (Riva de Trento) in 1560, small 8vo., "A Compendium of the Physical Ascertainment of Aristotle," by Ibn Roshd.) The Fifth volume contains—"Commentarii in Aristotelis Libros de Cælo," ("A Commentary on Aristotle's Work on the Heavens,") "Paraphrasis in eodem," ("A Paraphrase of the same,") "Expositio Media in Aristotelis Libros de Generatione et Corruptione," ("The Intermediate (?) Exposition of Aristotle's Work on Generation and Corruption,") "Paraphrasis in eodem," ("A Paraphrase of the same,") "Expositio Media in Aristotelis Libros Meteorologicorum," ("The Intermediate Exposition of Aristotle's Work on Meteors,") The Sixth volume contains—"Paraphrasis in Aristotelis Libros Quatuor de Partibus Animalium," ("A Paraphrase of Aristotle's Work on the Parts of Animals,") now first published; "Commentarii in Aristotelis Libros Tres de Anima," ("A Commentary on Aristotle's Work on the Soul,") "Paraphrasis in Aristotelis Librum de Sensu et Sensibilibus," ("A Paraphrase of Aristotle's Work on Sense and Sensibles,") "Paraphrasis in Aristotelis Librum de Memoria et Reminiscencia," ("A Paraphrase of Aristotle's Work on Memory and Reminiscence,") "Paraphrasis in Aristotelis Libros de Somno et Vigilia, de Somniis, et de Divinatione per Somnum," ("A Paraphrase of Aristotle's Works on Sleep and Wakefulness, on Dreams, and on Divination by Sleep,") "Paraphrasis in Aristotelis Libros Quinque de Generatione Animalium," ("A Paraphrase of Aristotle's Work on the Generation of Animals,") now first published; "Paraphrasis in Aristotelis Librum de Longitudine et Brevitate Vitæ," ("A Paraphrase of Aristotle's Work on Length and Shortness of Life,") The Seventh volume contains nothing by Averroës: the Eighth contains—"Commentarii in Aristotelis Meta-

physicorum Libros Quatuordecim," ("Commentaries on Aristotle's Metaphysics;") and "Epitome in eodem Metaphysicorum Libros," ("An Epitome of Aristotle's Metaphysics.") The Ninth volume contains—"Sermo de Substantia Orbis," ("A Discourse on the Substance of the World;") ("Destructio Destructionum Philosophie Algazelis," ("The Destruction of Al-gazzali's Destruction of Philosophy," a work which will be more particularly noticed hereafter; "Tractatus de Animæ Beatitudine," ("A Treatise on the Blessedness of the Soul.") The Tenth volume contains—"Colliget Libri Septem," the work called "Colliget," which will be more particularly noticed hereafter; "Collectaneorum de Re Medica Sectiones Tres," ("Three Sections of Medical Miscellanies,") the first, "De Sanitate," ("On Health;") the second, "De Sanitate Tuenda," ("On Preserving Health;") and the third, "De Ratione Curandorum Morborum," ("On the Method of Curing Diseases,") corresponding respectively to the second, sixth, and seventh books of the "Colliget;") "Commentaria in Avicennæ Cantica," ("A Commentary on Avicenna's Cantica;") and "Tractatus de Theriaca," ("A Treatise on Theriaca,") now first published. The Eleventh volume contains—"Marci Antonii Zimare Solutiones Contradictionum in Dictis Aristotelis et Averrois," ("Zimara's Solutions of the Contradictions in the Writings of Aristotle and Averroës.") Many of the above-mentioned works of Averroës had been previously published, either in a separate form, or in a collection with Aristotle's works, at Venice, 1496, fol., 1497, fol., and 1500, fol. (Panzer, *Annal. Typograph.*)

The celebrity of Averroës as a writer rests chiefly on his Commentaries on Aristotle, which form the greater portion of his published works, and which in the middle ages gained for him the title of "The Soul of Aristotle," and "The Commentator." Of the value of these renowned commentaries it is very difficult to speak, chiefly because in the present day they are probably seldom, if ever, read, and also because we do not find that all the writers who had used and studied them held them in equal estimation. It seems, however, agreed that he laboured under the disadvantage of understanding little or no Greek, and of being forced to read his author's works in a translation; and accordingly we find that he falls into continual mistakes, and sometimes completely misrepresents Aristotle's opinions. This very defect, however, has been ingeniously turned by Vossius into a subject for praise, and he exclaims (*De Philos. Sect. p. 90*), "If, without knowing Greek, he was so happy in explaining the meaning of Aristotle, what would he not have done if he had understood that language?" Some persons may think that he made up in some measure for his

deficiency in this respect by his admiration, or rather veneration, for his author, which does indeed seem to have been extravagant. In one place he says that his writings are "so perfect that none of those who have come after him, up to the present time, through a space of fifteen hundred years, have added anything to them, nor can you find in them any error of importance; a degree of perfection which it is miraculous and extraordinary to find in any one individual, so that the possessor is worthy of being considered rather a divine than a human being." (*Proem. in Aristot. Phys. Auscult.* vol. iv. p. 3, verso.) In another place, "Let us praise God, who has separated this man from all others in perfection, and appropriated to him the highest human dignity." (*De Generat. Animal.* i. 20, vol. vi. p. 216.) And in a third passage (quoted by Brucker), he says, "The doctrine of Aristotle is the perfection of truth, for as much as his intellect was the utmost limit of the human intellect; so that it may be truly said of him, that he was created and given to us by a Divine Providence that we might be aware of how much is possible to be known."

The following are Tennemann's remarks on Averroës (*Grundriss der Geschichte der Philosophie*, § 258.) "Among the Arabs Averroës was the greatest, almost the slavish admirer of Aristotle. He is pre-eminently called 'The Commentator'; and, notwithstanding his numerous official employments, he was the most active of all the Arab writers. His services towards Aristotle must be estimated with reference to the circumstances of the times. His object was to be merely an interpreter of Aristotle; but he combined the Aristotelian doctrine of Matter and Form with the emanation of the Alexandrine school, in order to establish a living original principle, by means of which every thing that depends on the original principle might be explained; and thus he introduced a foreign element into the system of Aristotle, of which his theory of the active understanding is a necessary consequence. The original essence converts all Forms into Reality, not by means of creation, for from nothing nothing can come, but by combination of the Matter with the Form, or by the development (explication) of the Form which is implicated in the Matter. (Averroës, lib. xii. *Metaph.*) Thought, as well as the sensuous perception, presupposes three things: a receptive (material) understanding; the understanding which is received, or the forms of thought, which is the thinking power; and an operating understanding, which produces motion, and causes the material, as well as the abstract forms and the principle that produces thought, to become objects of thought. There is an active understanding in which all human individuals equally participate; this comes to

man from without; its principle is probably that which puts the moon in motion. Averroës, however, is a clear enlightened thinker, who believes in the truth of the Koran, but he views it only as a popular system of religion, and considers that it requires a scientific foundation." Averroës is commonly said to have belonged to the religious sect of the Ash'arites, whose principal tenets have been mentioned under the name of their founder [AL-ASH'ARĪ], and this leads us to notice the charge of impiety that has been so constantly brought against him and his writings. The irreligious opinions attributed to him have been carefully collected by Bayle in his long article on Averroës, but they do not seem to rest on any evidence sufficient to entitle them to belief. It is, however, conjectured by Brucker, and apparently not without reason, that he adhered with more devotion to the tenets of his favourite philosopher than to those of Mohammed or any other religious sect. His works appear to have been always considered erroneous and dangerous, chiefly on account of his opinions respecting the eternity of the world, the mortality of the soul, and the existence of a universal intelligence; which two latter theories Freind, while correcting some of Bayle's errors, appears himself to have misunderstood, and to have confounded the immortality of the universal intelligence with the immortality of each individual's soul. (Brucker, *Hist. Crit. Philosoph.* tom. iii. p. 112.) In the fifteenth and sixteenth centuries the admirers of the Peripatetic philosophy in Italy were divided into two sects; the Alexandrists, or followers of Alexander Aphrodisiensis, and the Averroists, who embraced the opinions of Averroës. Among the latter were Achillini, Zimara, Cesalpini, &c.; the other party boasted of some still more celebrated names. Though the works of both these once famous writers are now little read, their opinions had at the beginning of the sixteenth century so much influence, and were considered so dangerous, that there is a special bull of Pope Leo X., dated December 19, 1513, and directed "Contra asserentes animam rationalem mortalem esse, et (aut?) in omnibus unicam," "Against those who assert that the rational soul is mortal, or one only in all men;" the former part of the sentence being directed against the Alexandrists, the latter against the Averroists. (Labbeus and Cossartius, *Concilia*, tom. xiv. p. 187.)

The most celebrated of the works of Averroës, after his Commentaries on Aristotle, is that which is entitled "Tehâfutu-t-tehâfati," "Destruction of the Destruction," commonly called "Destructorium Destructorii." It derives its name from a treatise of Al-ghazzâlî entitled "Tehâfatu-l-filosofî," "Destruction of the Philosophers," to which it is an answer. In this work Al-ghazzâlî, while

attacking the tenets of the Greek and Mohammedan philosophers, fell himself into several important errors with respect to the creation of the world, and the nature and the attributes of the Divinity; and therefore Averroës in his answer had the advantage of employing his talents in the defence of the truth. It was first translated into Hebrew (according to Wolff, in his "Bibliotheca Hebræa") by one of the family named Calonymus, and then from Hebrew into Latin; as indeed appears to have been the case with most of the works of Averroës. It was printed several times in the fifteenth and sixteenth centuries: the earliest edition mentioned by Panzer is that of Venice, 1495, fol.

Besides the works contained in the collected edition mentioned above, there is a little book in English, which is probably rather scarce, published at London, in small 8vo. 1695, entitled "Averroëana: being a Transcript of several Letters from Averroës an Arabian Philosopher at Corduba in Spain, to Metrodorus a young Grecian nobleman, student at Athens, in the years 1149 and 1150. Also several Letters from Pythagoras to the King of India," &c. In a "Letter Prefatory by Monsieur Grimeau, one of the Messieurs de Port Royal in France, to the ingenious Monsieur Gramont, Merchant at Amsterdam," dated 1687, it is said that these Letters "were written by Averroës' own hand in ancient Latin, and in the year 1231 brought from his study at Corduba, and laid up in the library of a certain nobleman at Andalusia." As this work has been sometimes considered as genuine, and quoted accordingly, it seems necessary to state that the contents are so very suspicious (to say the least of it), that nothing but the strongest external evidence could warrant a person's believing them either genuine or authentic; whereas, in fact, they do not appear to possess any external evidence whatever in their favour, as they are not alluded to by any of the Arabic biographers of Averroës, they are not stated to have ever existed in the Arabic language, and even the MS. of the Latin copy is not distinctly stated to have been in existence at the date of their publication.

The principal medical work of Averroës is entitled "Kitâbu-l-kulliyât" (commonly written "Colliget"), "The Book of the Whole," meaning probably that part of medical science which relates to the body in general, as, when he wrote this work, he asked his friend Abû Merwân Ibn Zohr to write another "On the Parts" (or treatment of each different member of the body in particular), which might be a sort of complement to his, and form together with it a complete treatise on the science of medicine. In the composition of this work his Arabian biographers consider that he surpassed himself; but, though it contains evidences of his acute and philosophical spirit, it has long lost much

of its former reputation, and in real value is far inferior to several other of the medical writings of the Arabians. It is divided into seven books, the titles of which give a sufficient idea of their contents. The First treats "De Anatomia," of Anatomy; the Second, "De Sanitate," of Health; the Third, "De Ægritudinibus et Accidentibus," of Diseases and Accidents; the Fourth, "De Signis Sanitatum et Ægritudinum," of the Signs of Health and Disease; the Fifth, "De Cibis et Medicinis," of Food and Medicines; the Sixth, "De Regimine Sanitatis," of the Regimen of Health; and the Seventh, "De Ægritudinum Curatione, seu Ingenio Sanitatis," of the Healing of Diseases or the Means (?) of recovering Health. The work is (as he tells us himself) chiefly a compendium of what had been said by others, with some additions of his own. He begins with the general rules of the art, and so descends to particulars. He says expressly that no one will be able to understand his writings, unless he is well versed in logic and natural philosophy; and accordingly we find that he applies the Peripatetic doctrines to the art of healing more frequently than Avicenna or any of the Arabian writers. In anatomy he professes to give us nothing new, and indeed (like almost all the ancient and medieval authors) he here entirely copies Galen, though he thought so highly of this branch of medical science, that in one of his remarkable sayings that have been preserved he declares, that "Whoever studies anatomy, his merits with the Almighty are increased by it." He places the principal seat of vision in the crystalline lens; attributes different mental functions to different parts of the brain; and seems to have had absurd and credulous ideas on the subject of generation. In the practical part of his work there is scarcely anything but what is borrowed, forming in this, as in some other respects, a striking contrast with the work of his friend Averroës. It has been stated by several modern authors, that Averroës never himself gave any medicine to the sick; but this, as Freund remarks, is directly contrary to what appears from his own works, as he several times speaks of his own personal experience. He seems, however, as we might conclude from the history of his life and employments, to have been much more conversant with the theory than the practice of medicine; and indeed expressly says in one passage (*Collig. lib. iv. cap. 3, p. 68, A. ed. 1549*) that he did not consider himself to belong to the medical profession. There is one of his observations, noticed by Freund, which probably occurs in no earlier writer, - that the small-pox does not attack the same person twice. The first edition of the Latin version was printed by Laurentius de Valentia, at Venice, 1482, fol. in black letter, with two columns in the page. It is a scarce book. Choulant quotes Hain

(*Repert. Bibl.*) as his authority for the following particulars. The first leaf begins thus:—"Me enito (sic) quisquis medicinalem prudentiam adipisci plene desyderas: Auerois sum Colliget," &c.; - the second thus: "Incipit liber de medicina aueroys, qui dicitur colliget," &c.; - and the last thus: "Anno gratic (sic) domini. 1482. die 5. Octobris: Deo daute. Finis impositus est huic aureo operi Aueroyis philosophorum eximij diligenti cura emendato. Impresso uero Uenecijs," &c. It was several times reprinted in the fifteenth and sixteenth centuries, generally together with the "Theisr" of Avenzoar: the first edition of the two works, Venice, 1490, fol. has been described elsewhere. [AVENZOAR.] Some extracts from this work, consisting of twenty five chapters from the fourth and seventh books on the symptoms and cure of fevers (and wrongly supposed by Wüstenfeld to be a distinct and complete treatise), are inserted by Fernel in his collection of authors "De Febribus," Venice, 1576, and 1591, fol.; and some short extracts are also to be found in the collection of writers "De Balneis," Venice, 1553, fol. The second, sixth, and seventh books were published in an improved Latin translation at Lyon, 1537, 4to. with the title "Auerrois Collectaneorum de Re Medica Sectiones Tres, à J. Brynerio Campegio Latinitate donatæ." Besides the "Colliget," and the smaller medical treatises already mentioned in the list of his works, Averroës wrote commentaries on several of Galen's writings, which are still extant in MS., but have never been published or translated.

The logical works of Averroës require to be briefly noticed, which consist almost entirely of commentaries on Aristotle's treatises on that subject. These are, in general, very full, and rather prolix, but do not contribute to the understanding of the text so much as might be wished. (Saint-Hilaire, *De la Logique d'Aristote.*) Sometimes he merely writes a paraphrase, but more commonly he explains it after the manner of the Greek commentators, and with even less precision. He also wrote a commentary on the "Isagoge" of Porphyry, because he tells us (tom. i. fol. 1, ed. 1552) that it had long been customary to commence the study of logic with this work. Perhaps the most curious portion of his logical works is his analysis of the "Organon" and of its different parts. He follows the method of Avicenna and Al-ghazzali very closely; and if the habit of writing lengthy commentaries has deprived him of some of the precision necessary for an abridgment, he nevertheless expresses himself with a clearness that shows him to be familiar with his subject. It is from Averroës that we learn that the fourth figure (of a syllogism) was ascribed to Galen (tom. i. fol. 56 verso, and 63 verso), a tra-

dition which is found in no Greek author, but which, in the absence of any contradictory testimony, has been generally followed, and has caused the figure to be called by Galen's name. It is, however, rejected by Averroës as less natural than the others; and he accordingly confines his attention to the three original figures invented by Aristotle. (Saint-Hilaire.)

Further information respecting Averroës may be found in the following works, and the numerous authors quoted or referred to by them:—Wolfius, *Biblioth. Hebr.* vol. i.; Leo Africanus, *De Viris Illustr.* in Fabricius, *Biblioth. Græcæ*, vol. xiii. ed. vet.; Bayle, *Dict. Hist. et Crit.*, who has fallen into several mistakes, some of which are corrected by Freund, *Hist. of Physic.* vol. ii.; N. Antonius, *Biblioth. Hisp. Vetus*, vol. ii.; Brueker, *Hist. Crit. Philos.* vols. iii. et iv.; Sprengel, *Hist. de la Médec.* tome ii.; Gayangos, Appendix to Al-makkari, *Hist. of Mohammedan Dynasties in Spain*, vol. i. p. xvii.; Wüstenfeld, *Gesch. der Arabischen Aerzte und Naturforscher*, § 191; Saxius, *Onomast.*)

W. A. G.

AVERSA, MERCURIO D', a Neapolitan painter of the early part of the seventeenth century. He was one of the scholars of Caracciolo, and was, according to Dominiici, employed by that painter to paint pictures for him, for those persons who would not give him his own price or who paid at a low rate. (Dominiici, *Vite de' Pittori*, &c. *Napolitani*.)

R. N. W.

AVERSA, TOMMASO, was born at Amistrato in Sicily, towards the close of the sixteenth or shortly after the commencement of the seventeenth century. Early in life he removed to Palermo, and applied himself with diligence to the cultivation of literature. It is not known for what particular profession he was intended in his youth. Poetry and the drama, however, soon became his favourite pursuits, almost to the exclusion of every more serious study.

He was still very young when the publication of "Pyramus and Thisbe," a graceful idyll in the Sicilian dialect, introduced him to the favourable notice of the public. The literati of Palermo were not slow to recognise the young poet, who was as much distinguished by his amiable manners as by his devotion to the muses. He was enrolled a member of the "Accademia de Riacesi;" although with the ill-sounding and inappropriate name of "L'Arido." Aversa now rapidly rose to distinction; he conciliated the esteem of the learned and noble; and among his friends and patrons at Palermo are reckoned the names of the Cardinal Archbishop, Giannettino Doria, Luigi Moncada, Duke of Montalto, and Diego of Aragon, Duke of Terranova. The last-mentioned nobleman became so attached to his person, that Aversa at his particular request accompanied him to

Spain. From Spain he travelled with the Duke to Vienna, and thence to Rome. Don Diego on each occasion acted in the capacity of ambassador from his Catholic Majesty; and Aversa by accompanying him was immediately introduced to the notice of some of the most distinguished men in Europe. At Rome he was made a member of the Academies of "Umoristi" and "Anfistili," in the latter of which he was known by the name of "L'Esaltado."

After continuing for some time in Rome, Aversa was induced to take holy orders. Immediately after his consecration he returned to Palermo, and was appointed by the new Archbishop, Pietro Martinez Rubio, to the chaplaincy of Santa Maria della Volta.

From this time to the end of his life he devoted himself with more ardour than ever to his favourite literary occupations; and if we are to judge from the number of his works, his industry must have been astonishing. He died of apoplexy, sincerely regretted by his numerous friends, on the 3rd of April, 1663.

Of Aversa's writings the most important seems to be a translation into Sicilian rhyme of the *Æneid* of Virgil: the rest are for the most part either tragedies or comedies, which are not now much esteemed.

The following is a list of his works, chronologically arranged:—1. "Piramo e Tisbe," an idyll in the Sicilian dialect, Palermo, 1617, 8vo. 2. "Gli Avventurosi Intrichi, Commedia," Palermo, 1637, 8vo. 3. "La Notte di Palermo, prima commedia in lingua Siciliana," Palermo, 1638, 8vo. 4. "Il Pellegrino, ovvero la Sfinge debellata, tragedia sacra," Palermo, 1641, 8vo. 5. "Il Giorno di Messina, Comedia," Messina, 1644, 8vo. 6. "Il Sebastiano, tragedia sacra," Palermo, 1645, 8vo. 7. "Canzoni Siciliani," inserted in vol. ii. part 2, of the collection entitled "Muse Siciliane," Palermo, 1647, 12mo., and 1662, 12mo. 8. "In portento canzone panegirica all' Illustriss. et Eccel. Signore Conte Guglielmo Stavata, Consigliero di Stato, e Camariero di Sua Maestà Cesarea," Vienna, 1647, 4to. 9. "Il Bartolomeo, ovvero il Selim Costante, tragedia," Messina, 1645, 8vo., and Trent, 1648, 8vo. 10. "Il primo tomo dell' Eneide di Virgilio tradotta in rima Siciliana," Palermo, 1654, 12mo. "Il secondo tomo," Palermo, 1657, 12mo. "Il terzo tomo," Palermo, 1660, 12mo. 11. "Il Padre Pietoso, commedia morale," Rome, 1656, 12mo. 12. "L'Alipio, ovvero la colomba fra le Palme, poema drammatico sopra il maraviglioso arrivo dell' osse benedette del P. F. Alipio di S. Giuseppe Agostiniano Scalzo Palermitano, alle Spieagie di Palma in Sicilia, l'anno 1653," Rome, 1657, 12mo. 13. "La Corte nelle Selve, Trattenimenti modesti ed utili, distinti in più veglie per gli dì di Carnevale. Con gli discorsi di Tommaso Amistrato (T. Aversa), ed osservazioni di lui sopra la

comedia titolata *Notte, Fato ed Amore*," with the comedy itself at the end, Rome, 1657, 12mo. 14. "Idea, ovvero ordine delle scene per la rappresentatione della tragedia del Sebastiano: con un discorso academico detto: Il Disinganno," Rome, 1659. 15. "L'Ornando, tragicomedia reale per la felice nascita del Serenissimo Infante D. Carlo Giuseppe d'Austria, Principe della Spagna," with a reprint of the "Disinganno" attached, Palermo, 1662, 12mo.

Unpublished comedies:—1. "Il Mancemale," 2. "Le fuite nozze," 3. "Il Mascheratto," 4. "Gli Incolpati senza colpa," 5. "L'Adone," 6. "Nozze, Fato e Morte, Trattenimenti modesti ed utili, distinti in più veglie per li ultimi dì di Carnovale;" the original of the comedy entitled "La Notte di Palermo" (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia*.) G. B.

AVESANI, GIOACCHINO, was born at Verona in the year 1741. Early in life he became a member of the Society of Jesus, and, on the suppression of that order, resided successively at Bologna, Modena, and Mantua. In each of these cities he gained a livelihood by teaching. Returning to Verona, he was appointed Professor of Rhetoric in the University, in the year 1775, and at his inauguration he pronounced an eloquent discourse on the favourable influence exercised by Christianity on literature and the arts. Avesani's talents as a professor procured him universal respect; and he was much beloved by his pupils, many of whom have since risen to eminence. He continued to occupy his chair until old age warned him to accept in lieu of it the post of director of the public seminary. This was a comparatively light employment, and he died in its exercise, in the month of April, 1818, aged 77 years.

Avesani was a refined scholar, and an elegant Italian and Latin poet. Secure in the emoluments of his professorship, and perhaps not ambitious of fame beyond his own immediate circle, he seems to have cultivated the Muses rather as a dilettante than as a professed author; hence the number of his productions is not great. The following were published:—1. "Saggio di poesie dell' abate Gioachino Avesani Veronese," Parma, 1797, 4to.; containing "Stanze sulla caccia di Grilli, con una canzonetta per la morte di un grillo," and "Le metamorfosi poemetto in tre canti," 2. "Poesie Italiane Latine," Verona, 1807, 12mo. 3. "Le Metamorfosi, canti vi," Verona, 1812, 12mo. 4. "Scherzi poetici," Venice, 1814, 8vo.; containing the "Canzonette per la morte di un grillo," and the "Prosopoea del medesimo grillo." 5. An edition of the "Orlando Furioso" of Ariosto, 4 vols. Verona, 1820, 12mo. In this edition, Avesani suppresses all the licentious passages, and fills up the lacunæ with some elegant verses of his own, which it is difficult for even the most practised scholar to dis-

tinguish from those of Ariosto. Two Latin poems of Avesani, "On the origin of metals" and "On hypochondriasis," both unpublished, are said to have been in the possession of his friend Morgagni. (Moschini, *Della Letteratura Veneziana de Secolo XVIII.* vol. i. 140, vol. iv. 37, 46, 48; *Biographie Universelle, Supplement*.) G. B.

AVESBURY, ROBERT OF. [ROBERT OF AVESBURY.]

AVESNE, BAUDOUIN D'. [BAUDOUIN D'AVESNE.]

AVESNE, FRANÇOIS D', a French fanatic of the seventeenth century, was born at Fleurance in the Lower Armagnac, but at what time cannot be precisely ascertained. He was a disciple of the celebrated Morin, who for his seditious and blasphemous writings was burnt alive at Paris in the year 1663. D'Avesne is principally known as the author of a number of pamphlets, of which the titles have been preserved by the industry of Nicéron. They are made up of violent denunciations against the king, the nobility, and Cardinal Mazarin, mixed with insane and blasphemous proclamations of his own divine mission and authority. In the composition of these productions he is said to have been assisted by Morin: on the other hand, he is said also to have had a share in the writings ascribed to his master.

D'Avesne, it appears, was once endangered by his attacks on the established authorities. The registers of the Parliament of Paris show that he was arrested in 1651; but his punishment seems to have been of slight duration, for he is found soon afterwards recommencing his publications with undiminished vigour. It is concluded that he must have died previously to 1662, as he is not mentioned in the trial of Morin, which took place that year. (Nicéron, *Mémoires pour servir à l'Histoire des Hommes Illustres dans la République des Lettres*, xxvii. 72—84; *Biographie Universelle*.) G. B.

AVEYRO, PANTALEAM D', a Portuguese Minorite Friar, of the province of Enxobregas, was born in the former half of the sixteenth century. Aveyro is known only as the author of an "Itinerario da Terra Santa, e suas particularidades," Lisbon, 1593, 4to., reprinted 1596, 1600, and 1685. In the preface to this work, he informs us, that after burning for many years with a desire to visit the sites of the most remarkable occurrences recorded in Scripture, and to perform his devotions at the holy sepulchre, he was at length enabled to do so through the kindness of Bonifacio de Aragua, Guardian of Mount Zion and bishop in partibus of a see in Macedonia, who invited Aveyro to accompany him to Palestine. Aveyro and his companion first proceeded to Rome: here they were furnished with the necessary instructions for their voyage, and, after receiving the benediction of Pope Pius IV., travelled to

various cities of Italy, for the purpose of collecting a new body of friars for the service of the church in the East. After completing the required number of pilgrims, sixty, Aragon gave them orders to await his arrival at Venice. He and Aveyro then proceeded to Trent, during the sitting of the Council, probably in 1562, and, after remaining for some months in that city, joined the pilgrims at Venice. From Venice they sailed to Cyprus, and thence to the Holy Land. Aveyro on his return to Europe wrote a very interesting account of his travels, the title of which has been given above. (N. Antonius, *Bibliotheca Hispania Noea*; Preface to the *Itinerario* of Aveyro.) G. B.

AVIANI, an excellent Italian architectural, landscape, and marine painter, born at Vicenza, about the commencement of the seventeenth century. He painted some beautiful architectural pieces in the style of Palladio, in which Carpioni painted some figures. There are several of his works in the private collections of Vicenza, where he also painted some ceilings of churches, likewise with architectural designs. There is some account of his works in the "Guida di Vicenza." (Lanzi, *Storia Pittorica*, &c.)

R. N. W.

AVIANO, GIROLAMO, was a native of Vicenza, but the time of his birth is not known. He studied at Padua, and in the year 1592 was enrolled among the members of the Collegio de' Nobili Giudici of his native city. He appears to have resided principally at Milan. His death took place in the year 1607. Aviano was an excellent poet and a ready improvisatore. Very few of his verses have been printed: they consist of three capitoli, which are highly praised by Mazzuchelli, Crescimbeni and Quadrio; the first is an amatory complaint addressed to a lady; the second is addressed to A. Lodi, on his marriage; and the third is in praise of *Cervellata e Busecchia Milanese* (a sort of sausage and tripe). They were first printed in 1603, in the third book of the "Rime piacevoli" of Borgogna, &c., p. 197, Vicenza, again in 1615, and finally at Vienne, in 1627, 12mo. This Aviano must not be confounded with Hieronymus Avianus, a German, the author of "Clavis Poeseos sacre, Hebraice et Syriacæ lingue," published at Leipzig, 1627 and 1662, 8vo. (Angiolgabriello di Santa Maria, *Biblioteca dei Scrittori Vicentini*, vi. 18—20; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

AVIANUS, FLAVIUS, a Latin poet, is frequently confounded with Rufus Festus Avenius. He composed forty-two fables in elegiac verse, which he dedicated to some individual named Theodosius. The age in which he lived is uncertain. From the dedication of his fables to Theodosius some writers suppose that he lived during the reign of the first emperor of that name; but this

opinion is highly improbable. Avianus would scarcely address an emperor in the familiar style which he uses in his dedicatory epistle. On the contrary, it may be supposed that Theodosius was a literary person—"Who," says Avianus, "can speak of rhetoric or poetry with you, who in Greek literature excel even the Greeks, and in Latin the Romans?" Afterwards he says, "The work which I present to you, will delight your mind, exercise your genius, alleviate your cares," and so forth. Wernsdorf states it to be his belief that Avianus was a writer of the Theodosian æra, and that the Theodosius to whom he dedicated his fables was a certain Macrobius Theodosius, a grammarian, known as a writer of Saturnalia. In enumerating his predecessors who wrote fables, Avianus mentions Æsop, Socrates, Babrius, Flaccus, and Phædrus; but no later writer. From this, Cannegieter is of opinion that he lived during the reigns of the Antonines; but the style of Avianus is not so pure as might be expected from a writer of that age. He probably lived after the Antonines, but not so late as the reign of Theodosius.

The fables of Avianus have been frequently printed with those of Æsop and other writers. The first edition of Avianus contained only twenty-seven fables, and is said to have been published in 1480, with the fables of Æsop. In 1484 they were published in English by Caxton, in his edition of "The Subtyl histories and fables of Esope, translated out of French into Englysshe by William Caxton at Westmynstre." The edition of P. Rigaltius, Lyon, 1570, which contained also the fables of Æsop, is the first that contained the forty-two fables of Avianus. The best editions separately published are,—1. "Flavii Aviani fabule, cum Commentariis Selectis Albini Scholiastæ veteris, notisque integris T. N. Neveleti et C. Barthii; quibus Animadversiones suas adjectit Henricus Cannegieter. Accedit ejusdem dissertatio de ætate et stylo Flavii Aviani," Leiden, 1731, 8vo. 2. "Flavii Aviani fabule ad MS. CD. collate. Curante Jo. Ad. Nodell," Amsterdam, 1787, 8vo. The fables of Avianus were also published in editions of Phædrus, printed at Paris in 1742, 1748, and 1754, 12mo. (Cannegieter, *Dissertatio de Ætate et Stylo Flavii Aviani*, inserted in his edition of Avianus; Wernsdorf, *Poetæ Latini Minores*, vol. v. pt. 2, 663—670; Baehr, *Geschichte der Römischen Literatur*, 317, 318.) G. B.

AVIANUS, LÆTUS. [CAPELIA, MARTIANUS.]

AVIANUS, WILHELMUS, of Thuringia, an astronomer, of whom all we can find is that he published at Leipzig, in 1629, "Catalogi stellarum ex Tychone desumptarum, prior pars," 4to. (Lalande, *Bibliogr. Astronom.*) A. De M.

AVIAU DU BOIS DE SANZAY,

CHARLES FRANÇOIS D', Archbishop of Bordeaux, was born on the 7th of August, 1736, at the Château of Bois du Sanzay in the diocese of Poitiers. He was the eldest of the family; but he disregarded the advantage of his primogeniture, and determined on entering the church. He pursued his preparatory studies at the college of La Fêche, and afterwards at the seminary of St. Sulpice at Paris: he obtained his doctor's degree from the faculty of theology at Angers. He became a canon of the collegiate church of St. Hilaire, at Poitiers; and afterwards a canon of the cathedral of the same city, and grand vicar of the diocese. While he held this office, he was appointed to deliver a funeral oration for Louis XV. (who died in 1774), which he afterwards published. In 1789 he was appointed Archbishop of Vienne, a dignity which he would rather have declined, and accepted only at the express desire of Louis XVI. His conduct in this high office was marked by piety, charity, and great simplicity of manners. In 1792, having refused to accept the civil constitution of the clergy, he emigrated from France, and retired to Annecy in Savoy: but on the invasion of that country by the French he retired to the abbey of Einsiedlen, in the canton of Schwitz in Switzerland, and afterwards to Rome, where he was kindly received by the Pope, Pius VI., who gave him the title of "the Holy Archbishop." Anxious to revisit his bishopric, he returned to France on foot; and in this manner, disguised as a peasant, he visited the various parts of his diocese, encountering frequent privations and dangers, and administering, as he journeyed from village to village, the consolations of religion. He superintended also the dioceses of Die and Viviers, which were then vacant. The mountainous district of Le Vivarais (the department of Ardèche) was the centre of his labours; and when endangered, he took refuge in the château of Madame de Lestranges, near Annonay. After the concordat had been concluded (A.D. 1801) between Napoleon and the Pope, Aviau resigned his diocese of Vienne, and was appointed, in April, 1802, Archbishop of Bordeaux. In this new sphere of action he manifested the greatest zeal for the revival of religion. He re-established the grand seminary of the diocese, founded an ecclesiastical school at Bazas, in the building formerly occupied by the seminary for the priesthood there; established an asylum for infirm or aged priests, and a house for missionaries; and recalled to Bordeaux the Ursuline and other nuns, and the "Frères des Ecoles Chrétiennes," that by them provision might be made for the religious instruction of the young. During the peninsular war he showed the greatest kindness to the Spaniards who, whether as exiles or prisoners of war, came to Bordeaux: and the liberal spirit which he exhibited towards

those of other communions, who were admitted to partake both of his hospitality and his charity, tended to cement the harmony which prevailed in his diocese between the Roman Catholics and the Protestants. In 1811 he defended the rights of the Pope in the assembly of bishops which Napoleon convoked at Paris, hoping that they would sanction the harsh measures which he had adopted against Pius VII.; but, apparently from the respect in which he was held, his freedom did not incur the penalties which similar freedom drew down upon other prelates. In March, 1814, the Archbishop took part in the declaration made at Bordeaux in favour of the Bourbons; received the Duke of Angoulême at the door of the cathedral; and assured him of the fidelity of himself and his clergy to Louis XVIII. During the hundred days the Archbishop was unmolested; and after the second restoration of the Bourbons in 1815 was named a peer of France. His death occurred in his ninetieth year, on the 11th of July, 1826, from the effects of an accident (the curtains of his bed taking fire) which had occurred four months before. During this interval the most lively interest in his condition was manifested by the inhabitants of Bordeaux, of all classes and denominations. His charity had obtained for him the title of "the Father of the Poor;" and had so reduced his own resources, that he made no will, because he had nothing to leave; and even the expenses of his funeral had to be defrayed by others. His remains (with the exception of his heart) were deposited in the cathedral of Bordeaux, amid an immense concourse of people, on the 18th of July, 1826; and a monument, designed by the architect Poitevin, has been erected over them. His heart was deposited in the church of St. Hilaire at Poitiers.

Beside the funeral oration for Louis XV., Aviau du Bois published—1. A work "Sur le prêt à l'intérêt du Commerce," Lyon, 1799. 2. "Melanie et Lucette, ou les avantages de l'éducation religieuse," 12mo. Poitiers, 1811, and a second edition, 18mo. Paris, 1823; a work for young people. 3. "Discours sur le Triomphe de la Croix," subjoined to a memoir of the Archbishop, by Tournon, 8vo. Montpellier, 1829. A religious story, "La Pieuse Paysanne," has been erroneously ascribed to him. Some of his letters, published in the "Mémorial Catholique," for May and June, 1827, show that he was in ecclesiastical affairs an Ultra-Montanist, or supporter of the papacy in opposition to the Gallican church. (*Biographie Universelle, Supplement*; Quéard, *La France Littéraire*.)

J. C. M.

AVIBUS, GASPAB AB, or GASPARO OSELLO, an Italian engraver and etcher of Padua, whose prints are dated from 1560 until 1580. He signed himself variously, as Gaspar ab Avibus Citadclensis, fe.—Gas-

paro Osello Padovano, fe.—Gaspar Patavinus, f.—Gaspar P. F.—Gasp. F.—G. O. F.—G. A. P. F. and otherwise. He varied likewise his monogram, which is generally formed of G A P, G A S P, and G P F.

Gaspar imitated the style and copied several of the prints of Giorgio Ghisi called Mantovano, but he never equalled that engraver. His principal work is a folio volume containing sixty-six portraits of the house of Austria, after Francesco Terzi of Bergamo, painter to the Emperor Maximilian II. The portraits are full length in rich costumes, and are ornamented with fanciful borders. He has in this work, says Strutt, "changed his manner; and something more of the style of the Scaleters appears in it. The figures are very neat, but still, yet well proportioned, and possess much merit."

Heineken notices a CÆSAR AB AVIBUS, who was likewise an engraver and a native of Padua, and signed himself Cæsar Patavinus; but Heineken was not acquainted with any of his works. He lived in the sixteenth century. (Heineken, *Dictionnaire des Artistes*, &c.; Strutt, *Dictionary of Engravers*; Bartsch, *Peintre Graveur*; Bruliot, *Dictionnaire des Monogrammes*, &c.)

R. N. W.

AVICENNA, AVICENA, AVISENNA, are the corrupt Latinized forms of the name of the most celebrated of the Arabic physicians, whose complete appellation, as given by Ibn Abi Ossaybi'ah, was Abū 'Alī Al-huseyn Ibn 'Abdillāh Ibnū-l-huseyn Ibn 'Alī Ibn Sīnā, to which are commonly added by his Arabian biographers the surnames Ash-shaikh, the "doctor," Ar-raīs, the "chief." The latter title was given him either, as M. de Slane conjectures, in the notes to his translation of Ibn Khallikān's "Biographical Dictionary," in his official capacity as vizīr, or as 'amīl, "agent," or "collector;" or on account of his celebrity as a physician (as he is frequently called in modern works "the prince of the Arabian physicians"); or perhaps more probably as being an abbreviation of the title "Raīs 'ala-l-attebbāi," or "Chief of the Physicians," an Arabic dignity synonymous apparently with the Latin "Archiatr." Casiri says that the name Avicenna is derived from Afshena, the place of his birth; but the word is evidently a corruption of Ibn Sīnā, formed in the same manner as Avenpace, Avenzoar, and Averroës. As in the case of Hippocrates and Galen, the accounts of his life have been disguised by strange geographical and chronological errors, and still stranger fictions, which are not worth notice here, but may easily be found by looking at some of the works referred to by the authors quoted at the end of this article. The shortest way of refuting them will be by the following account, which is almost entirely taken from ancient and original authorities.

According to Ibn Khallikān, Avicenna was born in the month of Safar, A.H. 370 (August or September, A.D. 980). His father was a native of Balkh, but he removed from that city to Bokhāra, in the time of the Amīr Nūh Ibn Mansūr As-sūmānī, one of the Samānian princes of Khorāsān, A.H. 366–387 (A.D. 976–7–997). Having displayed great abilities as an 'amīl, or tax-gatherer, he was appointed to fill that office in a town called Kharmatīn, called by Ibn Khallikān one of the government estates (diā) in the dependencies of Bokhāra, and a place of great antiquity. It was there that Abū 'Alī and his brother Mahmūd were born: their mother Sa'tāra was a native of Afshena, a village near Kharmatīn. They afterwards went to Bokhāra, and Abū 'Alī then travelled abroad to study the sciences. The account which Avicenna has left us of his early studies, in his short autobiography, is interesting, as it gives us some idea of the different branches of study considered necessary among the ancient Moslems, and the order in which they succeeded each other. At the age of ten years he was a perfect master of the Korān and general literature, and had attained a certain degree of information in dogmatic theology, the Indian calculus (or arithmetic), and algebra. He then studied Porphyry's "Isagoge," or Introduction to the Categories of Aristotle, the Elements of Euclid, and Ptolemy's "Mathematical Syntaxis," commonly called "Almagest," in which he is said to have surpassed his tutor, and to have explained to him several difficulties which he had not before understood. He then studied jurisprudence, and exercised himself in acquiring the seven different systems followed in reading the Korān, called by the Arabians "the seven readings of the Korān," making learned researches and holding discussions. He next directed his labours to natural philosophy, divinity, and other sciences, reading the texts with the commentaries. When he was sixteen years old, he felt an inclination to learn medicine, and studied works on that subject; he also treated patients, not for emolument, but for instruction. He then gave another year and a half to the study of logic and other branches of philosophy. Aristotle's Metaphysics he says he read over forty times, till he knew the book by heart, but did not understand it till he met by chance with the Commentary of Abū Nasr Al-fīrābī. During the period of his studies he says he never slept an entire night, nor passed one without dreaming of the employments of the day; and whenever he met with an obscure point, he used to perform a total ablution, and proceed to the great mosque to pray for Divine assistance. Before he had reached his eighteenth year he had finished the study of all these sciences; and the remark he makes in after life is, that "at that early age his knowledge was more

ready, and at the time he wrote, more mature; in other respects it was much the same, nor had he made any fresh accessions since that period."

The above account of his studies must either be considered sufficiently wonderful in itself, as an instance of precocious talent, without the manifest exaggerations added by Ibn Khallikān and others; or else it must impress us with a very unfavourable idea of the superficial character of the education of the Moslems in those times. About the same period the Amīr Nūh Ibn Mansūr heard of Avicenna's fame, and sent for him during a dangerous illness; and having been restored to health by his treatment, took him into his favour, and allowed him to visit his library, which appears to have been one of the most celebrated and valuable of the times, containing not only all the celebrated works which were commonly to be met with, but also others that were not to be found elsewhere, and of which both the titles and the contents were unknown. The books are represented as being kept packed up in trunks. It happened, some time afterwards, that this library was burned, upon which some persons said that it had been set on fire by Avicenna, who, as being the only person acquainted with its contents, wished to pass off as his own the information he had there acquired: a similar accusation was brought by Andreas against Hippocrates. [ANDREAS.]

At the age of twenty-two, A.H. 392 (A.D. 1001-2), Avicenna lost his father, in the vicissitudes of whose fortunes he had partaken, and with whom he acted as 'amīl for the sultān. When, after the death of the Amīr Nūh Ibn Mansūr, A.H. 387 (A.D. 997), the affairs of the Samanian dynasty were hastening to ruin under his sons Mansūr and 'Abdu-l-malek, Avicenna left Bokhārā, and proceeded to Korkanj, the capital of Khawārezm. Here he attended the court of Khawārezm Shāh 'Alī Ibn Māmūn Ibn Mohammed, by whom he was well received, and from whom he obtained a monthly stipend. He did not, however, remain here very long, but visited Nasa, Abiward, Tūs, and other cities, and spent in these travels about ten years. A very well known anecdote belongs apparently to this part of his life, but it seems of rather doubtful authenticity. He is said to have cured a nephew of the celebrated Shams Al-m'ālī Kābūs Ibn Washmakīr, Amīr of Jurjān and Tabaristān, whose disease none of the physicians of the court were able to discover, but whom Avicenna almost immediately pronounced to be in love, naming at the same time the object of his passion. The story is told at length by the author of the "Dabistān" (translated by Shea and Troyer, Paris, 1843) and other eastern writers, and Avicenna certainly refers to a somewhat similar case, which he says happened to himself (*Canon*, lib. iii. fen i.

tract. 5, p. 495, Venice, 1595). There seem, however, to be certain difficulties connected with the anecdote, which can hardly be got over. In the first place, it seems, at first sight, to be fabricated from the well-known story of Erasistratus, which Galen tells us was a guide to himself in a similar case (*De Pranot. ad Eptig.* cap. vi. vol. xiv. p. 630, &c. ed. Kühn); but this objection is not by any means conclusive, as Avicenna might have had these two instances in his mind, and have imitated them accordingly. A stronger objection arises from the fact of his having omitted all mention of the circumstance in the short account of his life written by himself, and preserved by Abū-l-faraj and the anonymous author quoted by Casiri; nor, in the passage in his "Canon," where he alludes to some such case, does he give the name of the patient, nor any of the details with which the story is embellished by his later biographers. It also appears very doubtful whether he was ever introduced at the court of Kābūs; for though he went to Jurjān with that object, he says, in his autobiography, that it happened to be the very time when the amīr was dethroned and put to death, A.H. 403 (A.D. 1012-13).

He afterwards went to Dahistān, where he had a severe illness; and then returned to Jurjān, where he wrote the first book of his "Canon," and several other smaller works, and where he became acquainted with Abū 'Obejdah 'Abdu-l-wāhid Al-jānsjānī, who was first his pupil, afterwards his friend and constant companion, and lastly his biographer. This must have been towards the end of A.H. 403, or the beginning of A.H. 404 (A.D. 1013), as in one place we find that Abū 'Obejdah remained with Avicenna for twenty-five years (De Slane, Notes to Ibn Khallikān, p. 445, note 15), and Abū-l-faraj says that he was intimate with him for the remainder of his life. From Jurjān he proceeded to Rai in Irak Ajemi, to the court of Majdu-d-daula Ibn Fakhri-d-daula, the eighth prince of the Buwayhī dynasty, who succeeded to the throne when only four years old, A.H. 387 (A.D. 997), and continued under the guardianship of his mother, Seidat. Here he restored this prince to health, who was afflicted with melancholy, and who is said by some writers to have made Avicenna his vizīr, on which account an open war broke out between him and his mother, in which the latter was victorious, and resumed the government of the kingdom. This, however, does not seem to be quite certain; but Avicenna soon after went to Kazwīn, and thence to Hamadān, to the court of the Amīr Shamsu-d-daula Abū Tahir, who made himself master of Rai, A.H. 405 (A.D. 1014-15). This prince had sent for Avicenna to cure him of an attack of colic, and upon his restoration to health enriched him with valuable presents, and finally made him his vizīr. But Avicenna's troubles

and wanderings, which seem to have been occasioned in a great measure by the unsettled state of public affairs in those countries, were not yet over; for the amir's troops revolted against him, pillaged his house, arrested him, and required Shamsu-d-daula to put him to death. This, however, the amir refused to do; and Avicenna effected his escape, and remained concealed for forty days in the house of one of his friends. In the meantime the prince had another violent attack of colic, which obliged him again to have recourse to the medical skill of Avicenna, who was accordingly recalled, and reappointed vizir, after having once more restored the amir to health. Avicenna continued his studies, and wrote several works on medical and other subjects, besides which he had pupils with whom he read every evening, and whom he afterwards entertained with music and other amusements. Shamsu-d-daula was a third time attacked with colic, as he was marching against the Amir Bahau-d-daula, and, as he neglected Avicenna's directions both as to regimen and medicines, the disease at last proved fatal. His son and successor, Taju-d-daula, refused to continue Avicenna in the office of vizir; upon which he wrote privately to the Amir 'Alau-d-daula Abi Ja'far Ibn Kakiyeh, who had been appointed governor of Ispahan by the mother of Majdu-d-daula, offering him his services, and begging permission to come to his court. His correspondence was discovered by the prince, who immediately seized him and put him in prison, where he remained four months. This was probably in the year 414 (A.D. 1023-24), as 'Alau-d-daula conquered Hamadan in that year, which event took place while Avicenna was in confinement. At length he made his escape from Hamadan in the dress of a sufi, accompanied by his brother Mahmud, his faithful friend Abi 'Obeydah Al-jansuni, and two slaves, and reached Ispahan in safety. He was very favourably received by the amir, who furnished him with a house, money, and everything necessary for his comfort; and here, if the above date be correct (which is not quite certain, as 'Alau-d-daula made several expeditions to Hamadan), he passed the last fourteen years of his life, in greater quiet and prosperity than had ever fallen to his lot before. He employed himself in composing works, not only on medicine, but also on logic, geometry, astronomy, grammar, and metaphysics; and is said to have lived in great pomp and splendour. His constitution was naturally strong, but he had weakened it by indulging to excess in wine and sexual enjoyment; and as he was never careful of his health, he was seized with an attack of colic. It happened that, just at the same time, he had to make a journey with 'Alau-d-daula; and therefore, in order to cure himself quickly, he took eight injections in one day. This brought on a dysentery, with

excoriation of the intestines, and also an epileptic fit, to relieve which he ordered to be put into the mixture which he employed for his injections one third of a drachm of a drug which is commonly translated *paysley seed*, but which Sprengel supposes to signify *long pepper*, as agreeing better with the effect produced. The physician who attended him put in five drachms, and the result was that the dysentery was increased by the acrid nature of the drug. A great quantity of opium was also thrown into one of his medicines by one of his slaves, who had embezzled a sum of money, and was afraid of being punished by his master if he recovered. From the commencement of his illness he continued to support the burden of business, and gave public audiences from time to time; he also entirely neglected the necessary regimen, so that for some weeks he alternately improved and relapsed. At this period 'Alau-d-daula left Ispahan for Hamadan, and took Avicenna with him. During the journey the colic returned, and on arriving at the latter place his strength was almost totally prostrated. He perceived himself that his end was approaching, discontinued the further use of medical applications, and said, "The director which is in my body is unable to control it any longer, nor can any treatment now avail." He then made his ablutions, turned himself to God, gave away his wealth in alms to the poor, and redressed the grievances of all those whom he could recollect to have injured. He also manumitted his mamluks, and read through the Koran once every three days, till at length an end was put to his troubled and eventful life on a Friday in the month of Ramadan, A.H. 428 (June, or July, A.D. 1037), at the age of fifty-eight lunar years and eight months, or fifty-six solar years and ten months.

Such is probably a tolerably correct outline of the life of this remarkable man, who, however, is perhaps less celebrated for his personal qualities, than for the vast influence which his writings possessed for more than five hundred years, together with an absolute authority in all matters of medical science scarcely exceeded by that of Aristotle and Galen. In his personal character there seems to be little to admire except his energy and indefatigable activity. His intellectual character was differently estimated even by his Arabian biographers: some called him the prodigy of his age, while others said that he was blind in philosophy and only one-eyed in medicine. His writings, which were very numerous, amounted to more than a hundred, and consisted of treatises on medicine, logic, metaphysics, theology, mathematics, geometry, zoology, music, &c., besides some commentaries on part of Aristotle's works, and some poems on different subjects. Only those will be mentioned here which have been published

either in the original Arabic or in a translation.

Avicenna is chiefly known as a physician, and of his medical works the most celebrated is that entitled "*Kitāb al-kāmilīn fi-t-tibbī*" ("*The Book of the Canon of Medicine*"). This is one of the few Arabic medical works that have been published in the original language; an edition in that language having appeared at Rome in 1593, in three thin folio volumes, which are commonly bound together in one. It contains merely the Arabic text, without translation, notes, or preface; and is printed from a manuscript in the library at Florence, marked No. 215 in Assemani's Catalogue. The type is good, and the book is not very scarce. The third volume contains a work on logic, physics, and metaphysics. This is the only complete Arabic edition of the Canon, but parts of it have been published at various times. The beginning of the second book was edited by Peter Kirstenius, with notes and a Latin translation, and was printed with his own Arabic types at Breslau, 1609, fol.; it is not very well spoken off. An extract from the fourth book was published at Augsburg, 1674, 4to., by G. H. Welsch, with the title "*Exercitatio de Vena Medineusi, ad Mentem Elmsingæ, sive de Draconculis Veterum, &c.*" It contains only two short chapters of the Arabic text, with a double Latin version, and a very copious commentary, which displays immense learning. Sprengel has inserted a short extract from the first book, with a German translation and a few notes, in the third part of his "*Beitrag zur Geschichte der Medicin*," Halle, 1794—96, 8vo. A very short passage from the third book was published by J. S. Wittich, 1803, 8vo., with the title "*Interpretatio Locī Arabici ex Opere Avicennæ de Superfætatione*," with a Latin translation and commentary; it is, however, worth little or nothing. (Schnurrer, *Biblioth. Arab.* §§ 393—96.) The Canon has been translated into Hebrew, and exists in MS. in several European libraries. A Hebrew version, supposed to be by Rabbi Nathan Amathi, was published at Naples in three small folio volumes, in 1491. It is printed in double columns, in rather an indistinct type, and contains nothing but the Canon: it is said to be very scarce. (De Rossi, *Annal. Hebræo-Typogr. Sec. XV.*, p. 86.) The Latin editions are very numerous, no less than fourteen having been published (according to Choulant, *Handbuch*, &c.), before the end of the fifteenth century, thirteen in the sixteenth century, only two in the seventeenth, and none since that time. The earliest translation was made by Gerardus of Cremona, and was first published in folio, without place or date (but, as is supposed, by J. Mentelin, at Strassburg), in black letter, with two columns in a page. The following

title-page is from Hain's *Repert. Bibl.*:—"Liber Canonis primus quem princeps Abūhali Abūsceni de Medicina edidit. Translatus a Magistro Gerharo Cremonensi in Toletum ab Arabico in Latinum." At the end of the work is the following colophon:—"Canonis liber quintus Avicennæ qui est et antidotarium ejus fuit." Perhaps the best and most complete edition is that which was published at Venice by the Juntas, in 1595, fol. in two vols. It contains:—a letter of Nicholas Massa giving an account of Avicenna, translated by Fadella of Damascus from the Arabic of Abū 'Obeydah Al-jausjāni, whose name is corrupted into Sorsanus; "*Tabulæ Isagogicæ in Universam Medicinam, ex arte Humani, id est Joannitii Arabis*," ("*A Tabular View of Medicine, compiled from the Isagoge of Honain Ibn Ishak, commonly called Joannitius*," by Fabius Paulinus; "*Economice Librorum Canonis Avicennæ*," ("*A Tabular View of the Contents of the Canon*," by Fabius Paulinus; Avicenna's Canon, translated by Gerardus of Cremona, with the corrections of Andreas Alpagnus, and notes by Joannes Costæus and Joannes Paulus Mongius; a short treatise "*De Viribus Cordis*," or "*De Medicinis Cordialibus*" ("*On the Functions of the Heart*," or "*On Cordial Medicines*," translated by Arnaldus de Villanova; another, "*De Removendis Nocturnis que accidunt in Regimine Sanitatis*" ("*On removing evils connected with Regimen*"); a third, "*De Syrupis Acetosos*" ("*On Oxymel*"), both translated by Andreas Alpagnus; and the "*Cantica*," or poem on medicine, translated by Armegandus Blasius; two glossaries of Arabic words, one by Gerardus of Cremona, and the other by Andreas Alpagnus; and, lastly, a tolerably complete Index of the matter contained both in the text and in the notes. An unfinished but very valuable edition was begun at Louvain, 1658, fol., by Vop. Fort. Plempius, who was pronounced by the late M. de Sacy to be the only one of the translators of the Arabic physicians who was really equal to the task. The Canon consists of five books, of which the first treats chiefly of anatomy and physiology; the second of materia medica; the third of diseases, from the head to the feet; the fourth chiefly of fevers; and the fifth of the compounding of drugs, and of antidotes. The work is curiously divided and subdivided: each book containing a number of divisions called "*Fen*," each fen so many "*treatises*" or "*doctrines*," each doctrine being divided into sums, and, lastly, each sum into chapters. It is intended to be a complete system of medicine both theoretical and practical, and it contains also a compendium of anatomy and botany; accordingly it is strictly methodical in its arrangement, and this must have been one of its chief recommendations in the days of its popularity. At

present it is probably hardly ever read, and is not nearly so interesting and valuable as several works of other Arabian physicians, much smaller in bulk, and infinitely less celebrated; and this neglect is in a great measure occasioned by what was no doubt in the middle ages one of the chief causes of its estimation—the fact of its being almost entirely an analysis of what was to be found in the writings of his predecessors. Freind says that, though he had looked into Avicenna's writings upon several occasions (for he confesses that he had not read them through), he “could meet with little or nothing there, but what is taken originally from Galen, or what at least occurs, with a very small variation, in Rhazes or Haly Abbas. He in general seems to be fond of multiplying the signs of distempers without any reason: . . . he often indeed sets down some for essential symptoms which arise merely by accident, and have no immediate connection with the primary disease itself. And,” he adds, “to confess the truth, if one would choose an Arabic system of physic, that of Haly seems to be less confused and more intelligible, as well as more consistent than this of Avicenna.” The judgment of Haller is to much the same effect: he calls Avicenna a wordy and diffuse writer beyond all patience; a mere compiler of the Greeks, so that one might spend whole months without finding any original observation; and adds, that though he had read through the “*Continens*” of Rhazes (a work as large as the Canon), without being tired of it, he never could get to the end of Avicenna. His Anatomy and Physiology are taken from Galen, as was, indeed, the whole amount of knowledge possessed on these subjects not only by his predecessors, but also by his successors for some centuries after his death. Two of his observations have been extracted by Sprengel worthy of record:—1. he does not, like most of the ancients, place the seat of vision in the crystalline lens, but in the optic nerve, or rather the retina; and, 2, he follows Aristotle in recognizing three ventricles in the heart. In *Materia Medica* he makes great use of Dioscorides, but at the same time mentions many drugs peculiar to the East, several of which have never yet been clearly identified with any of the known productions of those countries: the list of drugs in the second book has been arranged alphabetically. The diseases treated of in the third book are mentioned in an order which was much in use among the ancients, and which, though perhaps not so philosophical as some of the modern classifications, is at least equally convenient in a work of reference: he begins with affections of the head, and proceeds gradually downwards to the feet. In treating of apoplexy he has improved upon Galen: he says it is produced either by obstruction or repletion, occasioned either by blood or a

pituitous humour; thus agreeing with the modern division into sanguineous and serous apoplexy. He says that he had seen several instances of persons having revived who were apparently dead from an attack of apoplexy; and therefore recommends that in such cases the burial should be delayed for three days, the usual time of burial in those hot countries being only about twenty-four hours after death. His account of a disease which he describes under the name *Tortura Faciei*, is better than that of his predecessors, and corresponds more nearly to the *tie don-loureux*, as he mentions particularly the pain in the bones of the face, a symptom which had been previously overlooked. In treating of the management and regimen of children, he insists on the propriety of attending to the regulation of the passions, as being conducive to the health as well as the morals. As soon as the child is roused from sleep he is to be bathed; then he is to be allowed to play for an hour: afterwards he is to have some food, and then again he is to be allowed more play. Afterwards he is again to be bathed; then he is to take some more food, and he is, if possible, to be prevented from drinking water immediately after eating, as it has a tendency to make uncoacted chyle be distributed over the body. When he is six years old, he is to be consigned to the care of a teacher, but not to be forced to remain constantly in school: at this age he is to be less frequently bathed, and his exercise is to be increased before eating. Like most of the ancient authorities, he forbids the use of wine; and thus, he adds, is the regimen of the child to be regulated until he reach the age of fourteen. His chapters on fevers (which are included in Fernel's Collection of ancient writers, “*De Febribus*,” Venice, 1576, fol.) are chiefly taken from the Greeks, with the exception of the parts concerning small pox and measles. The following is his plan of treatment in putrid fevers. He begins with venesection, if the patient's strength permits, and then gently opens the bowels, but cautions the reader against violent purging. He then gives diuretics, and afterwards sudorifics, unless when the stomach is loaded with crudities; he much approves of cold drink. Though favourable to the seasonable practice of blood-letting, he forbids it except at the commencement of the disease, and directs the quantity of blood to be proportioned to the strength of the patient; he also forbids interfering with the crisis by bleeding, purging, or giving gross food at that season. Further, with regard to venesection, he does not approve of taking away much blood at once, as this may occasion a dangerous prostration of strength, but he prefers abstracting a moderate quantity, and repeating the operation, if necessary. The purgatives which he most commends are tamarinds and myrobalans; but when these are not suf-

ficiently strong, he allows the use of scammony, aloes, and colocynth. He also directs camphor to be given as a refrigerant. He is very minute in his directions about the diet: for drink he gives barley-water, with a small proportion of wine or vinegar. His description of small-pox and measles is very similar to that of Rhazes; and he confidently pronounces them to be contagious diseases. He states correctly, that, when small-pox proves fatal, it is usually from the affection of the throat, or from the bowels becoming ulcerated: sometimes, he adds, the disease superinduces bloody urine. He agrees with Rhazes that measles is a bilious affection, and that it differs from small-pox only in this, that in the former the morbid matter is in smaller quantity, and does not pass the cuticle. His treatment also is little different. At any period during the first four days he approves of venesection, but forbids it afterwards; he recommends cooling and diluent draughts prepared from tamarinds and the like; he directs figs to be given, in order to facilitate the eruption of the pustules, and forbids cold drink after they begin to come out. When the pustules are large and fully formed, he approves of letting out their contents with a gold needle. His treatment of the throat, eyes, belly, and hands is nearly the same as that recommended by Rhazes: when ulcers are formed after the falling off of the eschars, he directs them to be dressed with the white ointment composed of ceruse and litharge. His surgical practice seems to have been rather feeble; and in this department he is inferior to Haly Abbas, and still more so to Albucasis. Sprengel thinks he is the first person who made use of the flexible catheter. He does not recommend an operation in cases of hernia, even when strangulated. In parturition, he states that the expulsion of the child is performed by the abdominal muscles; which was the opinion of Galen, and which is partially adopted in the present day. He approves greatly of the bath, both before labour has come on, and during the time of it. When delivery is difficult, owing to the size of the child, he directs the attendant to apply a fillet round the child's head, and endeavour to extract it; when this does not succeed, the forceps are to be applied, and the child is to be extracted by them; and if this cannot be accomplished, the child is to be extracted by incision, as in the case of a dead fœtus. In this passage he seems to speak of a thing perfectly familiar and well known to his countrymen, and thus proves that the Arabians of his time were acquainted with the method of extracting the child alive by the forceps. A good idea of Avicenna's treatment may be gained from Mr. Adams's Commentary on his Translation of Paulus Ægineta, from which work some of the preceding remarks have been selected. It appears that, though there is little original

matter in the Canon, yet, as Avicenna was a man of tolerably sound judgment, as well as great learning, and generally exhausts every subject which he undertakes, he may always be consulted with advantage by any one who wishes to know what were the most commonly received medical theories, and what the most approved mode of treatment, as exhibited in the works of the most celebrated physician of his day.

Perhaps the most popular of his medical works, next to the Canon, was the medical poem commonly called "*Cantica*," on which Averroës wrote a Commentary, which, together with the text, is in the tenth volume of his collected works. The Latin translation of this work has been several times republished, sometimes with the Canon, and sometimes with some of Avicenna's smaller treatises: the latest separate edition mentioned by Haller is that by Deusingius, 1649, Groningen, 12mo.

Though Avicenna's medical works were a long time in reaching the Arabians in Spain (for we are told that the first copy of the Canon was brought to that country during the life of Abû-l'ala Zohr Ibn Zohr, who died nearly a hundred years after Avicenna), this must have arisen from the little communication that existed in those times between the different parts of the world, and not from his works being neglected or undervalued. It is certain that they soon began to be commented on, and besides Averroës, a great number of less eminent men employed themselves in abridging and illustrating them. The names of most of these are given by Haller, and the works of several of them are preserved in manuscript in various libraries in Europe, but none of them, it is believed, except the Commentary of Averroës mentioned above, have been published.

But though it is as a physician that Avicenna's name is most celebrated, he wrote numerous works, on other subjects. One of his largest and most important philosophical works is that entitled "*Ash-shefâ*" (Healing, or Remedy), which contains much more than the title would lead us to expect. (Nicoll and Pusey, *Catal. MSS. Arab. Biblioth. Bodl.*, p. 581.) It consists of four parts, of which the first treats of Logic, in the largest sense of the term; the second, of Physical Science; the third, of Mathematics; and the fourth, of Theology and Metaphysics. It is from the fifth part of this work that Abû-l-fedâ quotes a passage containing an account, furnished him by an eye-witness, of a very large meteoric stone which fell at Jorján, from which, at the command of the Sultân Mahmûd of Ghizni, a small portion was with great difficulty broken off in order to be made into a sword, but which was so hard that the attempt was abandoned. This large work, of which there is nearly a complete copy in the Bodleian

Library at Oxford, has never been published, either in the original Arabic or in a translation; but an abridgment of the first, second, and third parts of it was made by Avicenna himself, with the title "An-najât" (Preservative, or Deliverance), which is published in the Arabic edition of the Canon mentioned above. It is with reference to these two works that it was said in an Arabic poem, "His 'Shefa' (or Remedy) could not cure the misfortune which befel him, nor could his 'Najât' (or Preservative) preserve him from death;" which appears to be the origin of the modern saying, that "His philosophy did not enable him to govern his passions, nor his knowledge of medicine preserve him from disease." Tennemann says that he showed originality in his Metaphysics. Avicenna asserts that it is no more possible to give a definition of Absolute Being, than it is to give one of the Necessary, the Possible, and the Real. From the abstract notion of Necessity, he concludes that what is necessary is without an efficient cause; and that there is only one Being existing of Necessity. With respect to his Logic, according to M. Saint-Hilaire (*De la Logique d'Aristote*) it is divided into three parts, of which the first treats of Reasoning in its elements and its form; the second, of Definition; and the third, of Fallacies. In it the doctrine of Aristotle is classed and analysed with a precision and clearness which was not to be found in Europe for four or five centuries after his time: he follows his method entirely; and admits, with him, only three figures in a syllogism, and fourteen moods. He excludes the Topics from Logic, and refers his notice of them to another work, in which he intended also to treat of Rhetoric and Poetry. The work was translated into French by Vattier, and published at Paris, 1678.

The following editions of shorter and separate works are worth mention:—1. *Περὶ Ὁρίων Πραγματεία Ἀρίστη τοῦ Σοφωτάτου παρὰ μὲν Ἰνδοῖς Ἄλλῃ Ἐμπνι τοῦ Σινᾶ, (ἤτοι Ἀλλῃ υἱοῦ τοῦ Σινᾶ), παρὰ δὲ Ἰταλοῖς Ἀβιτζιανῶν* ("An excellent work on Urines, by the Shaikh 'Ali Ibn Sina, or 'Ali, the son of Sina, commonly called in Europe Avicenna"). This is a very short treatise, published for the first time in the second volume of Ideler's "Physici et Medici Græci Minores," Berlin, 1842, 8vo.; which, as no work with this title appears in the lists of Avicenna's writings, is probably translated or abridged from the Canon or the Cantica, though the writer has not been able to find the exact passages that compose it. 2. A Poem of Logic, in Arabic, is inserted by Aug. Schmölders in his "Documenta Philosophiæ Arabum," Bonn, 1836, 8vo., with a Latin Translation and Commentary. 3. Some works connected with Alchemy are contained in "De Alchimia Opuscula complura veterum Philosophorum,"

Frankfort, 1550, 4to.; in "Artis Auriferæ, quam Chemiam vocant," vol. i. Basel, 1593, 8vo.; in Mangetus, "Bibliotheca Chemica Curiosa," vol. i. Cologne, 1702, fol.; in "Theatrum Chemicum," vol. iv. Strassburg, 1613, 8vo.; in "Verm Alchemiæ Artisquæ Metallicæ Doctrina," &c., Basel, 1561, fol.; and in other similar collections. 4. "Avicenne perhyphatetici philosophi: ac medicorum facile primi opera in lucem redacta: ac nuper quantum ars niti potuit per canonicos emendata. Logyca. Sufficientia. De celo et mundo. De anima. De animalibus. De intelligentiis. Alpharabius de intelligentiis. Philosophia prima," black letter, with two columns in a page, Venice, 1500, fol. Several of the works contained in this collection have also been published in other similar collections, or separately. 5. A Hymn, or Exhortation (*Khotbat*), is printed in Arabic in "Proverbia quædam Alis," Leiden, 1629, 8vo., and translated into French by Vattier in "L'Élégie du Tograi, &c.," Paris, 1660, 8vo. 6. "Compendium de Anima. De Mahad, i. e. de Dispositione, seu Loco ad quem revertitur Homo, vel Anima ejus post Mortem. Aphorismi de Anima. De Diffinitionibus, et Quæsitis. De Divisione Scientiarum," translated with notes by Andreas Alpagus, Venice, 1546, 4to. 7. *Abūgalī Filii Sina, sive, ut vulgo dicitur, Avicennæ, . . . de Morbis Mentis Tractatus*," translated by Vattier, Paris, 1659, 8vo., which is not, as has been sometimes supposed, a complete work by Avicenna, but consists of sixteen chapters extracted from the Canon. The above works probably contain all the writings of Avicenna that have ever been published, but a complete list of all the numerous editions that have appeared has not been attempted. (Further information respecting his life and writings may be found in Freind's *Hist. of Physic*; Brucker, *Hist. Crit. Philosoph.*; Haller, *Biblioth. Botan., Chirurg., and Medic. Pract.*; Wüstenfeld, *Geschichte der Arabischen Aerzte*, with the authorities there quoted. See also Ibn Khallikān's *Biograph. Dict.* by De Slane, Paris, 1842; *The Dabistān*, by Shea and Troyer, Paris, 1843; Mohammed Bin Yūsūf, *Buhr-ool Juwāhir*, Calcutta, 1830, fol.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*; Adams, *Commentary to his Translation of Paulus Ægineta*.) W. A. G.

AVIDIUS CASSIUS. The chief events of the life of Avidius Cassius, and his attempt to make himself emperor, are mentioned in the article MARCUS AURELIUS. They are briefly recapitulated here, together with a few facts which belong more immediately to his personal history.

Avidius Cassius, according to some authorities, belonged to the ancient Cassi, "who conspired in the senate-house against Julius (Cæsar)." But Avidius Cassius himself claimed no relationship to the Cassius who

was one of Cæsar's assassins, except the name. Dion Cassius says that he was a native of Cyrrhus in Syria, and the son of Heliodorus, a rhetorician, who was made præfect of Egypt during the joint reign of Antoninus Pius and Aurelius. Avidius Cassius was a brave soldier, an able general, and a strict disciplinarian, whose severity often became cruelty; yet he was loved by the soldiers, and he possessed many great and good qualities. In the wars of L. Verus against the Parthians, the success of the Roman arms was due to Avidius Cassius, who defeated Vologeses and took Seleucia and Ctesiphon. After the Syrian wars, he commanded on the Danube, probably about A.D. 166. During this campaign a body of Roman auxiliary troops, under the command of their centurions, attacked and slaughtered three thousand Sarmatians, who were carelessly encamped on the border of the Danube. The centurions, with their forces, returned from this bold exploit, expecting to be rewarded for their success; but Avidius Cassius ordered the centurions to be crucified for a breach of discipline in attacking the enemy without orders. This severe punishment was near exciting a mutiny, but it was quelled by the general, who came unarmed amidst the excited soldiery, and told them to kill him and add crime to breach of discipline. The soldiers quailed before his undaunted courage, and the enemy, knowing what a man they had to deal with, entreated for peace from the emperor. About A.D. 170, after Avidius Cassius had been appointed governor of Syria, he went to Egypt to suppress an insurrection of the Bucoli, probably the inhabitants of the marshy districts of the Delta. The insurgents, headed by a priest and a man named Isidorus, had defeated the Roman troops, and were near taking Alexandria. Avidius Cassius avoided a battle with desperate men who were under the impulse of a strong fanatic fury: he sowed division among them, and then compelled them to submit. Avidius Cassius rebelled in A.D. 175, but he was assassinated in a few months. [AURELIUS ANTONINUS, MARCUS.]

The chief authority for the life of Avidius Cassius is the biography of Vulcatius Gallicanus, which is of doubtful value. Vulcatius gives a letter from L. Verus to Aurelius, in which Verus warns Aurelius against the ambitious designs of Avidius Cassius. There is no indication of the time when the letter was written, but, if genuine, it may have been written while Verus was in Syria. The reply of Aurelius is characteristic: he says that the letter of Verus was unworthy of an emperor; if Avidius was destined to have the empire, it would not be possible to put him to death, even if they should wish it: that a man could not be treated as a criminal against whom there was no charge, and whom the army loved, as Verus admitted. Verus had

advised Aurelius to secure the safety of his own children by the death of Avidius Cassius, to which part of the letter Aurelius replied by saying that he would rather his children should perish, if Cassius was more deserving of being loved than they were, and if his life was more important to the state than theirs.

Dion Cassius states that Faustina, seeing the feeble health of her husband Aurelius, and the youth of Commodus, and apprehending that if Aurelius died she should lose her rank, entered into a correspondence with Avidius Cassius, and urged him to be in readiness, whenever he should hear of the death of Aurelius, to take the empire and her for his wife. There was, it is said, a report of the death of Aurelius, upon which Avidius Cassius was proclaimed emperor; and upon discovering that it was false, he thought he had gone too far to recede. According to other accounts, he was the author of the report of the death of Aurelius. Vulcatius attempts to show that Faustina was not privy to the revolt of Avidius Cassius, by quoting various letters between Aurelius and Faustina, in which Faustina urges Aurelius not to spare Cassius and his adherents. One of the letters of Faustina shows that Aurelius was in his residence at Alba when he heard of the revolt; another letter of Faustina shows that he was then at Formia or at Capua, and this letter does not speak of Cassius as then dead, though the reply of Aurelius does. But there is reasonable evidence to show that Aurelius was not in Italy when he heard of the rebellion, and that he advanced direct to the East on receiving the news. There are other good reasons for supposing these letters not to be genuine. The charge of treachery against Faustina, however, would not be removed by these letters, even if they were genuine; but the story of her correspondence with Avidius Cassius is very improbable.

Aurelius spared the family of Avidius Cassius, but after his death Commodus burnt alive all the surviving members of the family on some pretence of a new conspiracy; so says Vulcatius. (Dion Cassius, lxxi.; Capitolinus, *M. Antoninus Philosoph.*; Vulcatius Gallicanus, *Avidius Cassius*; Tillemont, *Histoire des Empereurs*, vol. ii. and *Note* xix. p. 561.) G. L.

AVIENUS, RUFUS FESTUS, a Roman poet who probably lived in the second half of the fourth century after Christ. It was once supposed that he was a native of Spain, an opinion which is devoid of foundation, and is apparently a mere inference from the circumstance that in a fragment of one of his poems he describes the southern coast of Spain. It appears more probable that he was a native of Volsinii in Etruria; but this fact too is not expressly mentioned, though it may be inferred from the following considerations, and, if once established, will throw much light on the history of Avi-

enus. The Latin Anthology (No. 278, ed. Meyer) contains a short poem addressed to the Dea Nortia and ascribed to Rufus Festus Avienus. The author of this poem calls himself Festus, and states that he was a native of Volsinii, and a descendant of Musonius and Avienus. He further adds, that he lived at Rome, that he was twice proconsul, and that he was married to Placidia, by whom he had many children. It is also intimated that he was the author of many poems. Although the author of this poem mentions only his name Festus, yet his connection with Musonius (if he be the Stoic C. Musonius Rufus of the time of Vespasian) and Avienus make it very probable that the Festus here spoken of is Rufus Festus Avienus. As regards the two proconsulships, we know, from a passage in the Justinian code, that one Festus was proconsul of Africa in A.D. 366 and 367; and a Greek inscription in Boeckh's collection mentions a Rufus Festus as proconsul of Achaia, who won the gratitude of the Athenians. Now, as far as chronology is concerned, the proconsul of Africa and the proconsul of Achaia may be the poet Avienus, but this is all that can be said. As for the period here assigned to him, some further evidence may be derived from St. Jerome, who, in his Commentary on St. Paul's Epistle to Titus, mentions Avienus among the Latin translators of Aratus, and says that his translation was made some time before he wrote his Commentary (nuper). Now, as St. Jerome died in A.D. 420, it is very probable that Avienus lived towards the end of the fourth century. Whether he is the same as the Avienus who is introduced by Macrobius in his "Saturnalia," is uncertain. The notion of his having been a Christian, as some of the earlier critics supposed, is not only unsupported by any external testimony or internal evidence derived from his extant works, but is contradicted by numerous sentiments expressed in his poems, which show that he was attached to the pagan religion. This is all that combination and conjecture can arrive at in regard to the life and age of Avienus.

The works which have come down to us under the name of Rufus Festus Avienus are—1. A Latin paraphrase, in hexameters, of the geographical poem of Dionysius Periegetes, which is entitled "Metaphrasis Dionysii," "Situs Orbis," "Ambitus Orbis," or "Descriptio Orbis Terræ." There are few passages in this work which can be called translations, for in most cases he either condenses his original, or he spins it out and adds improvements and embellishments of his own. His improvements, however, if they can be called so, affect only the form of the poem, for the geographical blunders and mistakes which Dionysius made, are all repeated by Avienus, although, unless he was a very ignorant man, he must have possessed a more ac-

curate knowledge of various parts of the world than Dionysius, who lived several centuries earlier. In style and language, however, he is far superior to other writers of the same time; his expression is lively, and not without poetical beauty. 2. A paraphrase of the Phenomena and Prognostica of Aratus ("Aratea Phenomena" and "Aratea Prognostica"), in hexameter verse. These paraphrases are executed like the paraphrase of Dionysius. But Avienus takes greater liberties with the works of Aratus, inasmuch as he introduces various things which were known and current in his time, but are not touched upon in the original. He is also more ambitious in his style, and his rhetorical and poetical embellishments are introduced with considerable success. This work has greater merits than the paraphrase of Dionysius, and appears to have been very popular in his time. 3. "Ora Maritima:" this is only a fragment of 703 lines. It is written in iambic trimeters, and the author states that it was his intention to give a description of the coasts of the Mediterranean, the Euxine, the Palus Maotis, and of some portions of the coast of the Atlantic. But whether he ever completed his task, or whether he left it unfinished, is uncertain; the fragment which we possess comprises only the southern coast of Spain and Gaul, from Gades to Massilia. The author does not appear to have had personal knowledge of the places which he describes, for he mixes up fables and facts indiscriminately, and he wanders from one place to another without any plan or order. It is still more surprising that he calls many places by names which were no longer in use in his time, and introduces mythical tales and fables, which must in his time have been treated as absurd. This seems to justify the inference that Avienus derived his information from ancient books which were written at a time when that coast was imperfectly known. The "Ora Maritima" is addressed to one Probus, for whose instruction it seems to have been written. 4. Four small poems, including the one mentioned at the beginning of this article.

Servius, in his commentary on Virgil's *Æneid*, remarks, that one Avienus, who is perhaps the same as the poet, commented on Virgil, and paraphrased the whole of the *Æneid* and Livy in iambic verses. But no further particulars respecting this undertaking are known. Wernsdorf endeavours to prove that the Latin "Epitome Iliados Homeri," which has come down to us as an anonymous production, is the work of Rufus Festus Avienus, but the arguments are not satisfactory. There was a time when it was customary to ascribe to him also two prose works still extant, the one of which is anonymous and bears the title "Breviarium de victoriis ac provinciis populi Romani ad Valentinianum," and the second, "De Regio-

nibus urbis Romæ;" but it is now universally acknowledged that neither of them is the work of Avienus, and the Sextus Rufus whom the MSS. mention as the author of the second is a different person from Rufus Festus Avienus.

The first edition of Avienus is that of Venice, 1488, 4to.; with the exception of three of his minor poems, it contains all the works of Avienus that are extant, and also the translations of Aratus by Cicero and Germanicus. Another edition appeared at Madrid, 1634, 4to., and also in Maittaire's "Opera Poetarum Latinorum," London, 1713. The best edition is that of Wernsdorf, in his "Poeta Latini Minores," which, however, does not contain the paraphrases of Aratus. They are printed separately in Buhle's and Matthiae's editions of Aratus. The paraphrase of Dionysius was edited separately by Friesemann, Amsterdam, 1786, 8vo., and in Bernhardt's "Geographi Græci Minores," vol. i. (Wernsdorf, *Poeta Latini Minores*, tom. v. part 2, p. 621, &c.; H. Meyer, *Anthologia veterum Latinorum Epigrammatum et Poematum*, No. 277—280.)

L. S.

AVIGADOR, AVIGDOR, or ABAGDOR, R. (ר' אביגדור או אבגדור), a Jewish writer, who wrote a cabballistical commentary on the Pentateuch, which he called "Peshatim Upešahim al Hattora" ("Literal expositions and decisions on the law"), which was among the manuscripts in the possession of Wolff, and acquired by him from the library of Uffenbach; it is on parchment, and in it the author is always called Abagdor; it also contains the "Peshatim" ("Literal comments") of the same author on the five Megilloth, or rolls [Vol. I. p. 131, note]; also on some of the Hapthoroth, or Prophetical lessons read in the Synagogues. A part of his commentary on Genesis and Exodus is among the manuscripts of Dr. Robert Huntington in the Bodleian Library, on paper, but very imperfect. Wolff says this name is always pronounced Avigdor by the Jews. (Wolfius, *Biblioth. Hebr.* iii. 7, 8, iv. 750; Urus, *Catal. MSS. Orient. Biblioth. Bodl.* i. 63.)

C. P. H.

AVIGADOR, R. ABRAHAM BEN MESHULLAM (ר' אברהם בן משולם אביגדור), an Italian Jewish physician and Rabbi, who lived during the latter part of the fourteenth century. He wrote, partly in verse and partly in prose, a short treatise on logic, to which he gave the title of "Segullath Melakim" ("The peculiar Treasure of Kings;" Eccles. ii. 8.). This work he completed A.M. 5127 (A.D. 1367), at the early age of seventeen, as appears from a manuscript copy which was in the possession of De Rossi: this work was also among the manuscripts in the library of the Oratory at Paris, where there was also a Hebrew Grammar by the same author, as we learn from Le Long, who

calls this author Abraham ben Meshullam, which has led Wolff to confound him with Abraham ben Meshullam who edited the Mantua edition of the "Zohar," printed A.M. 5320 (A.D. 1560). This author, however, is no doubt the same person as Abraham ben Avigador, who wrote the medical rules of R. Gilbert de Sola in Hebrew, A.M. 5139 A.D. 1379). [ABRAHAM BEN AVIGADOR; ABRAHAM BEN MESHULLAM.] There is also among the Bodleian Manuscripts a short work on logic, described in the catalogue as "R. Abraham Abigdor, De Syllogismorum terminis figuris item et modis, Libellus," which we take to be a copy of the treatises possessed by De Rossi. (De Rossi, *Dizion. Storico-degl. Autor. Ebr.* i. 58; Wolfius, *Biblioth. Hebr.* i. 30, iii. 20, 56, 171, iv. 754; Le Long, *Biblioth. Sacra*, ii. 1169; Urus, *Catal. MSS. Orient. Biblioth. Bodl.* i. 77.)

C. P. H.

AVIGADOR KARA or KRA, R. (ר' אביגדור קארה או קרא), a Jewish Rabbi of Prague, who lived during the latter part of the fourteenth and the beginning of the fifteenth centuries, and who died A.M. 5199 (A.D. 1439). According to the "Tzemach David" of R. David Ganz, under the year A.M. 5149 (A.D. 1389), he is the author of that prayer or lamentation ordered to be perpetually made use of in the Synagogue of Prague in commemoration of a dreadful slaughter of the Jews, which took place in that city in the year above cited, and which begins with the words "Vecol Hattala" ("and every lamb"). According to Basnage, the event alluded to above took place A.D. 1391, when the people of Prague, filled with indignation at seeing the Jews who had fled from the persecution in Germany publicly celebrating the feast of the Passover, set fire to their synagogue, and burnt it, with all who were performing their devotions in it, not one of whom escaped. R. Shabtai, in his "Siphte Jeshenim," ascribes to this author the "Sepher Haphlia" ("the Admirable Book"), a celebrated cabballistical work, and cites as his authority the work called "Asara Maamaroth" of R. Menachim Azariah; but the "Sepher Haphlia" is generally attributed by all the best authorities to R. Kara. In R. Oppenheimer's library, now in the Bodleian, is a manuscript copy of "Sheeloth Uteshuvoth" ("Questions and Answers") by this author. (Wolfius, *Biblioth. Hebr.* i. 12-13, iii. 8; Bartoloccus, *Biblioth. Mag. Rabb.* i. 11; Basnage, *History of the Jews*, by T. Taylor, p. 686.)

C. P. H.

AVIGADOR BEN MOSES, R. (ר' אביגדור בן משה), who is also called ITZMUNSH (איצמונש), a German Rabbi, who lived towards the latter end of the sixteenth century, and translated the "Machazor," or Hebrew service-book of the Polish Synagogues into the German language: it was printed at Cracow, A.M. 5331 (A.D. 1571), folio. Avigador died A.M. 5351

(A.D. 1591), on the 24th day of the month Menachim or Ab (August). Wolff has in his first volume confounded this author with Avigador Sopher, who lived at a later period. (Wolffius, *Biblioth. Hebr.* i. 12, iii. 8.) C. P. H.

AVIGADOR, R. SOLOMON, BEN ABRAHAM (ר' שלמה בן אברהם סולומון), a Jewish writer on philosophy. His chief work is "Sepher Hammadhaloth" ("The Book of Steps or Degrees"), a moral treatise compiled from the ancient philosophers, and pointing out the various steps or degrees by which man may arrive at wisdom and virtue: this work was among De Rossi's manuscripts. He also translated into Hebrew the "Sphæra Mundi" of Joannes de Sacro-Bosco, which was printed with the "Tzurath Haaretz" ("Form of the Earth") of R. Abraham Chija or Chaja, at Offenbach, A.M. 5480 (A.D. 1720). We are not told at what period this author lived, but, judging from his name and works, he was probably the son of Abraham ben Meshullam Avigador. (De Rossi, *Dizion. Storico. degl. Autor. Ebr.* i. 59.)

C. P. H.
AVIGADOR SOPHER (the Scribe*), R. (ר' אבינדר סופר), a native of Eisenstadt in Hungary. He lived at the end of the sixteenth century, and wrote a German commentary on the "Machazor," or Hebrew service-book of the Polish and German Synagogues, which, with a translation of the "Machazor" itself into German, was printed at Cracow, A.M. 5354 (A.D. 1594), fol., at Prague A.M. 5423 (A.D. 1663), fol., at Wilmersdorf A.M. 5430 (A.D. 1670), fol., at Frankfort on the Main A.M. 5434, (A.D. 1674), 8vo., and at Dyrenfurt A.D. 1709, 8vo. The translation is probably the same as that of Avigador ben Moses, though the commentary is by Avigador Sopher. Professor Unger assured Wolff that these two Rabbis are not the same person. (Wolffius, *Biblioth. Hebr.* i. 12, iii. 8.)

C. P. H.
AVIGADOR ZUIDAL, R. (ר' אבינדר ציידאל), a Venetian Rabbi, who lived during the latter part of the sixteenth century, and who appears to have been held in high esteem by his contemporaries, though he has left no work of any note: some "Teshuvot" (Answers) by him, to questions on points of Hebrew law or ceremonial, are found in the "Nachalath Jahacob" ("The Inheritance of Jacob"), of R. Jacob ben Elchanan Heilbron, printed at Pavia, A.M. 5383 (A.D. 1623), who also wrote "Kina" ("a Lamentation") on his death, which is found in the book called "Dinim Ve Seder" ("The Institutes and Order"). He died on the 10th

day of the month Chesvan (October), A.M. 5355 (A.D. 1595). His funeral sermon was preached by R. Judah Arje de Modena, and printed in his "Midbar Jehuda" ("Wilderness of Judah"), A.M. 5362 (A.D. 1602), 4to. (Wolffius, *Biblioth. Hebr.* iii. 8.) C. P. H.

AVILA, the name of three Spanish artists of ability.

DON FRANCISCO DE AVILA was a portrait-painter of Seville, of the early part of the seventeenth century, and his portraits were celebrated for their likeness. He was painter to Don Pedro Vaca de Castro, Archbishop of Seville.

HERNANDO DE AVILA, a native apparently of Toledo, was painter and sculptor to Philip II., King of Spain; and after the death of his master Francesco de Comontes, in 1565, he was appointed by the chapter painter to the cathedral of Toledo in his place. In 1568 he finished two altar-pieces for a chapel of that cathedral, a John the Baptist and an Adoration of the Kings. In 1576 he designed the principal altar of the nunnery of San Domingo el Antiguo at Toledo. He made also a design for the great altar of the cathedral of Burgos, but one made by Martin del Haya was preferred to that of Avila. He was still living in 1594.

FRAY JUAN DE AVILA was a smith, and a lay-brother of the celebrated monastery of St. Jerome at Guadalupe in Estremadura. He made at the beginning of the sixteenth century, together with Fray Francisco de Salamanca, a lay-brother of the same order, the iron gratings of the screen of the church of that monastery; which are worked with great skill, and are adorned with figures, festoons, and other ornaments. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

AVILA, ALFONSO DE, born at Belmonte in 1546, abandoned the study of the law and entered the society of Jesuits in 1566. He was for some time rector of the colleges of Segovia and Palencia, and died at Valladolid on the 12th of January, 1613. He was for thirty years an eminent preacher, and his only work is a collection of sermons, "Conciones ad singulas ferias per totum annum," two parts, Antwerp, 1610, 4to. He has been often confounded with another Alfonso de Avila, also a Jesuit, who entered the order in 1580, and died at Malaga, which was the place of his birth, on the 21st of May, 1618. A third individual of the same name, who was a native of the city of Avila, in Old Castile, wrote in Spanish, in 1583, a treatise on St. Segundo, bishop of that diocese, "Un tratado del bienaventurado S. Segundo, Obispo de Avila." There is still a fourth Alfonso de Avila, the celebrated Tostado. [ALPHONSUS ABULENSIS.] (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu*, a Sotvello, p. 32; N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, i. 12.) T. W.

AVILA, GIL GONZALEZ DE, a use-

* A Scribe (Sopher) among the modern Jews is a writer of legal instruments, a notary public or secretary: they have also a sopher, or scribe, whose whole business is to write the texts for the "Mazuzoth," or strips of parchment to be united to the door-posts, and the small rolls to be enclosed in the "Tephillin," or Phylacteries.

ful Spanish biographical writer, was born at Avila, about the year 1577. He spent some of his boyhood and received the rudiments of education at Rome, in the household of Cardinal Deza, where he was the companion of Francisco de la Mata, Juan Idiaquez, and Francisco Cabrera, all afterwards authors. At the age of twenty he returned to Spain, on obtaining the situation of deacon and minor canon (*diacono y racionero*) in the church of Salamanca. He commenced author immediately, but his first work of importance was his "Antiquities of Salamanca," published in 1606. In 1612 he was summoned to Madrid, and appointed to the post of royal historiographer for the two Castiles, to which, on the death of Tamayo, in 1641, was added that of historiographer for the Indies. In the enjoyment of these posts, and the exercise of the duties connected with them, he continued till he approached the age of eighty, when he sunk into a state of second childishness, was removed by his domestics from Madrid to Avila, and died at his native town on the 1st of May, 1658.

The first work of Avila was on a subject of local antiquities: "Declaracion del Toro de Piedra de Salamanca, y de otros que se hallan en otras partes de Castilla" ("An explanation of the Stone Bull of Salamanca, and of others which are found in different parts of Castille"), Salamanca, 1597, 4to. It was followed by the "Historia de las Antigüedades de la Ciudad de Salamanca, Vidas de sus Obispos, y cosas sucedidas en su tiempo" ("A History of the Antiquities of the City of Salamanca, with the Lives of its Bishops and the things that occurred in their time"), Salamanca, 1606, 4to. The contents of the book are much more of a biographical than a topographical character. The description of the city is dispatched in about forty pages, while more than five hundred are devoted to the lives of the bishops. This book bears the name of the author exactly in the form which we have adopted; in his later works he prefers to write it Davila. His three succeeding works were printed at Salamanca:—the "Vida y Hechos del M. Don Alfonso Tostado de Madrigal, Obispo de Avila," 1611, 4to., a biography of Tostado; the "Historia del Origen del Santo Christo de las Batallas" (a "History of the origin of the Most Holy Christ of Battles"), 1615, 4to., and the "Relacion del asiento de la primera piedra del Colegio de la Compania de Salamanca," 1617, 4to., an account of the laying the first stone of a college in that city. In 1618 he published, also at Salamanca, the first volume of a "Teatro Eclesiastico de las Ciudades y Iglesias Cathedralres de España," the title of which we take from Nicolas Antonio, and respecting which we shall have more to say hereafter. In 1623 appeared, at Madrid, his "Teatro de las Grandezas de Madrid, corte de los Reyes Catholicos de Es-

paña," in a handsome folio volume. It is the first work exclusively devoted to the capital of Spain, and hitherto the largest. The biographical portion here also has an undue preponderance. The first book contains a short description of Madrid, which is followed by the lives of the principal natives, among whom King Philip III. alone occupies more than a hundred pages. A meagre account, or rather catalogue, of the different parishes and convents is given in the second book; the third treats of the court and its officers, among whom the author does not forget the royal historiographers, including himself. In the fourth book, which is devoted to the different councils of state, he again brings round his favourite subject of biography by introducing lives of the presidents. No map or plan or view of any kind is given in this description of the capital, but there are some fine illustrations of portraits of the royal family and the saints. In 1638 Avila published two works:—a "Compendio de las Vidas de los gloriosos San Juan de Mata y Felix de Valois," Madrid, 4to., an account of the lives of the two founders of the religious order of the Holy Trinity; and an "Historia de la Vida y Hechos del Rey Don Henrique III. de Castilla," Madrid, small folio, a Life of Henry III. of Castile, who reigned from 1379 to 1390. The book contains some interesting information with regard to Tostado, to Vincent Ferrer, the converter of the Jews and Moors, and to popes Benedict XIII. and Martin IV. We have already mentioned that in 1618 Avila had published the first volume of a "Teatro Eclesiastico de España," he now relinquished the design of continuing that work, threw some of his materials into a new shape, and commenced the publication of a "Teatro Eclesiastico de las Iglesias Metropolitanas y Cathedralres de los Reynos de las dos Castillas, Vidas de sus Arzobispos y Obispos y cosas memorables de sus Sedes." The work, as the title expresses, was to contain the lives of the archbishops and bishops of the different sees; it was in fact an extension of the plan of the work on Salamanca, which had probably led King Philip IV., who commanded the work, to select Avila for the task. The first volume of the "Teatro" in its new shape was issued in 1645, the second in 1647, the third in 1650; the fourth was not known by Nicolas Antonio to have been published either in 1672, when he issued his "Bibliotheca Hispana Nova," or in 1684, the year of his death, up to which he continued to note down additions and corrections. It appears, however, from a notice by Avila at the end of another work published in 1655, that the fourth volume must have been made public before that time, and there is a copy in the King's Library in the British Museum, which, though it has a title-page of the date of 1700, has a licence of the date of 1653, and

to all appearance must have been printed about the same time as the preceding volumes. The number of volumes in the whole work was to be five. It is a valuable addition to a library, from the quantity of facts it contains which are not accessible elsewhere. The information which was given from it in the article ACUÑA, ANTONIO (vol. i. p. 260), appears to have been taken from original documents, and was met with in no other source. The "Teatro" will not sustain an advantageous comparison with Ughelli's "Italia Sacra," or the "Gallia Christiana," but it deserves the gratitude of all who have occasion to make researches in Spanish biography or history. The "España Sagrada" of Flores and Risco, which was intended to supersede it, has advanced to forty-six quarto volumes without emerging from the uninteresting period of the dark ages, which the editors have unhappily taken upon them to illustrate with a mass of irrelevant, however valuable matter: Avila brings up his information to the years in which his volumes were published. The "Teatro Eclesiastico de la primitiva Iglesia de las Indias Occidentales" is a sort of supplement to the preceding work, containing the lives of the archbishops and bishops of the New World. It is complete in two volumes, of which the first, comprising North America, was published at Madrid in 1649, and the other, comprising South America, in 1655. Of the latter there are two editions in the same year, both of which are in the library of the British Museum. To the latest of them—that in the King's or Georgian Library—is affixed a notice by the author, to the effect that it is one of forty copies which were printed for the purpose of completing sets, it having been found that the printers had struck off forty less of the second volume than the first. Avila adds that fifty additional copies of the fourth volume of the other "Teatro" had been printed for a similar reason—a statement to which we have already adverted as proving that that volume had been issued. This notice is drawn up in so rambling and childish a style, that it warrants the supposition that the writer's intellects were already weakened. To the list of Avila's published works must still be added a "Memorial de los Servicios personales de Don Baltasar de Saavedra, Caballero del Orden de Santiago, y de los de sus Ascendientes y Progenitores," Madrid, 1649, a notice of the exploits and the ancestry of a knight of Santiago. He left in manuscript a Life of Philip III., written by order of Philip IV., to which he frequently adverts in his writings, and of which that inserted in the "Grandezas de Madrid" is an abridgment. It does not appear to have been published. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, i. 5; Meusel, *Bibliotheca Historica*, vi. 61, 248, 460; Avila, *Works*.) T. W.

A'VILA, JUAN DE, a Spanish ecclesiastic who anticipated in the sixteenth century the course of action pursued by Wesley and Whitefield in the eighteenth. He was born at Almodovar del Campo, a petty town of La Mancha, about the year 1499. At the age of fourteen he was sent to study law at the university of Salamanca, but while there he was struck with a strong religious impression, returned home, and with the permission of his parents fitted up a small cell at their house, in which he practised all kinds of austerities. He afterwards went to the university of Alcalá to prepare for the priesthood, and studied philosophy under the Dominican Domingo de Soto, a celebrated leader of the Thomists. When he left the university he distributed the property of his parents, who had died in the interval, to the poor, reserving nothing for himself but a suit of coarse raiment. He was bent on becoming a missionary to the heathen, and he had arrived at Seville on his way to America for that purpose, when, by the influence of Fernando de Contreras, a friend whom he found there, and of Alfonso Manrique, the bishop of the diocese, he was induced to give his exertions another direction, and to become a home-missionary in Andalusia. In spite of this strong support he was denounced to the Inquisition, and imprisoned on suspicion of Lutheranism, but he was released by the influence of Manrique. He had soon a number of ardent disciples, and with their assistance he seems to have effected what would now be called a "revival of religion" throughout Andalusia. He not only visited the cities, the towns, and the villages, but he traversed with unwearied zeal the woods, the mountains, and the deserts. His model was St. Paul; he committed the whole of his epistles to memory, and he imitated, as far as lay in his power, his manner of speaking. The force of his eloquence was such that Luis de Granada, himself an eminent preacher, who knew him well, says, that when he spoke the very walls appeared to tremble; and Terrones, Bishop of Leon, in a treatise on the art of preaching, asserts that in his experience he had known two men, Francisco Lopez and Juan de Avila, who with a single word could set the hearts of their hearers on fire. In the town of Baeza he put an end, by his persuasion, to the feud between the families of Benavides and Carvajal, whose animosity had defied the severity of successive kings of Spain. Among those whom his eloquence converted were some of the most distinguished ornaments of the Roman Catholic church in his time—St. Juan de Dios, the founder of an order of Brethren of Charity, the Countess Anna Ponce de Leon, who resigned the post of lady of honour at court to devote herself to a religious life, St. Francisco Borja, and St. Teresa de Jesus. He was highly esteemed by Ig-

natus Loyola, and Luis de Granada was his familiar friend. Pope Paul III., in a document issued during his lifetime, called him "verbi Dei prædicator insignis;" and he was generally styled "the apostle of Andalusia." His course of activity lasted only twenty years; at the age of fifty his constitution appears to have been completely worn out. He still, however, continued to exert his spiritual influence by means of letters, or conversations by his bedside. He died on the 10th of May, 1569, about seventy years old, at Montilla.

Nicolas Antonio gives a list of the different editions of some of the separate works of Juan de Avila. They appear to have been first collected by Juan Diaz, in an edition printed at Madrid in 1588 in 4to., "Obras del padre Juan de Avila." A long Life of the author by Luis de Granada is prefixed. The first part of the works consists of his "Cartas espirituales," or spiritual letters, which have been translated entire into French and Italian, and a few of which are inserted, in an English version, in Wesley's "Christian Library." An English translation of the second part, which is a devotional comment on a verse of the 44th Psalm, was published without the name of a place, and probably, therefore, abroad, in 1620: "The 'Audi filia,' &c., Ps. xlv., or a rich cabinet of spirituall Jewells, in English, by L. T." Versions in Italian, French, and Dutch had preceded it, though the original had been temporarily prohibited by the Inquisition in 1559. The whole works of Avila, as far as they appear in this edition, were translated into French, and published in a folio volume, by Robert Arnauld d'Andilly, in 1673. He omitted to include the third part, which was first published at Madrid in 1596, containing twenty-seven treatises on the Holy Sacrament, and reprinted both at Seville and Alcalá in 1603, with fifteen additional treatises on the Incarnation, the Nativity, &c. Besides these Nicolas Antonio mentions "Dos Pláticas hechas a los Sacerdotes," ("Two Discourses made to the Priests,") as published at Cordova in 1595, and not inserted in the works. Two treatises by Avila, one entitled "On the Reformation of the Ecclesiastical State," and the other "Some Annotations to the Council of Trent," have never been published, but are known to have existed in manuscript. These statements with respect to Avila's works are probably not correct in every particular. Some have been derived from an inspection of the works themselves, others from Nicolas Antonio and Clement only, who have not been found perfectly accurate in some of their statements which admitted of being tested, and can, therefore, hardly be supposed infallible in others. To discuss the subject at length is unnecessary.

In addition to the Life by Luis de Granada there is an elaborate one by Luis de Muñoz,

"Vida del venerable siervo de Dios, Maestro Juan de Avila," Madrid, 1635, 4to. (Life, by Luis de Granada, prefixed to *Obras*, edit. of 1588; N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, i. 639, &c.; Clement, *Bibliothèque curieuse*, ii. 288; Llorente, *Historia Crítica de la Inquisición de España*, iii. 160, v. 160.) T. W.

AVILA, LUDOVICUS LOBERA D'. [LOBERA.]

AVILA, DON SANCHE DE, a Spanish general of the sixteenth century, was born at Avila on the 21st of September, 1523. He was at first intended for some literary profession and studied at Rome, but, by the advice of a learned friend, he changed the pursuit of letters for that of arms. He soon distinguished himself in the war against the Protestants of Germany. When the hostile armies of the Emperor Charles V. and the Electors of Saxony were in sight of each other, with the Elbe between them, which the Emperor wished to pass, the Saxons, galled by the Spanish guns, prepared to leave the opposite bank, but first set fire to some boats which they were afraid might be used to construct a bridge. On seeing this, Avila stripped himself and plunged into the river, nine other soldiers followed him, and with their swords in their mouths they swam to the opposite bank, killed the Saxons who opposed them, and brought over the boats, which enabled the Emperor to complete the bridge, to cross the river, and to win the decisive battle of Mühlhausen, or Mühlberg (24th of April, 1547). It was probably by this act that Avila, whose birth does not appear to have been illustrious, made his way to stations of dignity. In 1550 he held a command in the expedition against the town of Africa, in which the Turkish corsair Dragut was defeated, and in 1561, after assisting in the campaign of Italy, he was himself taken prisoner by the Turks at the surprise of Gelbes, and remained in captivity till the conclusion of peace. After a few years' of service in Spain and Italy, where he was castellan of Pavia, Avila went into the Netherlands as captain of the guard of the Duke of Alba, whose arrival was dreaded as the harbinger of his master's wrath. It was Avila who surrounded Kuilemburg House at Brussels with his guards and arrested Egmont and Hoorn (on the 9th of September, 1567), and in all the subsequent transactions he took a prominent part. In 1568, when the discontent of the Netherlanders broke out into open insurrection, he drove the Count van Hoogstraeten across the Maas, defeated his troops, and killed their leader. In 1574, when he was sent by the Spanish governor Requesens to the relief of Middelburg, besieged by the Prince of Orange, he was less successful; he was kept inactive by the skilful measures of the Prince, till a sea-fight, in which the Netherlanders had the advantage, forced Middelburg to surrender.

In the same year, however, Avila won the battle of the Mookerheide, in which the two Counts of Nassau, Lodewyk and Hendrik, were killed. This was almost the last gleam of success that shone on the Spanish arms. Avila was placed in a most embarrassing position, as castellan of Antwerp, by the mutiny of the Spanish troops in 1576, when he was called upon by the Dutch authorities to put down his countrymen. Finding that they were in danger of destruction from the vengeance of the country-people whom they had outraged, and who had been supplied with arms by the Council of State, he, on the contrary, sent the mutineers arms and ammunition, though they continued in rebellion against his own authority. It was partly in consequence of this act that, in April, 1577, he was compelled, with the rest of the Spaniards, to leave the country in compliance with the treaty of Ghent. The Dutch historians speak of him as equalling in cruelty the Duke of Alba, while his Spanish biographer speaks only of his courage and skill in arms. It is said by the latter that about the time of his leaving Holland Avila was invited to England by Queen Elizabeth to take a command against the Scotch, but that he declined the offer, though his services had not met with due reward in Spain. In 1578 he was appointed captain-general of the coast of Granada, and, in 1580, he was sent with his old captain the Duke of Alba, to put down the attempt of Don Antonio [ANTONIO] to seize the crown of Portugal, when he was the first to attack the Portuguese in the battle of Alcantara, near Lisbon. He died at Lisbon on the 8th of June, 1583, of the consequences of a kick from a horse, which at first he had thought of no moment, and afterwards endeavoured to cure by charms and incantations. The Duke of Alba, whom he used to call his master, had died in the December preceding. There is an account of Avila by Brantome, in his "Capitaines estrangers," which is almost entirely devoid of truth. (*Life*, in *Retratos de los Españoles ilustres*, Madrid, 1791; *Kok, Vaderlandsch Woordenboek IV.*, 1404; *De Thou, Histoire Universelle*, French translation, vi. 171; *Luis de Avila, Comentarios*, translated by Wilkinson.) T. W.

ÁVILA Y TOLEDO, SANCIO DE, was born in 1546, at Avila, of a noble family, and studied at the university of Salamanca, of which he was afterwards four times rector. He was presented by Philip II. to the bishopric of Carthagena and Murcia, and was afterwards thrice translated: first, to the see of Jaen; then, in 1615, to that of Sigüenza; and finally, in 1622, to that of Plasencia, where he died on the 6th of December, 1625. When bishop of Murcia, in 1594, he transferred with great pomp to the cathedral, from the town of Berzocana, the arms of St. Fulgencio and St. Florentina, two Murcian

saints, and in the following year he received, as a present from Pope Clement VIII., the entire body of St. Vital. These acquisitions seem to have suggested the occasion of his principal writings. 1. "Vida de San Vital," Baeza, 1601, a biography of that saint, who was a martyred archbishop of Toledo. 2. "De la veneracion que se deve a los cuerpos de los Santos y a sus reliquias" ("On the Veneration which is due to the Bodies and Relics of Saints"), Madrid, 1611, folio. He also published in 1601, at Madrid, a Spanish translation of the "Sighs of St. Augustine," and in 1615, at Baeza, four sermons which he had preached on occasion of the obsequies of Margaret of Austria, Queen of Spain. He left behind him, in manuscript, lives of St. Thomas and St. Augustine, written, like all the rest of his works, in Spanish. (Gonzalez Davila, *Teatro Eclesiastico de las Iglesias de las dos Castillas*, ii. 510; N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, ii. 276.) T. W.

ÁVILA, TOMASO VITTORIA D', a Spanish composer, published the following work at Rome in 1585: "Motecta festorum totius anni, &c.—4, 5, 6, 8 voc." E. T.

ÁVILA Y ZUNIGA, LUIS DE, is supposed by Nicolas Antonio to have been born at Plasencia, but is said by the French translator of De Thou to have been a native of Cyprus. It is added by the latter writer that Luis de Avila is said by some to have been the brother of Enrico Davila, the historian of the civil wars of France, but this assertion is absurd, as Enrico was born in 1576, and Luis must have been tolerably advanced in life before the middle of the sixteenth century. His station in early life was probably obscure, as in a proclamation by Albert of Brandenburg he is styled an impudent adventurer (impudens circulator), but he obtained wealth and station by a fortunate marriage with an heiress of the family of Zuniga, whose name he added to his own. He rose high in the favour of the Emperor Charles V., held the office of "commendador-mayor" or great commander of the Order of Alcantara, was ambassador to Rome in the time of the popes Paul and Pius IV., had a considerable share in effecting the resumption of the council of Trent, and took part in the wars against the German princes who had espoused the Lutheran party. In 1552 he was commander of the cavalry at Charles V.'s unsuccessful siege of Metz, and in 1558 he was present at the funeral of the ex-emperor. After that date nothing more is known of him.

Avila was the author of a work entitled "Comentarios de la Guerra de Alemania, hecha de Carlos V. en el año de MDXLVI. y MDXLVII." ("Commentaries on the War of Charles V. in Germany in the years 1546 and 1547"). By some strange mistake Nicolas Antonio has taken the date of the war as given in the title, for the date of the

publication of the book, and makes a statement to that effect, which has been followed by many bibliographers. There is an edition at the British Museum, printed at Venice in 1548, which is probably the first. On the last page there is a statement that "the present commentary was printed in the famous city of Venice in the year of our Lord 1548, at the instance of Thomas de Cornoça, Consul of his imperial and catholic majesty in the same city. With the grace and privilege (motu proprio) of his Holiness, who commands that no other person in Christendom shall print it, under the pain of the censure contained in his holiness's brief. And with the privilege of the most illustrious Seignory of Venice, and of the most illustrious and excellent Lord the Duke of Florence, and of other princes of Italy for ten years." How little these privileges were regarded in the case of a popular work may be learned from the fact that Sandoval quotes from an edition of Granada, printed in 1549, and that the Museum contains one printed at Antwerp in the same year, and another in the following, both by Juan Steelsio, or John Steels. The latter, which is embellished with two maps, one of Germany and the other of the passage of the Elbe, contains an imperial privilege by which the Emperor grants to Steels the sole copy-right in all his dominions and lordships for four years, but this again did not prevent the appearance of an edition at Saragossa in 1550, which is likewise in the Museum. The edition of Venice and the two by Steels are in that collection bound up in one volume, which appears to have formerly belonged to King Edward VI., and at the end of this volume there is a manuscript of some commendatory Latin verses addressed to the author, by "Antonius Marius, Italus." An English translation of Avila appeared in 1555. The full title, which it may be worth while to transcribe, as giving an idea of its contents, is as follows:—"The Comentaries of Don Lewes de Auela and Suniga, great master of Acanter, which treateth of the great wars in Germany, made by Charles the fifth Maximo, Emperoure of Rome, King of Spain, against John Frederike, Duke of Saxon, and Philip the Lantgraue of Hesson, with other gret princes and cities of the Lutherans, wherin you may see how god hath preserved this worthie and victorious Emperor in al his affayres against his enemyes, translated out of Spanish into English, An. Do. 1555, Londini, in ædibus Richardi Totteli." The name of the translator, which appears in the dedication to the Earl of Derby, is John Wilkinson. There is an anonymous Italian translation, printed at Venice in 1548, probably in connection with the original, and which is said by Brunet and other bibliographers to have been executed by Avila himself, but on examining the work we find nothing to support that opinion. There is

also a Latin translation by William Malinæus, printed at Antwerp in 1550, a Dutch one of the same place and date, and three French ones, the first by Mathieu Vaucher, Antwerp, 1550; the second by Gilles Boilleau de Buillon, Paris, 1551; the third anonymous, in 1672. That by Boilleau contains explanatory notes on German names and titles, some of which are amusingly ridiculous. A German translation, by Philip, Duke of Brunswick, was published in 1557.

Avila's history has been generally praised for the elegance and conciseness of its style, but, as might be expected, has not escaped reproach on other accounts. The most illustrious critics it has had have been singularly at variance in their opinions. We are assured by Vera y Zuñiga that Charles V., when he heard that Avila was writing commentaries on the wars of Germany (it should be remembered that the opinion was pronounced before reading the book) observed that Alexander the Great had performed greater actions than himself ("in which," observes Vera y Zuñiga, "his modesty deceived him"), but that he had not had so good an historian. Albert of Brandenburg, in a manifesto, made public in 1552, complained that the emperor "had permitted an impudent adventurer named Luis de Avila to publish a work on the war, in which he spoke of the Germans in so cold and dry a manner that one would suppose he was speaking of an obscure and barbarous nation," and concluded his criticism with the strange corollary that indignities so insupportable obliged him to join a league against the emperor. The commendations of Charles V. and the relation in which the author stood to him as a favourite officer, raise indeed no strong presumption of Avila's impartiality. In the third volume of his "*Scriptores rerum Germanicarum*" Menckenius has printed a German history of the war of Smalkald, designed throughout to controvert and disprove the statements of Avila, whom the writer accuses of gross misrepresentation. The author is supposed by Menckenius to be Sebastian Scherdtlin von Burtembach, who took part in the war on the Protestant side.

Even the honour of being the author of the work has not been left to Avila undisputed. In the British Museum copy of the English translation we find a manuscript note: "The authorship of this book has been ascribed to the Emperor Charles V.;" and there is a note to the same effect, in two editions which belonged to the famous Belgian book-collector Van Hulthem, now in the public library of Brussels. In Sandoval's biography of the Emperor we are told, on the contrary, by that historian, that he had before him a narrative of the war in Germany, addressed by a soldier whose name he did not know, to the Marquis of Mondejar, which agreed with the second book of Avila's

narrative word for word; and that he had no doubt, from the circumstances, that the plagiarism was on Avila's side.

It is shown by Nicolas Antonio, from a passage in the letters of Sepulveda, that Avila had also written Commentaries on Charles V.'s war in Africa, but the work was never printed, nor does it appear to be extant in manuscript. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, ii. 20; De Thou, *Histoire Universelle*, note in French translation, edit. of 1740, ii. 51; Vera y Zuñiga, *Epitome de la Vida de Carlos V.* 95, 112, 113, &c.; Sandoval, *Vida y Hechos de Carlos V.* ii. 495; Menckenius, *Scriptores rerum Germanicarum*, iii. 1362, &c.; *Bibliotheca Mathematica*, No. 26190, &c.; editions of Avila in British Museum.) T. W.

AVILER, AUGUSTIN CHARLES D', a French architect, born at Paris in 1653, of a family originally of Nancy. He showed early a great ability for architecture, and when only in his twentieth year he obtained the first architectural prize given by the Institute of France, and with it a pension from the crown, to enable him to prosecute his studies at Rome, in the French academy there. He embarked at Marseille in company with Desgodets, the architect, and the antiquary Jean Foi Vaillant. Unfortunately the vessel was captured by some pirates, and Aviler and his friends were carried as slaves to Tunis, where they remained for sixteen months, when Louis XIV. at length procured their liberation in 1676, and they prosecuted their journey to Rome. Aviler, notwithstanding his captivity, persevered in his architectural studies, and he designed a mosque, said to be in a good style, which was erected at Tunis, on the road leading to Babuluch, which is the principal street of that place. He remained five years in Rome, and then returned to Paris, where he obtained constant employment from Hardouin Mansard, who, however, kept him in a subordinate situation, a position very distasteful to Aviler, who accordingly resolved to try his fortune in the provinces, and he left Paris for Montpellier, to build a gate in the shape of a triumphal arch, after a design by D'Orbay: it is called La Porte du Peyron. He acquitted himself so well upon this occasion, that he obtained the notice and patronage of M. de Bâville, the intendant of Languedoc, and was employed to construct many buildings at Carcassonne, Béziers, Nîmes, and at Toulouse, the principal of which is the archbishop's palace at Toulouse. For these works Aviler was created, in 1693, architect of the province of Languedoc, and he established himself accordingly at Montpellier, where he soon afterwards married. He did not, however, enjoy the fruits of his labours long; he died in 1700, in his forty-seventh year.

Aviler was a writer upon architecture of

some reputation: he published at Paris, in 1685, in folio, a translation of the sixth book of Scamozzi's treatise on architecture, with original notes: it was published also at Leiden in 1713. This was followed, in 1691, by his "Cours d'Architecture," a commentary on Vignola, in 2 vols. 4to., a more considerable work, constituting a complete course of architecture, and a dictionary of all architectural terms, civil and hydraulic, "Dictionnaire des tous les termes de l'Architecture Civile et Hydraulique," in which Aviler's explanations were considered so satisfactory, that they have been adopted in all the best French dictionaries subsequently published. An enlarged and improved edition of this work was published by Jean Mariette in 1738, to which is prefixed a biographical notice of Aviler. (L'Abbé de Fontenai, *Dictionnaire des Artistes*, &c.; *Biographie Universelle*.) R. N. W.

AVILES, MANUEL LEITAM DE, a Portuguese composer, born at Portalegre, was maestro di capella at Granada, about 1620. Sixteen of his masses for eight and sixteen voices are preserved in the Royal library at Lisbon. (Fétis, *Biographie Universelle des Musiciens*.) E. T.

AVIOIA. [ACILIA GENS.]

AVIS. [AVEIS.]

AVIS. [LOISEL.]

AVISENNA. [AVICENNA.]

AVISON, CHARLES, if not a native of Newcastle-upon-Tyne, resided there from his boyhood to his death. When a young man he visited Italy for the purpose of study, and after his return to England became a pupil of Geminiani. In 1736 he was appointed organist of St. John's church in Newcastle, which he resigned for that of St. Nicholas in the same year. Avison, in addition to his musical attainments, was a scholar and a man of some literary acquirement, as appears by his "Essay on Musical Expression," of which the first edition was published in 1752. In this work he examines the force and effect of music, the analogies between music and painting, the essentials of a good musical composition, the errors of different composers in cultivating one of these at the expense of the rest, and musical expression in performance. The work, for the most part, discovers a cultivated and independent mind, sound judgment, and correct principles of taste. It is now little known or read, while its character has been taken upon trust from Sir John Hawkins's description, which has been copied into various publications, and is now quoted for the purpose of refutation: "Throughout his book Avison celebrates Marcello and Geminiani, the latter frequently in prejudice to Mr. Handel." The truth is that Geminiani's name occurs only once in the book accompanied with any term of eulogy, and only twice in all. The passages in which these several writers are mentioned are the

following: "The inimitable freedom, depth, and comprehensive style of Marcello will ever furnish the highest example to all composers for the church. In his 'First Fifty Psalms set to Music' he has far excelled all the moderns, and given us the truest idea of that noble simplicity which was the grand characteristic of the ancient church music." "From Geminiani the public taste might have received the highest improvement in instrumental composition, had we thought proper to lay hold of those opportunities which his long residence in this kingdom has given us. His compositions have such a natural connection, such expression, and sweet modulation, and are everywhere supported with harmony so perfect, that we can never too often hear or too much admire them. They have no impertinent digressions, no unnecessary repetitions, but, from first to last, all is natural and pleasing. This it is, properly to discourse in music, and equally to delight the mind and the ear." "To the great masters of the Italian school we may justly add our own illustrious Handel, in whose manly style we often find the noblest harmonies, and these enlivened with such a variety of modulation as could scarcely have been expected from one who has supplied the town with musical entertainments of every kind for thirty years together." Geminiani is here mentioned only as an instrumental writer, and no comparison is instituted between him and Handel, who only occupied similar ground with his Italian contemporary in his "Twelve Grand Concertos."

But Avison immediately drew upon himself a bitter and personal attack from Dr. Hayes, then professor of music at Oxford, who severely criticised Avison's compositions, and treated his opinions with contempt. Many of Dr. Hayes's criticisms are made in the true spirit of a pedant, who thinks he has convicted a writer of incapacity if he can discover "two perfect chords of one kind taken together," and who rejoices in the detection of "a false resolution." Avison's real offence, in all probability, was his marked preference for the composers of the Italian school, and his depreciation of the English school of church music; and here his opinions are justly open to censure. A musician who could mention the name of Croft without respect, might well deserve rebuke. But when it is considered that the quantity of cathedral music then in print was very small (Boyce's "Collection" was not published till 1760), and that Avison was living in a remote provincial town, his ignorance of the value and amount of English church music may be easily accounted for, although it offers no excuse for an erroneous judgment delivered in a dogmatical tone. Among the composers of the English school Dr. Hayes had classed Handel, and thus endeavoured to include him

in Avison's low estimate of it. In his reply to the Oxford professor, contained in the second edition of the "Essay," which appeared in 1753, he thus answers this charge:—"Is Mr. Handel an Englishman—was his education English—was he not educated in the Italian school—did he not compose and direct the Italian operas here for many years? To call him brother to such composers as our Doctor is a claim of affinity that he would reject with contempt. My opinion of Mr. Handel, I flatter myself, will be assented to by all *rational* musical judges. He is in music what Dryden is in poetry, nervous, exalted, and harmonious; but voluminous, and, consequently, not always correct. Their abilities were equal to everything—their execution frequently inferior. Born with genius capable of soaring to the highest flights, they have sometimes, to suit the vitiated taste of the age they lived in, sunk to the lowest. Yet, as both their excellencies are infinitely more numerous than their defects, so their works will devolve to the latest posterity, not as models of perfection, but as glorious examples of the power and grasp of human faculties."

Avison's reply was throughout written with caustic severity, and there the controversy ceased. He was a prejudiced admirer of one school, and Hayes of another; each unwilling to allow the merits which attach to both. In such a spirit is musical controversy too often conducted.

Burney's account of this work is equally calculated to mislead with that of Hawkins. "The late Mr. Avison," said he, "attributes the corruption and decay of music to the torrent of modern sinfonias with which we were overwhelmed from foreign countries. But though I readily subscribe to many of the opinions of that ingenious writer, we differ widely on this subject." The passage to which Burney (probably from memory) refers seems to be the following:—"If we may judge from the general turn of our modern music, a due regard as well to a natural succession of melodies as to their harmonious accompaniment seems to be neglected or forgotten. Hence that deluge of *Extravaganzi*, which the unskilful call invention, but which are merely calculated to show execution, without propriety or grace." (Avison, p. 31.) Burney's work was published in 1789, and even then the twelve grand sinfonias of Haydn, the acknowledged models of that kind of composition, had not been produced; while, when Avison wrote (in 1753) the compositions even of Vanhall were, if in existence, unknown in England. Avison could not, therefore, attempt to depreciate the modern sinfonia, for it was then unborn. To the second edition of the Essay was added "A Letter to the Author concerning the Music of the Ancients, and some passages in classic writers relating to that subject,"

written (though not avowedly) by Dr. Jortin. A third edition of the *Essay* was printed in 1775.

Avison issued proposals for publishing "*Specimens of the various Stiles in Musical Expression, selected from the Psalms of Marcello*," but this projected work merged in a complete edition of Marcello's *Psalms*, in 8 vols. published by John Garth, then organist of Durham, but to which Avison contributed a large, if not the largest, share of editorial labour. Its title is "*The first fifty Psalms, set to music by Benedetto Marcello, and adapted to the English version by John Garth*," 1757. Avison prefixed to the first volume a *Life of Marcello* and some introductory remarks. "These psalms," says he, "are so excellent, and the great and affecting touches both of nature and art so numerous, that few subjects of censure will be found. They appear to me fraught with every musical beauty; and I believe from every improvement in their performance fresh excellencies will be discovered in the composition. Wherever the *Psalms of Marcello* have been known they have been admired, and every generation of true lovers of music will admire them, till time and the art itself be no more."

The opinion of the public has not been in accordance with this estimate of Marcello's powers. Garth's subscription list was a small one, and chiefly confined to persons resident in his own neighbourhood: of London musicians the names only of Mr. Stanley and Dr. Dupuis appear. Avison hoped and thought that it would produce a considerable sensation in the musical world, but it produced none. His endeavour to depreciate the school of English church music, and to attempt the exaltation of Marcello above Purcell, Croft, and Greene, brought his judgment into question among impartial critics, and arrayed against him the body of living church writers. The English version is perhaps as well adapted as, in a work of such extent, it is likely to be; but he who attempts to adapt our prose translation to one made in Italian verse has to encounter difficulties at every step, which can only be overcome by a sacrifice of rhythm, accent, emphasis, and sometimes sense. Nevertheless the English musical public is indebted to Avison for the zeal, industry, and disinterestedness with which he laboured to place within their reach a work so large and of such unquestioned excellence as the *Psalms of Marcello*. The two Italian editions of Marcello's *Psalms* and Garth's English version are in the library of Gresham College.

As a composer, Avison is principally known by his concertos. Of these he published five sets for a full band of stringed instruments—some quartets and trios, and two sets of sonatas for the harpsichord and two violins—a species of composition little

known in England until his time. In 1758 he published "*Twenty-six Concertos, composed for Four Violins, Viola, Violoncello, and Repleno-Bass, in Score*." The following passage from the prefixed advertisement will indicate the author's design, and throw some light on the state of instrumental performance in this country. It will be seen that even then the modern *sinfonia* was unknown:—

"I have endeavoured to work up every movement so as to produce such a union of melody, modulation, accompaniment, and measure, as shall effect the unity of the entire piece. To produce both variety and order in the same piece, I have frequently changed the subject, while the style of the first subject is everywhere preserved. For the same reason I have contrived the accompaniments to have as much air as possible."

"When we consider the essential variety which full instrumental music gives to public and private concerts, it is somewhat to be regretted that so few composers have employed their talents in this extensive branch of the art. For among the numerous collections of music which are every year published both in Holland and France, as well as in Britain, it is certain we have yet no great choice of pieces that are really excellent for the service of concerts. The concertos of Corelli and Geminiani, and the best overtures of Handel, Martini, &c., have hitherto been the support of our musical entertainments. I hope that the concertos from Scarlatti's lessons, when once they have got access to the public ear, will be a durable addition to this class of music."

The last publication here mentioned was an arrangement by Avison of some of Scarlatti's harpsichord concertos for a stringed instrument orchestra, which fully accomplished their designed end, and were long admired alike by players and hearers. Avison's own style was, avowedly, formed on that of Geminiani, whose concertos, both in structure and detail, formed his model. Like all works so conceived and executed, they want the spirit and force of originals; but Avison's concertos were long in favour with the public, and for seventy years after their birth they took their turn of performance at the Concerts of Ancient Music, with those of Corelli, Geminiani, Handel, and Martini. Geminiani held his pupil in high esteem, and in 1760 paid him a visit at Newcastle.

The following inscription on Avison's monument in St. Andrew's churchyard, at Newcastle, will give the time of his death, and that of his son and grandson:—

"H. R. I. P. Car: Avison, 9 Maii, 1770, ætat: 60.

Charles Avison, late organist of St. Nicholas, son of Charles and Catherine Avison, died April 6, 1793; aged 43 years.

Charles Avison, son of the above Charles

Avison, organist, departed this life, Feb. 19, 1816, aged 25 years."

The organists of St. Nicholas church, from Avison's time, were—Charles Avison, appointed 1736; Edward Avison, appointed 1770; Matthias Hawdon, appointed 1776; Charles Avison, appointed 1789; Thomas Thompson, appointed 1797; Thomas Ions, appointed 1835.

Avison was a man of polished manners, extensive information, and upright character. He corresponded with many of the most eminent men of his time, and was esteemed and admired by his townsmen. His writings, while they evince that independent tone of thinking which resulted from the want of collision with his musical contemporaries, discover also the imperfections naturally resulting from the same cause. His musical reading was limited—his opportunities of hearing music well performed still more so—he had neither access to libraries nor orchestras—but in the seclusion of a remote provincial town he was compelled to contemplate his art in the abstract, to form his own notions of its powers and resources, and to create his own standard of perfection. But under all these discouragements, it must be remembered to his praise, that he was the only Englishman who established a permanent reputation in that branch of the art to which he especially devoted himself, and that for more than half a century his concertos were performed in every part of the kingdom, in turn with those of the most eminent foreign composers. (*Information received from Mr. Thomas Ions, of Newcastle; Hawkins, History of Music; Avison, Essay on Musical Expression, and other Works.*) E. T.

AVISSE, ETIENNE, was a French dramatist of the eighteenth century, of whose biography nothing seems to have been recorded except that he died in the year 1747. In 1723 he wrote a comedy, entitled "Le Divorce, ou les Epoux mécontents;" in 1730, "La Réunion forcée;" in 1737, "La Gouvernante;" in 1742, "Le Valet embarrassé;" and in 1743, "Les Petits-Maitres." "Les Vieillards intéressés," also attributed to Avisse, is an alteration from the "Dédit inutile" of Guyot de Merville. The productions of Avisse enjoyed only a temporary popularity, and in 1792 were so little known that the Parisian public were not able to recognise his "Gouvernante" in the "Vieux Célibataire" of Collin d'Harleville. The plagiarism was exposed in one of the journals; but Collin d'Harleville strenuously asserted the originality of his own play, and even went so far as to protest that he never either saw or heard of the comedy of Avisse. The plot, however, of both pieces is the same: a governess, who aspires to the hand of an old man, her master, and a nephew, who by her artifices and intrigues has been for a long time separated from his uncle, but at length

succeeds in obtaining an interview with him in the disguise of a servant. If Collin d'Harleville spoke the truth, the similarity between the two comedies can scarcely be accounted for.

The "Valet embarrassé" of Avisse was the original of the comic opera "Ma Tante Aurore," which has been played with much success in the Parisian theatres. (*Biographie Universelle.*) G. B.

AVITA'BILE, BIA'GIO MA'JOLI D', a Neapolitan man of letters, belonged to the seventeenth century. He wrote Lives of Members of the Arcadia; Letters on Moral Theology; Lyrical Poems, which are in several collections; and a prose tragedy, "Il Torzone," Naples, 1701, 12mo. (Ginguené, in *Biographie Universelle.*) W. S.

AVITA'BILE, CORNELIO, a Neapolitan, became a Dominican friar, was provincial of his order for Sicily, and died at Naples, in 1636. He left a printed treatise, "Della vera Vita Religiosa," to which are appended some Sermons, Naples, 1605, 8vo. (Mazzuchelli, *Scrittori d'Italia*; Toppi, *Biblioteca Neapolitana*, p. 67.) W. S.

AVITA'BILE, PIETRO, a native of Naples, entered the order of Theatine Clerks in 1607. In 1626 he was appointed by the congregation of the Propaganda to be prefect of their missions in Georgia and the Indies. He died at Goa, in 1650. His only published work is entitled "De Ecclesiastico Georgiæ Statu, ad Pontificem Urbanum VIII. Historica Relatio," Rome. (Mazzuchelli, *Scrittori d'Italia.*) W. S.

AVITUS. This name belongs to two, if not more Spanish ecclesiastics of the fifth century. Paulus Orosius, in a letter to St. Augustin, which Baronius places in A.D. 414, says that two of his countrymen, or perhaps fellow-townsmen (eives), of the name of Avitus, had travelled, one into the East, the other to Rome, and that each on his return had introduced heretical opinions; the Eastern traveller having adopted some of the errors (so deemed) of Origen on the origin of the soul, and the other Avitus the opinions of Victorinus, of whom little is known. The latter, however, soon renounced the opinions of Victorinus, and adopted those of Origen, which his namesake had diffused. A passage in Orosius's letter, of which the reading, however, is disputed, gives reason to think that they both subsequently renounced their obnoxious views, and Orosius appeals to them as having joined in condemning the heresy of the Priscillianists. It is probable that they were both natives of Bracara in the province of Lusitania, now Braga in Portugal.

An Avitus appears among the correspondents of Jerome as early as A.D. 402: it is probable that this was the Eastern traveller; and if his acquaintance and correspondence with Jerome commenced in the

East, we must place his journey as far back at least as A.D. 402. It is observable that the Avitus with whom Jerome corresponded had requested of that father a translation of the "Periarchon" of Origen, which Jerome sent him with a cautionary letter, pointing out the erroneous views which the writings of Origen contained. This Avitus was at Jerusalem in A.D. 408; and if he is correctly identified with Avitus of Bracara, his return to Spain and diffusion of the opinions of Origen may be placed between that year and A.D. 414.

In A.D. 415 an Avitus, to all appearance the same person, was at Jerusalem, and took part in a meeting of priests, Orosius among them, who assembled in the presence of John, bishop of that city, to confer on the opinions of Pelagius, who also was present at the meeting. Orosius took the lead in opposing Pelagius, and Avitus acted with him, which circumstance corroborates the statement of Orosius that Avitus had renounced his heretical sentiments. This will be still further confirmed if we consider him to be the Avitus who, in 415 or 416, being in the East, and apparently at Jerusalem, sent home to Bracara by Orosius some of the reputed relics of Stephen the proto-martyr, Nicodemus, and Gamaliel, which had been discovered a short time before (as it was affirmed, by a divine revelation) at the village or town of Caphargamala, a few miles from Jerusalem. In the letter by which these relics were accompanied, addressed to Balchonius the bishop, and to the clergy of Bracara, Avitus terms Orosius "his most beloved son and fellow-presbyter." Avitus translated into Latin, and subjoined to his letter, the narrative of the discovery of the relics, drawn up in Greek at his request by Lucian the presbyter, to whom, it was affirmed, the place of the relics had been revealed. How long Avitus remained at Jerusalem is not known: in the letter to Balchonius he expresses his desire to return, but states that he had been hindered by fear of the barbarians, who were then overrunning Spain. Nothing further is known either of him or of the other Avitus. The letter to Balchonius and the version of Lucian's narrative are given by Baronius. The relics, it may be observed, never reached Bracara, having been left by Orosius in the island of Minorca. (Tillemont, *Mémoires*, tom. xii. xiii. xv.; Baronius, *Annales ad Ann.* 414, 415; Nicolaus Antonius, *Bibliotheca Hispana Velus*, lib. ii. c. 3; Fabricius, *Bibliotheca Medice et Infimæ Latinitatis*; Gennadius, *De Viris Illustribus*, c. 47; Ceillier, *Auteurs Sacrés*, tom. xiv.) J. C. M.

AVITUS, ALETHIUS. [ALCIMUS, ALETHIUS.]

AVITUS, ALPHIUS. [ALPHIUS AVITUS.]

AVITUS. [ELAGABALUS.]

AVITUS, GALLONIUS, legatus or go-

vornor of the province of Thrace in the time of the Emperor Aurelian. He is known only by a letter of that emperor to him, giving directions as to the payment of an annuity to some Gothic chiefs who were detained (perhaps as hostages) at Perinthus on the Propontis, or Sea of Marmora. Opitius has ascribed to him the "Allocutio Sponsalis" beginning "Linea constricto de pectore vincula solve," given in the "Anthologia," and ascribed by most critics to Alcimius. (Flavius Vopiscus, *Bonosus*; Meyer, *Anthologia*, 259; Wernsdorf, *Poete Latini Minores*, tom. iv. pars ii. p. 501 and note.) J. C. M.

AVITUS, JULIUS, the husband of Mæsa, who was daughter of Bassianus, a Phœnician or Syrian, and sister of Julia, wife of the Emperor Severus. By a comparison of two passages of Dion Cassius (lxxviii. 30, and lxxix. 16), we gather that his name was Julius Avitus, and that he was of senatorial rank, and a native of Syria. His only claim to notice is his connection with some of the emperors of Rome. He had by his wife Mæsa two daughters, Julia Sœmias or Sœmias, married to Varius Marcellus, a native of Apamea in Syria and a senator of Rome, and Mamæa or Mammæa, married to Gessius Macrianus, a native of Arce, also in Syria, or more accurately in Phœnicia, and procurator of some provinces which Dion does not name. Julius Avitus was grandfather to the two emperors Elagabalus, whose original name was Avitus, and to Alexander Severus; the former being the son of Sœmias, the latter of Mamæa. From a mutilated passage of Dion Cassius (lxxviii. 30) it is conjectured that Julius Avitus was successively governor of the Roman provinces of Mesopotamia, Asia, and Cyprus, appointments which he probably owed to his affinity with the emperors Severus and Caracalla, during whose reigns it may be inferred he held these appointments. He appears to have died before the close of Caracalla's reign. (Dion Cassius, as above, with the notes of Valesius (Henri de Valois) and Reimar; Herodian, v. 3.)

J. C. M.

AVITUS, MARCUS MÆCILIUS, one of the later emperors of the western division of the Roman empire, was of an illustrious Arvernian or Auvergnat family. The time of his birth is not ascertained. If we may take the assertion of Sidonius Apollinaris for anything more than a mere poetical figure, his birth was attended by circumstances which were thought to indicate his future exaltation. His father, that he might be fitted for the eminence to which it was expected he would attain, had him carefully educated, and Sidonius records a circumstance illustrative of the strength and courage which he early acquired. While yet a lad, he killed by a blow with a stone a hungry wolf which crossed his path. He also distinguished himself in the sports of the field, and Sidonius records

his eminence in hunting and hawking. His first public employment, while he was yet very young, was as delegate from the Arvernians, his countrymen, to the Emperor Honorius, in order to obtain a remission or diminution of the taxes, which their reduced condition, from some calamities not ascertained, rendered them unable to pay. The passage in Sidonius which records this embassy leaves it doubtful whether it was successful; but the precocious ability of the youthful delegate won the admiration of Constantius, then the most powerful noble at the court, and afterwards the colleague of Honorius in the empire. Avitus next visited the court of Theodoric I., King of the Visigoths, at Tolosa or Toulouse, in order to see his kinsman Theodorus or Theodore, who was included among the hostages that the Gauls had been compelled to give to the Visigoths. In this visit he won the friendship of Theodoric, by which he was enabled on future occasions to serve his country. Sirmond supposes that the Gallic hostages had been given at the treaty which followed the siege of Arles by the Visigoths, A.D. 425, in which case the visit of Avitus to Toulouse must be placed in or after that year.

Avitus served with distinction in the wars of Aetius. Whether he accompanied him in his campaigns against the Juthungi and Norici (A.D. 429, 430, 431) is not clear from the expressions of Sidonius, though it is probable that he did; but he was certainly with him in his campaign against the Burgundians in Belgic Gaul (A.D. 435 or 436). Immediately upon the close of the Burgundian war, hostilities broke out with the Visigoths; and a body of Huns, which Count Litorius, a Roman general, was leading to the relief of Narbo or Narbonne, then besieged by the Visigoths, ravaged Auvergne with great cruelty. Their ravages led to an encounter between them and the people of the country, in which Avitus distinguished himself by killing a Hun in single combat. The Visigoths soon afterwards raised the siege of Narbonne (A.D. 437), induced, if we believe Sidonius, by the representations and advice of Avitus, but probably influenced by the success of Litorius in throwing in reinforcements and provisions.

Soon after this Avitus received the appointment of prefect of Gaul, which was endangered by the success of the Visigoths, who, under their King Theodoric, had defeated Litorius at Toulouse and taken him prisoner. Peace was, however, made (A.D. 439), as Sidonius asserts, by the influence of Avitus; but according to the Chronicle of Prosper, after a battle of doubtful issue, which had abated the pride of Theodoric. After his prefecture, the duration of which is not ascertained, Avitus returned to private life; but he was soon again called from his retirement, and was sent by Aetius (A.D. 451) to Toulouse to engage Theodoric

to ally himself with the Romans against Attila, who, with his Huns and a multitude of other barbarians, was ravaging Gaul. His embassy was successful: he induced the Visigoths to give up their purpose of waiting in their own country for the approach of the Huns, and to join Aetius in marching against them. Whether Avitus was present at the battle of Châlons, fought the same year, is not clear.

After the assassination of the Roman Emperor Valentinian III., Petronius Maximus, who succeeded to the imperial throne, A.D. 455, raised Avitus to the rank of master of the infantry and cavalry. This appointment drew forth Avitus from the rural occupations to which, after the war with the Huns, he had returned. Sidonius compares his reappearance in public affairs with the appointment of Cincinnatus to the dictatorship, and ascribes to it the almost immediate cessation of hostilities on the part of the barbarians, who were threatening Gaul on every side. The most formidable enemy was Theodoric II. (son of Theodoric I., who had fallen in the battle of Châlons), now King of the Visigoths; and Avitus, to induce him to make peace, visited him at Toulouse, where he was received with the greatest respect.

While Avitus was at Toulouse, the intelligence was received of the sack of Rome by Genseric, King of the Vandals (A.D. 455), and of the death of Maximus. Theodoric immediately urged Avitus to assume the vacant purple. Sidonius makes Avitus listen mournfully to the suggestion; to which, however, he yielded. It does not appear whether he was proclaimed emperor at Toulouse or not; but on his return into the Roman part of Gaul, he was proclaimed at Ugernum (Beaucaire) or Arles, or both, by general consent of the nobility and troops of the province. At Arles he was visited by Theodoric and his brothers, to whom he gave an honourable reception as the allies and supporters of his throne.

From Gaul Avitus, according to Sidonius, marched into Pannonia, which he recovered, after it had been long occupied by the barbarians, but the statement probably applies to Noricum or some adjacent province. He then went to Rome (which Genseric had by this time quitted), where he was welcomed by the people. He appears to have assumed the consulship the year (A.D. 456) after his accession, though his name does not appear in some of the *Fasti Consulares*. The panegyric of Sidonius probably was written to celebrate his entrance upon his consulship. One of his earliest steps was to solicit the alliance of the Eastern Emperor Marcian, which he obtained. He then sent an ambassador, Count Fronto, to the Suevians in Spain, who had invaded the Roman part of that province, but the ambassador was sent back, and the invasion continued. The Visigoths also sent an ambassador to the Suevians,

but with like ill-success; and Theodorice, with the consent and by the direction of Avitus, marched into Spain, defeated the Suevian king Rechiarius, and having taken him prisoner, put an end to the Suevian kingdom (A.D. 456). Avitus himself had meanwhile to repel the attack of the Vandals, with whom he had vainly endeavoured to make a treaty, and who had sent to Corsica a fleet of sixty vessels, designed to attack either Gaul or Italy. There they were destroyed by Count Ricimer, whom Avitus had sent to secure Sicily, and who came from that island to Corsica in pursuit of the invaders. Avitus despatched an ambassador to his ally Theodorice, to convey this intelligence and some "sacred presents;" and himself departed into Gaul, where he visited Arles. Adrien Valois supposes that he at this time visited Trèves, and there offered violence to the wife of Lucius, a Roman of rank, who in revenge gave up the city to the Franks; but there is reason to think that the incident is of much earlier date, and that Fredegarius Scholasticus, the writer on whose authority (*Sancti Gregorii Turonensis Epitomata*, c. 7) it rests, has connected Avitus with it by mistake, naming him, instead of Jovinus, an usurper of an earlier period. Avitus is charged by Gregory of Tours with the desire of living luxuriously, and with having thereby incurred the enmity of the senate. It is difficult exactly to understand what Gregory's imputation amounts to; and the enmity of the senate may be sufficiently accounted for by the intrigues of Ricimer, who had resolved on the deposition of the emperor. Avitus, on hearing of his design, hastened back into Italy, but was defeated by Ricimer, and obliged to resign the empire. The Visigoths, who had promised to assist him, were too much occupied in their war with the Suevians to fulfil their engagement. The deposition of Avitus occurred A.D. 456, apparently about fourteen months after his accession. He was almost immediately appointed Bishop of Placentia, either desiring the appointment, in the hope that its sacred character would protect him from his enemies, or forced into it by his enemies, to prevent his reassuming any secular dignity. Apprehensive of the violence of the Roman senate, he left Placentia and set out for Brioude in his native country, where he hoped to find an asylum in the church of St. Julian; but dying on the road (A.D. 457), his remains were carried to Brioude, and buried in the church where he had hoped to find security.

Of the family of Avitus nothing certain seems to be known except that he had one daughter, Papiamilla, married to Sidonius Apollinaris. Some assign to him two other daughters: one married to Ommatius, son of Ruricius, Bishop of Limoges; the other to

Tonanlius Ferreolus, prætorian præfect of Gaul. They also speak of two sons; Ecdicius, a count, and Isichius, a senator, afterwards Bishop of Vienne, and father of St. Alcinus Ecdicius Avitus; but these particulars are rejected by some of the most competent judges. Eckhel has noticed several medals of Avitus. (Sidonius Apollinaris, *Panegyricus Avito Augusto Socero dictus*; Gregorius Turonensis, *Historia Francorum*, ii. 11, 21; Idatius, *Chronicon*; Tillemont, *Histoire des Empereurs*; Gibbon, *Decline and Fall*, &c., c. 36; Bollandus and others, *Acta Sanctorum*, 5 Feb. (*De S. Avito*).

J. C. M.

AVITUS, SAINT, Bishop of Vienne. Alcinus Ecdicius Avitus was the son of Isichius, or Isicius, or Hesychius, a Roman senator of illustrious family, apparently a resident at Vienne, and successor of St. Mamertus in the bishopric of that city. Some writers have regarded Isichius as a son of the Emperor Avitus, but this is doubtful. The wife of Isichius was named Andentia, and by her he had four children: two sons, the elder of whom, St. Apollinaris, became bishop of Valence; the younger, St. Avitus, succeeded his father in the bishopric of Vienne. The younger daughter, Fuscina, was from her infancy devoted to a religious life. Avitus speaks of himself as related to Apollinaris, Bishop of Clermont, in Auvergne, son of Sidonius Apollinaris, and grandson of the Emperor Avitus; which circumstance may be thought to corroborate the opinion that St. Avitus was also a descendant of that emperor. Of the year of Avitus's birth nothing certain is known, but as he was baptized by St. Mamertus, it must have been before his father's elevation to the bishopric, which was in 477, or thereabout: and circumstances tend to show that it was long before that time, and probably about the middle of the century. The circumstance of his baptism by St. Mamertus makes it likely that he was a native of Vienne or the neighbourhood. The place of his education is not known, but is conjectured to have been Vienne. He obtained great reputation for learning.

He succeeded his father in the bishopric of Vienne during the reign of the Emperor Zeno, who died A.D. 491. Henschen, in the "*Acta Sanctorum*," places his elevation to the see in 490. In 494 he assisted in redeeming the captives whom the Burgundians had brought away in their incursions into the north of Italy, and for whose deliverance Theodorice, King of the Ostrogoths, had sent St. Epiphanius, Bishop of Ticinum (Pavia), into Gaul. Vienne was at this time included in the Burgundian dominions. When Clovis, King of the Franks, determined to embrace Christianity in what was deemed the orthodox form, he was anxious to cherish the favour of orthodox prelates beyond his own dominions, and expressed his respect for Avitus by send-

ing him notice of his intended baptism, which was fixed for Christmas, A.D. 494. Avitus was unable to be present, but after the ceremony he sent to Clovis a congratulatory letter, still extant.

The Burgundian kings Gondebadus or Gondebaud, and Godegisilus or Godegisil, professed the Arian faith: but Gondebaud paid much respect to Avitus, and had frequent conferences with him on points of theology and ethics. Several letters of Avitus to Gondebaud are extant, some of them of considerable length. Gregory of Tours affirms that Gondebaud secretly embraced orthodox opinions, and sought to be anointed by Avitus, but that prelate refused to comply with his wish, unless Gondebaud would openly renounce Arianism, which he refused to do. The refutation of Arianism was indeed the great object of Avitus, which he pursued in some works, of which we have only extracts made by Florus of Lyon. He wrote also against other opinions deemed heretical, such as those of the Eutychians, Nestorians, Photinians, and Bonosians; and against Faustus, Bishop of Riez, who was suspected of Pelagianism. The refutation of the Eutychians was undertaken (A.D. 512) at the desire of Gondebaud, and in order to preserve or deliver Anastasius I., Emperor of the East, and his subjects, from that system of belief.

In 499 Avitus took a leading part in a conference between several leading Arians and several orthodox bishops, held apparently at Lyon in the presence of Gondebaud. If we may trust an ancient but very partial account of this conference, apparently by an eye-witness (given in the "Spicilegium" of D'Achéry), Avitus completely silenced his opponents, and converted a number of Arians to the orthodox faith. Early in the sixth century Avitus engaged in the dispute concerning the validity of the election of Pope Symmachus, whom he supported against the anti-pope Laurentius or Laurence; and afterwards assisted Hormisdas, who succeeded Symmachus (and was pope from 514 to 523), in healing the breach between the Eastern and Western churches, owing to the condemnation of the patriarch Acacius by Symmachus.

The zealous exertions of Avitus against Arianism resulted in the conversion of Sigismund, son of Gondebaud, and his colleague and afterwards successor on the Burgundian throne. The conversion of Sigismund took place before the death of Gondebaud, but it is not clear at what time it was avowed. The conversion of Sigiric, son of Sigismund, by his first wife, daughter of Theodoric the Ostrogoth, and the conversion of a daughter of Sigismund by the same lady, are also ascribed to Avitus. The discourse or homily of Avitus on the occasion of Sigismund's profession of orthodoxy, is mentioned with high praise

by Agobard of Lyon, but is not extant. The discourse on the conversion of Sigiric is enumerated among some discourses of Avitus now lost. The conversion of Sigismund enabled Avitus to revive the assembling of provincial councils, the discontinuance or unfrequency of which he had lamented: and in 519, the year after the death of Gondebaud, he summoned his fellow-prelates of the Burgundian territory to a council at Epaon (Parochia Epaonensis), a locality not well ascertained. Ceillier places the council in 515. Avitus delivered a discourse at this council, which is lost. Some have supposed that he was one of the bishops who held a council at Lyon almost immediately after that of Epaon, to investigate a charge of incest against one of King Sigismund's officers and favourites: there is no proof, however, that Avitus was there, though his brother Apollinaris was. Avitus died on the 5th of February, 525, at the age, it is supposed, of seventy-three or four. Some authorities place his death several years earlier.

The extant works of Avitus are given in various collections of the Fathers of the Church and of the ancient Latin poets. The most complete collection is in the tenth volume of the "Bibliotheca Veterum Patrum" of Gallandi. The collection comprehends—1. A collection of letters, ninety-three in number, written by Avitus or by others to him, including a letter from Pope Symmachus and four others first published by Baluze. Some of these, especially those to King Gondebaud, are of considerable length, and are in fact dissertations on various points, chiefly of theology. 2. A homily or discourse "De Rogationibus." 3. Fragments of eight discourses or homilies. 4. Fragments of other minor works. 5. Poems on subjects from the Pentateuch. 6. A poem addressed to his sister Fuscina, "De Consolatoria Laude Castitatis" ("In praise of Celibacy"). 7. Fragments of a work "De Divinitate Spiritus Sancti" ("On the divinity of the Holy Spirit"). 8. A discourse on the third Rogation week, first published in the "Thesaurus Novus Anecdotorum" of Martene and Durand. The poetry of Avitus is considered good for the age in which it is written. The poems on subjects from the Pentateuch are in five books, the titles of which are as follows:—1. "De initio mundi" ("Of the beginning of the world"). 2. "De originali peccato" ("Of the original sin"). 3. "De sententia Dei" ("Of the judgment of God"). 4. "De diluvio mundi" ("Of the drowning of the world"). 5. "De transitu Maris Rubri" ("Of the passage of the Red Sea"). The measure is hexameter. These poems have been published separately and in several collections, among others in that of Maittaire, 2 vols. fol. 1713. (Hollandus and others, *Acta Sanctorum*, 5 Feb.; *Histoire Littéraire de la France*, iii. 115, &c.;

Ceillier, *Auteurs Sacrés*, xv. 389, &c.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, 6me Siècle; Gallandius (Gallandi), *Prolegomena* to the tenth vol. of his *Bibliotheca Veterum Patrum*.) J. C. M.

AVITUS, SAINT, Abbot of Mici, in or near Orléans, in the fifth and sixth centuries. Mabillon and others have supposed that there were two saints of this name, contemporaries, but Henschen considers that there was only one. He was born in Auvergne, probably near or at Aurillac. His education was intrusted to a priest eminent for his humility; and as he grew up he determined to embrace a monastic life, and entered the monastery of Menat in Auvergne, near Aurillac. After some time he left this monastery, in company with St. Carilephus, or St. Calais, another of the monks, and joining the lately established abbey of Mici, or St. Mesmin, near Orléans, was, on the decease of its first abbot, Maximin, chosen to succeed him. The desire of Avitus was, however, for a more secluded life; and twice he left the abbey of Mici, once before and once after his appointment to the abbacy, and took up his abode, with St. Carilephus, in solitary places. In their second retirement they acquired such reputation as to attract the notice of Childebert, King of the Franks, who built a church and a monastery in the place of their retreat. Of this monastery, which followed the rule of St. Antony and St. Paul, Avitus was superior; while St. Carilephus removed, and fixed his abode at a place which afterwards took its name (St. Calais) from him. Avitus died, as Henschen thinks, about A.D. 527, and was buried at Orléans. The 17th of June is most commonly observed as his anniversary, but there is (or was) some difference of usage in this matter. Many miracles are ascribed to him. Gregory of Tours has recorded an incident in the life of this saint. When Clodomire, or Chlodimir, son of Clovis, was about to put to death the captive Burgundian king Sigismund, or Sigimund, with his wife and family (A.D. 524), he was warned by Avitus, that if he killed them, he would himself fall into the hands of his enemies, and that his own wife and children would suffer the same fate as he was about to inflict on the wife and children of his captive. Chlodimir very soon after fell in battle, and two of his children were subsequently murdered by their uncles, Childebert and Clotaire. ("Life of Avitus," by a writer nearly coeval, in the *Acta Sanctorum*, by Bollandus and others, 17th June, with Henschen's notes; Gregorius Turonensis, *Historia Francorum*, iii. 6.) J. C. M.

AVITUS, SAINT, distinguished from the other saints of the same name as "the Hermit," was born in what was afterwards known as the district of Perigord, of a noble family. He lived in the sixth century, a little later than the St. Avitus just mentioned. He re-

ceived a learned and religious education; and while yet young, served in the army of Alaric II. King of the Visigoths, in the battle of Vouillé, or Vouglé, near Poitiers, which was fought against Clovis (A.D. 507), in which battle Avitus was taken prisoner. Reduced by this calamity to a state of slavery, he won by his good conduct the confidence and favour of his master. He afterwards obtained his release, and having conceived himself called by a vision to preach the gospel, he assumed the monastic habit at Bonneval in the diocese of Poitiers. He did not, however, reside in the monastery, but withdrew to a solitary place near it, where he practised the strictest mortification, and, according to the legend, from which these particulars are taken, became eminent by the miracles which he wrought. From Bonneval, after a time, he removed to his native district of Perigord, and constructed, in a desolate situation, a chapel and a cell, where he lived forty years in great reputation for his sanctity, and, according to the legend, for his miracles. He died about A.D. 570, as Papebroch calculates, at the age probably of above eighty. In the second volume of "*Gallia Christiana*," pp. 1451-2 (second edit. 1715, seq.), a brief account of this saint is given, in which he is described as fighting on the side of Clovis in the battle of Vouglé, and as quitting the palace of Clovis for the monastic life; but we have followed in preference the account in the "*Acta Sanctorum*." The anniversary of St. Avitus the Hermit is kept on the 17th of June, the same day as that of St. Avitus of Mici. ("Life of Avitus," in the *Acta Sanctorum* of Bollandus and others, June 17, with the introduction and notes of Papebroch.) J. C. M.

AVITY, PIERRE D', or DAVITY, PIERRE, a French writer, was born A.D. 1573, at Tournon in the Vivarais, on the river Rhône. He was of a respectable family, and allied to several of the nobility of the province. His father was of the same name with himself. He received his early education in the Jesuits' college in his native town, and acquired there a good knowledge of Latin and Greek, to which he afterwards added a perfect acquaintance with the Italian and Spanish languages. After leaving the college he went to Toulouse to study law; but having in self-defence taken the life of a fellow-student who had quarrelled with him and sought to kill him, he quitted Toulouse and went to Paris. Why this circumstance should have led to his quitting Toulouse is not clear; it was not through apprehension of any judicial sentence, as his innocence was solemnly recognised after an examination. At Paris he acquired considerable reputation in the circle of his acquaintance, by a jeu d'esprit on some incident which had occurred at court. It was entitled "*La Lettre de la belle Erocalie au grand roy Porus*," and was origi-

nally written by him in Spanish, and translated by him into French. It exhibited such a familiarity with the Spanish tongue, that many Spaniards asserted it to be the production of some one of their countrymen. It is not said whether it was printed or circulated in manuscript. His Italian and French verses were also much esteemed; the latter were published, and placed him (according to his biographer) among the first poets of his day. He wrote also with great facility in prose, and the works which he composed or translated amounted to several volumes. As, however, they were published anonymously, they were claimed by others who wished to have the credit of their authorship. This was the case with his great work "Estats et Empires."

Considerable part of his life was passed in military service, in which he rose to the rank of captain of infantry. He was in the army of the Stattholder Maurice of Nassau, at the siege of Rheinberg in 1606, and afterwards served in the army of the Duke of Lesdiguières, Constable of France, on the Italian frontier. In 1630 he was engaged in the relief of Casale, on the Po, besieged by the Marquis Spinola with the Spanish army. During the war or part of the war with the Hugonots, under the administration of Richelieu, in the reign of Louis XIII., he maintained at his own charge some companies of infantry. He passed some of the intervals of military service in travelling; he spent eight months of the year 1620 in Italy; and in 1625 visited several considerable cities of Germany. His purpose in these travels was to accumulate materials for his "Estats et Empires," a work on which he was engaged, but left incomplete; part of the work had been published during his lifetime, and part was in the press at the time of his death. He died at Paris, March, 1635, of a disorder aggravated by the infirmities of age, and the effects of his bodily and mental exertions, aged sixty-two years. He is styled in the title-page of those of his works which were not anonymous, M. Montmartin or Seigneur de Montmartin, and gentleman in ordinary of the King's bed-chamber. He left one son, a minor, Claude d'Avity, who wrote the dedication to the second edition of his "Estats et Empires." His biographer speaks of him as eminent for his piety, and mentions an incident illustrative of his strict moral principles. He had, at the request of a person of distinction, made "an elegant prose translation" of the "Amores" of Ovid; but a friend, to whose revision he submitted the manuscript, having told him that he would corrupt the world by this translation, more than the poet had by the original, he threw the translation into the fire, "judging that a Christian could not without guilt publish a work which had been the cause or the pretext of the banishment of a heathen."

His works are as follows:—1. "Les Travaux sans Travail," a collection of tales and miscellaneous pieces, which went through three editions in the author's lifetime, 12mo. Paris, 1599 and 1602, and Rouen, 1609. 2. "Panegyric à Mr. Desdiguères (Lesdiguières) Maréchal de France," 8vo. Lyon, 1611. 3. "Le Banissement des Folles Amours," a moral treatise designed to repress licentiousness, 12mo. Lyon, 1618. 4. "Arrêt de mort exécuté en la personne de Jean Guillot, Lyonnais, architecte, duement convaincu de l'horrible calomnie par lui imposée à ceux de La Rochelle," 8vo. Paris, 1624. 5. A work in German, professedly translated from part of a letter from M. Montmartin (D'Avity) to M. Maisonneuve Montournois, having the title of "Discovery of a fearful enterprise falsely charged on the townsmen of La Rochelle," 8vo. 1624. 6. "Etat certain de ceux de la Religion en France," 8vo. Paris, 1625. These works relate to the religious struggles of the reign of Louis XIII. 7. The work on which he was engaged at the time of his death, currently referred to by the abridged title of "Estats et Empires;" but of which the full title is "Estats et Empires du Monde, par D. T. U. Y." This at least was the title of the first volume, published in fol. 1626. The portions which were published after the author's death appear to have borne other titles. In the second edition, which was revised by François Ranchin, an advocate of Montpellier, and published in 1643, the title of the first volume, which may be regarded as the general title of the work, is "Le Monde, ou la Description Générale de ses Quatre Parties, avec tous ses Empires, Royaumes, Estats, et Républiques." This edition is in seven folio volumes. The first volume contains a preliminary treatise entitled "Discours Universel," comprehending the natural history and philosophy of the heavens and the earth, the natural history of man, an account of customs, languages, the various forms of religion and government, the monastic and military orders, and ancient and modern heresies, with a brief historical sketch of the successive ages of the world. The subsequent volumes have different titles indicative of their contents: as "Description Générale de l'Asie, première partie du monde, avec tous ses Empires, Royaumes, Estats, et Républiques." A volume each is assigned to Asia, Africa, and America; Europe has three volumes. The work, which came to a third edition in 1660, revised and augmented by J. B. de Rocoles, Historiographer to the King, manifests extensive reading; and the successive editions of it, notwithstanding its size, show the credit it obtained. It was translated into Latin by Louis Godefroï, under the title of "Archontologia Cosmica," 3 vols. fol. Frankfurt, 1649. The work is described in the "Biographie Universelle" as "a very ordinary compi-

lation, but which, nevertheless, contained some pieces which had not before appeared in the French language, as the abridged history of the kings of Persia after Mirkhond, which Davity translated from Texeira." Some accounts make the volume published in 1626 to have been a first edition of the whole work; we believe we have described it more correctly as the first volume only; apparently the second was in the press at the time of the author's death. 8. "Origines de tous les Ordres Militaires et de Chevalerie de toute la Chrétienté, par le Sieur T. V. Y. A." fol. Paris, 1635. We believe this to have formed part of his great work just mentioned, and, from the date, it was probably the part that was in the press at the time of his death. It was included, says Fevret de Fontette, in some of the subsequent editions of that work. (*La Vie de Pierre Davity*, in the first vol. of Rocoles' edition of D'Avity's great work *Le Monde, ou La Description Générale*, &c. 1660; Le Long, *Bibliothèque Historique de la France*, ed. Fevret de Fontelle; *Catalogue des Livres Imprimés de la Bibliothèque du Roy (Belles Lettres)*, Paris, 1750; *Biographie Universelle*, "Davity, Pierre;" *D'Avity, Works*.) J. C. M.

AVOGA'DRO, ALBERTO, a native of Vercelli, lived in the first half of the fifteenth century, and was a dependant of the Florentine chief, Cosmo de' Medici. He celebrated the churches and other edifices erected by his patron, in a rude and inelegant Latin poem of two books, in elegiac verse, which was not printed till it appeared in the twelfth volume of Lami's "*Deliciæ Eruditorum*," 1736—1744. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

AVOGA'DRO, CAMILLO, a Milanese of noble birth, published a small volume of Latin poems on the canonization of San Carlo Borromeo, Milan, 1611, 4to., and an Oration, "De Studio Literario, præcipuè in artibus liberalibus, restaurando," Milan, undated. Some of his Latin poems are in the sixth book of the Epigrams of Ignazio Albani. Avogadro died in 1617.

There was an earlier Camillo Avogadro, or "Camillus Advocatus," who was a native of Brescia. To him, and to his father Matteo Avogadro, Marinus Nizolius acknowledges himself to have been much indebted in the preparation of his "*Lexicon Ciceronianum*," which was first published in 1535. (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 4, ii. 1931; Mazzuchelli, *Scrittori d'Italia*.) W. S.

AVOGA'DRO, FAUSTINO. [AVOGADRO, LUCIA.]

AVOGA'DRO, GIROLAMO, a native of Brescia, was the son of Ambrogio Avogadro, who distinguished himself both as a jurist and as a patriotic citizen in the first half of the fifteenth century. Girolamo is known only for an early edition of Vitruvius, which is ascribed to him, under his Latinized name

of "Hieronymus Advocatus," by Cardinal Quirini. The assertion is made on the strength of some complimentary expressions contained in a letter addressed to Avogadro, in 1486, by the philologist Joannes or Angelus Britannicus, whom he patronized. No one has ever seen this edition; and it is now quite certain that it does not exist. The utmost possible extent of Avogadro's services to Vitruvius is, that he may in some way have assisted in the preparation of the Editio Princeps, edited by Joannes Sulpicius, and published at Rome in or soon after 1480; but even this is merely matter of conjecture. Britannicus, throughout the whole letter, exaggerates so grossly the merits of his rich and liberal patron, that he is likely enough to have derived from something very trifling his vague assertion, that it was owing to Avogadro that a complete and accurate text of Vitruvius was now in the hands of every one. (Mazzuchelli, *Scrittori d'Italia*; Fabricius, *Bibliotheca Latina*, ed. Ernesti, i. 484.) W. S.

AVOGA'DRO, GIUSEPPE, Count of Casanova, was born at Vercelli in 1731, of an ancient family. He lived the life of a country gentleman, and published several treatises on topics of rural economy, of which the most recent appeared in 1810. The principal of them are, a treatise on the cultivation and irrigation of meadows, Vercelli, 1783, 8vo.; and another on the cultivation of flax, Vercelli, 1786, 8vo. Count Avogadro was made chamberlain of the king of Sardinia; he was governor of the department of Vercelli during the occupation of Piedmont by the French; and he received further honours under the empire. He died at Vercelli in 1813. (*Biographie Universelle, Supplement*.) W. S.

AVOGA'DRO, LUCIA, an Italian poetess of the sixteenth century, was born at Bergamo. She was a daughter of the Cavalier Giovanni Girolamo Albano, who afterwards became a cardinal. She married the Cavalier Faustino Avogadro of Brescia, a gentleman whose name has found its way into the list of modern Latin poets through this whimsical mistake, that he has been said to be the author of a poem celebrating his own memory. The poem, addressed to his widow, and entitled "*Epicidium Faustini Advocati Equitis ad Luciam Albanam conjugem*," is in Gruter's "*Deliciæ Italarum Poetarum*," part i. pp. 1—4. It was really written by Giannantonio Taglietti. Lucia's husband died at Ferrara, in 1568; and she herself is supposed not to have survived the end of that year. She is praised by the obscure poet Arnigio, and by a more illustrious friend, Torquato Tasso. Her only poetical remains are a few verses, in two collections of her own times; Ruscelli's "*Rime di diversi eccellenti Autori Bresciani*," Venice, 1553, 1554, 8vo.; and the "*Rime in morte d'Irene da Spilimbergo*," 1561. From the latter of

these volumes is taken a specimen quoted by Crescimbeni. (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Istoria della Volgar Poesia*, iv. 96.) W. S.

AVOGA'DRO, NESTORE DIONIGI, a nobleman of Novara, lived in the fifteenth century. Having become a Franciscan friar, he is usually called by his conventual name, and known as Father Nestor Dionysius Novariensis. He attached himself to classical philology, and composed a Latin Lexicon, which is described by Fabricius as a work not to be despised, if we take into account the age in which it was written. Schöttgen says it is remarkable for its references to authors very little known. It was dedicated to Lodovico Sforza; but the dedication must have been written before Lodovico became Duke of Milan, if Mazzuchelli be correct in saying that the author speaks of Sixtus IV. as still alive. Sixtus died in 1483. The oldest known edition of the Lexicon, which, however, is described in the colophon as being the second, is that of Venice, 1488, fol. Subsequent editions are those of Milan, 1493, fol.; Paris, 1496, fol.; Venice, 1496, fol.; Strassburg, 1502, fol.; Venice, 1506, and Strassburg, 1507, fol. In the last of these editions, revised by Joannes Tacuinus de Tridino, there are inserted several philological treatises by Father Nestor Dionysius. (Mazzuchelli, *Scrittori d'Italia*; Fabricius, *Bibliotheca Medice et Infimæ Latinitatis*, Padua, 1754, 4to., v. 97, 98.) W. S.

AVOGA'DRO, PIETRO, a clever Italian painter of Brescia, who lived in the earlier part of the eighteenth century; the date of his birth and death are unknown. He was the scholar of Pompeo Ghiti of Brescia, but chose the principal Bolognese masters as his models, with whose qualities he combined, says Lanzi, somewhat of the colouring of Venice. He was correct in his drawing, graceful in his foreshortenings, judicious in his compositions, and an agreeable harmony of effect prevails in all his works: his masterpiece is perhaps the Martyrdom of Santi Crispino and Crispiniano in the church of San Giuseppe at Brescia. Avogadro, says Lanzi, holds in the opinion of many the first place after the three great painters of Brescia: these are Alessandro Bonvicino, called Il Moretto di Brescia; Lattanzio Gambara, and Girolamo Savoldo, known in Venice as Girolamo Bresciano. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

AVOGA'DRO, RAMBALDO DEGLI AZZONI. [AZZONI.]

AVOGA'DRO, or AVVOCA'TI, VINCENZO MARIA, born at Palermo in 1702, became a Dominican friar, and taught theology in the seminary of Girgenti. He was the author of a work in two books, "De Sanctitate Librorum qui in Ecclesiâ Catholicâ consecrantur," which enjoyed in its day some fame among the theologians

of Italy. Book i. "Præparatio Biblica," appeared at Palermo, 1741, fol.; book ii. "Demonstratio Biblica," Palermo, 1742, fol. (Mazzuchelli, *Scrittori d'Italia*; Lombardi, *Letteratura Italiana del Secolo XVIII.* i. 239.) W. S.

AVOGA'RO, RAMBALDO DEGLI AZZONI. [AZZONI.]

AVONDA'NO or AVONTA'NO, PIETRO ANTONIO, a violin player and composer, born at Naples, is known by his two operas, "Berenice" and "Il Mondo nella Luna," an Oratorio, "Gioia, Re di Guida," and various solos and duets for violin and violoncello, of which six were printed at Paris in 1777. (Fétis, *Biographie Universelle des Musiciens*.) E. T.

AVONMORE, VISCOUNT. [YELVERTON.]

AVONT, PIETER VAN, a painter, etcher, and printseller of Antwerp, where he lived in the middle of the seventeenth century. He painted figure-pieces, such as landscapes with figures from sacred history or heathen mythology; and he added also the figures in some of the pictures of David Vinckenbooms and of Velvet Brueghel. His pictures are scarce and highly esteemed, as are also his etchings, which are few, and exclusively from his own designs. There are however many prints after him by other masters: W. Hollar engraved several. Avont was proprietor and publisher of some of the thirteen plates of landscapes which Hollar engraved after Van Artois, from 1644 until 1651 inclusive. Heineken gives a numerous list of prints after the works of this artist. (Heineken, *Dictionnaire des Artistes*, &c.; Huber, *Mannet des Amateurs*, &c.; Von Mechel, *Tableaux de Vienne*.) R. N. W.

AVONTA'NO. [AVONDANO.]

AVOSA'NI, ORFEO, a composer of the seventeenth century, was organist at Viadana, a small Mantuan town, and published the following works:—1. "Missa a tre voci," Venice, 1645. 2. "Salmi." 3. "Compieta concertata a cinque voci." (Walther, *Lexicon*.) E. T.

AVOST, JE'ROME D', born at Laval in Brittany, in 1558 or 1559, held an employment in the household of Margaret of France, first wife of Henry IV. He translated from the Italian of Lodovico Domenichi a comedy, "Les deux Courtisannes," and the "Jerusalem" of Tasso. He is also the author of the following works:—1. "Les Amours d'Ismène et de la chaste Ismine écrits premièrement en grec par Eustathius; traduits du grec en

dialogues des grâces
l'homme et de ses misères et disgrâces, trad. de l'Ital. d'Alphonse Colombet," 8vo., 1583. 3. "Poésies de Hiérome d'Avost de Laval, en faveur de plusieurs illustres et nobles personnes," Paris, 8vo. 4. "Essais sur les son-

nets du divin Pétrarque, avec quelques autres poésies de l'invention de l'auteur," Paris, 8vo. 1584. 5. "Des Quatrains de la vie et de la mort," Paris. (Adelung, *Supplement* to Jöcher; *Allg. Gelehrten-Lexicon*; Abbé Goujet, *Biblioth. Franc.* vol. vii. p. 318; De Perce, *Biblioth. des Romans*, vol. ii., p. 13; *Biographie Universelle*.) A. H.

AVRIGNY, CHARLES-JOSEPH LÉILLARD D', was born in the island of Martinique, about the year 1760. He was sent at an early age to France, and received his education at Montpellier; but whether with a view to any profession is uncertain. A circumstance which occurred to him in his eighteenth year in all likelihood determined the course of his future life. He wrote a poem "On the Prayer of Patroclus to Achilles," the subject for that year of the annual prize of the French Academy. For some reason not exactly known, no successful candidate was named; but the Academy, in their report, declared D'Avrigny's verses worthy of honourable mention.

Not long afterwards D'Avrigny removed to Paris, where he married Mademoiselle Regnault, at that time one of the most admired singers of the Opéra Comique; and this connection induced him to attempt dramatic composition. The French revolution soon broke out, but, in spite of its horrors, the theatres of Paris were as crowded as before. D'Avrigny wrote operas for the establishment to which his wife belonged, and vaudevilles for the minor theatres; occasionally diversifying these labours by the composition of hymns and odes for the republican festivals of the period. In 1801 he contributed to Michaud's work on Mysore the sketch which it contains of the origin and progress of British power in India, an elegant and vigorous essay, which has led French critics to regret that he did not turn his attention exclusively to history. His dramatic pieces were tolerably successful, but have long ceased to be acted; only one of them was ever printed, a little afterpiece called "La Lettre" (Paris, 1795), which it is said the old playgoers of Paris still remember with pleasure.

Under the empire, D'Avrigny, besides being a censor of the press, held a high and lucrative appointment in the bureau of the minister of marine. Poetry was now no longer the business of his life, but he continued to cultivate it as the amusement of his leisure hours. In 1807 he published "Le Départ de la Peyrouse, ou la Navigation moderne," a poem which the "Biographie Universelle" strangely praises as a happy imitation of Cicero's "Dream of Scipio," in his "Tusculans." Avrigny wrote also, with the assiduity of a self-constituted laureate, triumphal odes on the victories of Napoleon; and he began an epic on the conquest of Mexico by Cortes, of which only a single

episode entitled "Marina" was completed. All these are contained in his "Poésies Nationales" (Paris, 1812), to which he prefixed the motto of "Celebrare domestica facta."

At the Restoration D'Avrigny lost his situation in the marine, and his censorship was limited to the revision of dramatic pieces, a task which he performed with great delicacy and to the satisfaction of the irritable class with which he had to deal. On the 4th of July, 1819, he appeared once more in the literary world, as the author of "Jeanne d'Arc à Rouen," a tragedy, which was performed with great applause at the Théâtre Français. In the course of the following year he was made chevalier of the Legion of Honour. Subsequently, on several occasions, he struggled to be made a member of the Academy, but he never obtained this distinction. D'Avrigny died of apoplexy, on the 17th of September, 1823. (*Encyclopédie des Gens du Monde*; *Biographie des Contemporains*; *Biographie Universelle*; Quérard, *La France Littéraire*.) G. B.

AVRIGNY, HYACINTHE ROBIL-LARD D', a French Jesuit, was born at Caen, in the year 1675. He took the vows of his order in 1691, studied in a college of Jesuits, and became at length professor of the "Humanities," in what college is not clear, but probably at Alençon. His constitution, naturally delicate, suffered from the severe duties of his professorship; and, by command of his superiors, he exchanged this office for the post of procurator of the college. Besides a care for his health, his superiors were perhaps actuated by an additional and more powerful motive in withdrawing him from his professorship. With the sagacity of members of their order, they discerned in him at this time those mental qualities which he afterwards displayed in his writings. A spirit of fearless investigation and a judgment which disdained the shackles of ecclesiastical authority were never much admired by the Jesuits in any man, and least of all in an instructor of youth. D'Avrigny's new office was less dignified than his professorship, but, being almost a sinecure, left the greater part of his time at his own disposal. His favourite study was history, both ecclesiastical and civil; and the fruit of his leisure exists in two works, which, although published, have not come down to us unimpaired from the hand of their author. The titles of these are—1. "Mémoires chronologiques et dogmatiques pour servir à l'Histoire ecclésiastique, depuis 1600 jusqu'en 1716, avec des Réflexions et des Remarques critiques," 4 vols. 12mo.; without the name of the author, and without imprint, but first printed at Paris, in the year 1720. Reprinted at Lyon and Rouen, and a second edition printed in 1739. 2. "Mémoires pour servir à l'Histoire universelle de l'Europe, depuis 1600 jusqu'en 1716," 4 vols. (Amsterdam or Paris),

1725, 12mo.; Paris, 1731, 12mo.; a new edition, with additions and corrections by Father Griffet, 5 vols. Paris, 1757, 12mo. Neither of these works was published during the life of the author. Of the former it is said that upon its completion he lent the MS. to a friend, a member of his own order, who, finding in it some startling revelations respecting the Jesuits, immediately submitted it to the inspection of his superiors, who resolved that it could not be printed without much suppression and alteration, and Father Lallemant was ordered to revise and prepare it for the press. The expression of their opinion, was conveyed to D'Avrigny, as it may be supposed, in no very mild or measured terms; and, with a frame already attenuated by sickness, the mortification which he experienced hurried him to his grave. He died either at Quimper or Alençon, in the year 1719.

D'Avrigny's reputation as an historian is deservedly high. His works, even mutilated as we possess them, are evidently the productions of a cultivated and vigorous mind. Impartiality and candour are apparent throughout; they abound in curious anecdotes and philosophical reflections; the narrative is well sustained, and the author's style not without grace. It is much to be regretted that a century and sixteen years of civil and ecclesiastical history, from the pen of an author evidently competent for his task, should not have escaped the scissiors of his ecclesiastical censor. Of the "*Mémoires pour servir à l'Histoire universelle*," which underwent the same revision as the ecclesiastical memoirs, the Abbé Artigny assures us that the original MS. contained a complete narrative of the mysteries of the War of the Succession, in which the French were so shamefully beaten; besides many other curious revelations which are not in the printed work. It may be mentioned also that the work as we possess it justifies the cruelties exercised towards the Protestants of the Palatinate, although the author himself really stigmatized them as opposed to the spirit of Christianity.

Notwithstanding the mutilated shape in which they were published, the ecclesiastical memoirs were condemned three several times: first, at Rome, by a decree dated the 2nd of September, 1727; afterwards, in a pastoral letter of M. de Tourouvre, Bishop of Rodez, on the 19th of June, 1728; and finally, in the "*Assertious Dangereuses*" of the parliament of Paris, in 1762. (Moréri, *Dictionnaire Historique*; Gachet d'Artigny, *Nouveau Mémoires d'Histoire, de Critique, et de Littérature*, vol. i. 463—465; Le Long, *Bibliothèque Historique*, vol. i. 329, vol. ii. 612; *Biographie Universelle*.) G. B.

AVRIL, JEAN, Sieur de la Roche, and Prior of Corzé, a French poet of the sixteenth century, was a native of Pont-de-Cey, near Angers. His only publications were

some occasional verses, among which were—"Regrets sur la Rupture de la Paix, l'an 1568," and "Ode sur les Victoires obtenues par Monseigneur le Duc d'Anjou," both of which were printed together in 1570. In 1578 he published also "Le Bienvenuement à Monseigneur entrant en Anjou," a poem intended as a welcome to the Duke of Anjou, whom he had probably secured as a patron. Avril translated from the Latin into French verse the first two books of the "*Zodiac*" of Manzoli; but the success of Scévole de Sainte-Marthe's imitations of that writer deterred Avril from making his performance public. La Croix du Maine tells us that Avril was living at Angers at the time he wrote, 1584; and nothing further is known of his history. (La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, ed. Juvigny, i. 445.)

J. W.

AVRIL, JEAN JACQUES, the name of two distinguished French engravers, father and son.

The elder was born at Paris in 1744, according to Joubert; Brulliot says 1736, probably from Huber; but as Avril died as recently as 1832, the later date, 1744, is more probably correct.

He studied originally architecture, but decided eventually upon engraving, and became the pupil of J. G. Wille. His works amount to five hundred and forty, and many of them are of large dimensions: they are executed with great taste and technical skill, and his subjects are well chosen. They are marked with his name or initials.

Among his best plates are the following, of ten after Lebarbier:—the Iliacii and Curatii, Penelope and Ulysses, Coriolanus and Veturia, Lycurgus, Virginia and Icilius, and Cincinnatus receiving the ambassadors of Rome; the last two were exhibited in the Louvre in 1804. Also the following, after other masters:—four marine landscapes after J. Vernet; Ste. Geneviève, after C. Vanloo; the Taking of Courtray, after Vandermeulen; the Passage of the Rhine, after Berghem; the family of Darius, and the Death of Meleager, after Le Brun; the Raising of Lazarus, after Le Sueur; the Journey, in 1787, of Catherine II. of Russia, and the Accession of Alexander I., after Demeys, ordered by the Emperor Alexander I.; besides many after Rubens, N. Poussin, Albani, and others, several of which were for the Musée of Robillard and Sauveur.

Avril was a member of the French Academy of Painting, &c.; his reception-piece was a plate of Study attempting to stay Time, after Menageot; the same piece was also Menageot's reception-picture into the Academy.

The younger Avril was born at Paris, according to Gabet, in 1771, and was the pupil of his father. He obtained, in 1804, the second great prize given by the National Institute, for line engraving; and he has en-

graved many excellent plates. In 1810 a gold medal was awarded to him for a plate which he exhibited of the Woman of Cana, after Drouais, La Cananéenne; it forms a companion to his father's print of the Birth of Samson, after Gaultier. He engraved upwards of thirty plates for the Musée of Robillard and Laurent. He died, according to Nagler, who does not give his authority, in 1831. (Huber, *Manuel des Amateurs*, &c.; Joubert, *Manuel de l'Amateur d'Estampes*; Brulliot, *Dictionnaire des Monogrammes*, &c.; *Biographie Universelle*, Suppl.; Gabet, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

AVRIL, PHILIPPE, a French jesuit, was professor of philosophy and mathematics in the college of Louis le Grand at Paris, in the latter half of the seventeenth century, about which time many Jesuit missionaries were flocking into China. Their usual route was by sea; but at the suggestion of Father Verbiest, a distinguished missionary long resident at Pekin, the superiors of the order were inclined to adopt in preference the overland journey by way of Tartary. First, however, they resolved to dispatch a competent person to determine how far this might be safe and practicable. Father Avril was selected for the task; and he accordingly left Paris in the year 1684, for Marseille, where he was joined by a priest who wished to accompany him on the expedition. From Marseille they proceeded to Rome, where Avril's companion was admitted into the Society of Jesuits, and they embarked together, on the 13th of January, 1685, at Leghorn, in a French vessel bound for Alexandretta, otherwise called Scanderoon. On their arrival at Aleppo, the superior of the Asiatic mission retained Avril's friend, and Avril proceeded alone through Kurdistan to Armenia, where he remained for eight months at Erzerum, studying the Armenian and Turkish languages. He then proceeded to the Caspian Sea, and crossing it, arrived at Astrakhan, with the view of joining a caravan of Russian merchants who were about to travel to Samarcand. The news, however, of a war between the Usbeck and Calmuck Tartars led Avril to abandon this project. He learned subsequently that a caravan of Chinese merchants had arrived at Moscow, and, as it was to return in the course of the ensuing winter, he resolved to accompany it. Having with some difficulty obtained a pass from the governor of Astrakhan, he reached Moscow, where he found the merchants to be Tartars, and not Chinese; but his further progress was altogether prevented by the refusal of the Russian government to permit him to travel through their territory towards the East. He now travelled to Grodno in Poland, where he renewed an acquaintance with a certain Count de Syri, who had formerly befriended him at Astrakhan. The count, at the sug-

gestion of Avril, applied to the French government for the appointment of ambassador from the King of France to the Emperor of China. He succeeded in obtaining this appointment, and it was arranged that Avril should accompany him. They accordingly started from Grodno with the intention of travelling together to Moscow. An accident, however, detained Avril on the road, and the count arrived at Moscow some days before his companion. On the arrival of Avril at Moscow, he received the mortifying intelligence that the Russian authorities had compelled the count to proceed alone on his journey. Having in vain requested permission to overtake him, Avril proceeded to Warsaw, and was enabled, through the kindness of Prince Jablonowski, to reach Constantinople by way of Moldavia. Here he was seized with a spitting of blood, which was supposed to be incurable, and he found himself compelled to relinquish his mission and return to France. He landed at Toulon on the 30th of September, 1690, and in 1692 published an account of his travels, entitled "*Voyages en divers états d'Europe et d'Asie*," Paris, 1692, 4to., and 1693, 12mo.; there is also an English version, printed at London, 1693. This work contains many curious facts, and is on the whole a useful book of travels. The death of Avril is supposed to have taken place shortly after the publication of his travels. (*Biographie Universelle*, Supplement; Avril, *Voyages*, &c.) G. B.

AVRILLON, JEAN BAPTISTE ELIE, a monk of the order of Minims, also called, in France, Bons-Hommes, was born at Paris in the year 1652. After going through the regular course of study, he made his profession on the 3rd of January, 1671, in the convent of the Minims of Nigeon. By the advice of his superiors, he prepared himself for the duties of a preacher, for which he was well qualified by great natural eloquence. He commenced his career in the year 1676, and continued it with great and uninterrupted success until 1728, the year preceding his death, which took place at Paris, on the 16th of May, 1729. His works are—1. "Réflexions théologiques, morales et affectives, sur les attributs de Dieu, en forme de Méditations, pour chaque jour du mois," Paris, 1705, 12mo.; and again, 1754, 12mo., "Avec une préface sur les perfections et les noms de Dieu." 2. "L'Année affective; ou, Sentimens sur l'Amour de Dieu, tirés du Cantique des Cantiques pour chaque jour de l'année," Paris, 1707, 12mo. This work has passed through several editions; the more recent are Paris, 1813; Avignon, 1820; Paris, 1823 and 1824, 12mo. 3. "Réflexions, Sentimens et pratiques sur la divine enfance de Jésus Christ, tirées de l'Ecriture et des Pères," Paris, 1709, 12mo. 4. "Méditations et Sentimens sur la sainte Communion pour servir de préparation aux personnes de piété qui

s'en approchent souvent," Paris, 1713; and again in 1723, 12mo. Quéard states erroneously that the first edition was published in 1729. The most recent editions are, Paris, 1814 and 1822, 12mo. 5. "Retraite de dix jours pour les personnes consacrées à Dieu, et pour celles qui sont engagées dans le monde," Paris, 1714, 12mo. 6. "Conduite pour passer saintement les octaves de l'Ascension, de la Pentecôte, du Saint-Sacrement et de l'Assomption," Paris, 1723, also in 1724; Lille and Paris, 1820, 12mo. Several other editions have also been printed of this work. 7. "Sentimens sur l'Amour de Dieu, ou les trente Amours sacrés, pour chaque jour du mois," Paris, 1737, 12mo. Recent editions, Avignon, 1823, and Paris, 1824, 12mo. 8. "Sentimens sur la dignité de l'âme, la nécessité de l'adoration, les avantages des afflictions, et sur l'abandon de Dieu, ouvrage posthume," Paris, 1738 and 1783, 12mo. 9. "Traité de l'Amour de Dieu à l'égard des hommes et de l'amour du prochain," Paris, 1740 and 1786, 12mo. 10. "Pensées sur différens sujets de morale, avec un avertissement contenant un abrégé de la vie de l'Auteur [by the Abbé Goujet]," Paris, 1741, 12mo. 11. "Commentaire affectif sur le Psaume Miserere, pour servir de préparation à la mort," Paris, 1747, 12mo. 12. "Commentaire affectif sur le grand Précepte de l'Amour de Dieu," 12mo., also Paris, 1785, 12mo. 13. "Conduite pour passer saintement le temps de l'Avent," 12mo., also Lille and Paris, 1820, 12mo. 14. "Conduite pour passer saintement le temps du Carême, où l'on trouve pour chaque jour une pratique sur l'Evangile du jour." Recent editions, Lille and Paris, 1820, 12mo., and Paris, 1836, 8vo. Le Long, in a note to the first edition of his "Bibliothèque Historique de la France," p. 850, attributes to Avrillon a work entitled "Généalogie de la Maison de Fontaine-Soliers issu de la Case Solare, Souveraine d'Aste en Piémont," Paris, 1680, 4to. This note, however, is expunged from the last edition of Le Long by Fevret de Fontette. (Moréri, *Dictionnaire Historique*, ed. Drouet; *Journal des Savans*, for 1705, 1713, 1737, &c.; Richard and Giraud, *Bibliothèque Sacrée*; Quéard, *La France Littéraire*.) J. W. J.

AVRILLOT, BARBE, better known by the name of Acarie, which was that of her husband, was born at Paris, on the first of February, 1565. When she had arrived at the age of fourteen or fifteen years, she was very desirous to enter a convent. Her parents, however, would not comply with her wishes, and in the year 1582 she married Pierre Acarie, Maître des Comptes of Paris, one of the most active partisans of the League. In the year 1594 Paris submitted to Henry IV., and M. Acarie, being compelled to quit the city, left his wife with six children in a state of the greatest embarrassment: he was deeply in debt, and had moreover many poli-

tical enemies: all his goods were seized, even to the plate from which Madame Acarie was eating her dinner, at the time the seizure was made. She bore her misfortunes with great magnanimity, and, having placed her children in safe asylums, exerted herself with great skill and success in the arrangement of her husband's affairs. Her reputation for piety was very great, and violent spasmodic attacks, to which she was subject, being declared by the priests whom she consulted to be Divine visitations of a spiritual nature, her influence daily increased. She exerted it in bringing about the reform which at that time took place in many of the monasteries. The establishment of the reformed Carmelites of France is due to her exertions, in conjunction with those of the Cardinal de Béruille, whom she also assisted in the foundation of the Congregation de l'Oratoire. She took upon herself the erection of the first monastery of the reformed Carmelites, situate in the faubourg St-Jacques; and induced her friend Madame Sainte-Beuve to establish the monastery of the Ursulines in the same faubourg. In the year 1613 she became a widow, and entered the order of reformed Carmelites, by the name of Marie de l'Incarnation. She passed her novitiate and took the vows at Amiens, where, shortly afterwards, she was elected superior, but declined the dignity, and retired to the monastery of Pontoise, which had likewise been founded by her. Here she died, on the 18th of April, 1618. According to the "Bibliotheca Carmelitana," she wrote five works in French, the Latin titles of which are given as follow:—1. "De Cautelis adhibendis in vitæ statu deligendo." 2. "De idonea ad primam communionem præparatione." 3. "De vita interiori." 4. "Centum circiter Monita spiritualia." 5. "Vera Exerçitia, omnibus animabus, quæ vitam ejus consequi desiderant, utilia." Paris, 1622, 24mo. Her life has been written by several persons. The first author was Du Val, who, in 1621, published his account at Paris, occupying 818 octavo pages. The last was by the Abbé J. B. A. Boucher, printed at Paris, in 1800, in two volumes, 8vo. Marie de l'Incarnation was a woman of sincere piety and most exemplary in all the relations of life: it is therefore the more to be regretted that the several accounts of her life should be disfigured by details of miracles, sometimes all but blasphemous.

One of her daughters, Marguerite, entered the order of Barefooted Carmelites, and took the name of Marguerite du Saint Sacrement. She was born at Paris, on the 6th of March, 1590, and made her profession on the 18th of March, 1607. In 1615 she became superior of the convent of Tours, and in 1618 was elected prioress. In 1624 she was elected prioress of the convent of Carmelites of the Rue Chafon at Paris. She

appears to have suffered a good deal of persecution from her order, probably because she was a strict disciplinarian. Her death took place on the 24th of May, 1660. Her Life has been written by Tronson de Chenevière, Paris, 1690, 8vo. She is said to have been the author of two works, in French, the titles of which are given in Latin, in the "Bibliotheca Carmelitana," viz.:—1. "De modo Christiane et religiose vivendi," Lyon, 1688, 12mo. 2. "Consilia Spiritualia," printed in Tronson's Life of her. (Moréri, *Dictionnaire Historique*, edit. 1759, art. "Acarie" and "Marie;" Picot, *Mémoires pour servir à l'Histoire Ecclésiastique pendant le Dix-huitième Siècle*, iii. 184, 185; Henrion, *Histoire des Ordres Religieux*, 162; Villiers à S. Stephano, *Bibliotheca Carmelitana*, ii. 335, 336, 344, 345; *Journal des Savaus*, 1690, p. 172, 173.) J. W. J.

AVUDRAHAM, or ABUDRAHAM, R. DAVID (ר' דוד אבדראם) BEN JOSEPH BEN DAVID, a Jewish divine and astronomer of Seville. He lived in the early part and middle of the fourteenth century, and was a disciple of R. Mordecai of Provence, and of R. Jacob ben Asher, the celebrated author of the "Arbah Turim." His principal work is "Perush al Tephilloth Col Hashana" ("A Commentary on the Daily Prayers for the whole year"), which is, however, better known by the title "Avudraham," being generally so called after the surname of the author. It has gone through several editions, which not only contain the commentary on the prayers, but also the astronomical treatises of the author, which are—"Sedir Huhibbur" ("The Order of the Intercalation"), which he wrote at Seville, A.M. 5101 (A.D. 1341), the commentary on the "Tephilloth" having been completed in the previous year; and 2, "Shahar Hattakuphoth" ("The Gate of the Tekuphoth," the solstices and equinoxes). The "Avudraham" was first printed at Lisbon, A.M. 5249 (A.D. 1489), folio. This edition is, however, extremely rare: a very full description of it is given by De Rossi, who possessed a copy of it, in his "Annales Hebraeo-Typographici, Sec. XV." The second edition was printed at Constantinople, A.M. 5274 (A.D. 1514). This edition is in the Oppenheimer collection: it was also printed at Venice, by M. A. Justiniani, A.M. 5306 (A.D. 1546), 4to.; and at the same place, by Jo. de Gara, A.M. 5330 (A.D. 1570), 4to.; and finally, at Amsterdam, by R. Moses of Frankfort, A.M. 5486 (A.D. 1726), 8vo. The "Siphte Jeshenim" cites an edition printed at Venice, A.M. 5326 (A.D. 1566), 4to.; but this is probably that of Jo. de Gara, of A.M. 5330. There are manuscripts of this work in the library of R. Oppenheimer, and among those of Dr. R. Huntington, both in the Bodleian. It is described in the latter as a literal, and sometimes moral and analytical

commentary on the Jewish morning and evening prayers, as well as those for the Sabbath and festivals, with short and clear directions for the order of the "Parashoth" and "Haphtaroth," or daily lessons from the law and the prophets; with two astronomical tables, one being a perpetual calendar, for seven ordinary years and as many leap years; the other giving the moveable feasts, with the golden number, for 266 years, beginning with A.M. 5093 (A.D. 1333). The author is called R. David bar Joseph bar David ben Abudraham. He also composed "Luchoth al Haatecuna" ("Astronomical Tables"), of which Bishop Plantavinius describes a superb manuscript which was in his own collection. It was on fine vellum, and consisted of one hundred and seventy-four tables, beautifully written, and illuminated with vermilion and gold. He also wrote "Perush Hahaggada" ("A Commentary on the Haggada"), which is cited by R. Nathan Ashkenazi in his "Inre Shepher," and which is among De Rossi's manuscripts. (De Rossi, *Dizion. Storice, degl. Autor. Ebr.* i. 59, *Annales Hebraeo-Typographici, Sec. XV.*; Bartoloccius, *Biblioth. Mag. Rabb.* ii. 19, 20; Wolfius, *Biblioth. Hebr.* i. 289, iii. 177, iv. 803; Plantavinius, *Florileg. Rabbin.* 547, 584; Urus, *Catal. MSS. Oriental. Biblioth. Bodl.* i. 47.) C. P. H.

AVVALORATO. [ANGELICO, MICHEL-ANGELO.]

AVVOCA'TI, VINCENZO MARIA. [AVOGADRO, VINCENZO MARIA.]

AWBREY, WILLIAM. [AUBREY.]
AWDELEY, AWDLAY, or AUDLEY, JOHN, commonly called the Blind Awdelay, was a canon of the monastery of Haghamon, or Haughmond, in Shropshire, about the year 1426, and was the author of some curious poems, which are preserved in a manuscript volume, which was successively in the possession of Dr. Farmer and Francis Douce, and is now deposited in the Bodleian Library, at Oxford. The only biographical particulars with which we are acquainted, are contained in the following lines written at the conclusion of his volume of poems:—

"Jon the blynde Awdelay,
The furst prest to the lord Straunge he was,
Of this chauntre here in this place,
That made this bok by Goddus grace,
Deef, sick, blynd, as he lay."

As the Percy Society has undertaken the publication of Awdelay's poems, it is probable that they may be in print even before this article is published. (Ritson, *Bibliographia Poetica*, 43, 44; Halliwell, *Introduction to Warkworth's Chronicle*, published by the Camden Society, xiv.) J. T. S.

AWDELEY, or AWDELY, JOHN, an English printer and miscellaneous writer of the sixteenth century, would appear, according to Dildin, to have been an original mem-

ber of the Stationers' Company, though his name is not inserted in the charter list, as he bound apprentices with them in 1559 and subsequent years. He is, Dibdin observes, mentioned in the Company's books, sometimes as John Awdeley, sometimes as John Sampson, and sometimes John Sampson, alias Awdeley; but he always printed his name Awdeley, or Awdely. The dates of his birth and death are unknown, but his publications, and the notices respecting him in the records of the Stationers' Company, show that he was engaged in business in London, from 1559 to 1576; while a MS. note of Herbert, referred to by Dibdin, states that he was made free by the name of John Sampson, October 10, 1556, and that he is mentioned under date January, 1581-2, as Sampson Awdeley. Of the several works published by him, a few of which appear to have been written wholly or partially by himself, a minute account is given by Dibdin, *Typographical Antiquities*, vol. iv. pp. 563-570; and a list, containing some additional articles, is printed by Watt, in the *Bibliotheca Britannica*. J. T. S.

AWDELEY, THOMAS. [AUDLEY, THOMAS.]

AWHADI OF MARA'GHA, a Persian poet of the Sūfi sect, who lived in the latter half of the thirteenth century of our era. He had for his preceptor a famous Sūfi, Shaikh Awhad Karmāni, in compliment to whom he assumed the poetic name Awhadi. He was the author of a celebrated work still extant, entitled "Jām-i Jam," or the "Cup of Jam," a mystic poem, which treats of the Sūfi doctrines by precept and example, in imitation of the *Hadīka* of Ḥakīm Sanāyi. Awhadi was also the author of a *diwān*, or collection of odes, idyls, and short pieces, said to amount altogether to 10,000 couplets. According to the author of the biographical work "*Majlis-ul-Mūminīn*," the poems of Awhadi were in very great estimation, so that even a few leaves were generally sold for a very high price. Awhadi died at Ispahān, A.D. 1297, in the reign of Ghāzan Khān. His works are now scarce, though a few copies may be met with in this country. (*Majlis-ul-Mūminīn*, Pers. MS.) D. F.

AWHAD-UD-DI'N ANWARI'. [ANWARI'.]

AWSITER, JOHN, was educated as an apothecary, and afterwards took the degree of doctor of medicine, and practised as a physician at Brighton. He wrote two works, the first entitled "An essay on the effects of opium considered as a poison, with the most rational method of cure deduced from experience," London, 8vo. 1763. The author at the time of the publication of this work was apothecary to Greenwich Hospital. In this essay he recommends, in cases of poisoning by opium, the administration of emetics, and afterwards copious potations of acidulated drink. His second work was en-

titled "Thoughts on Brightelmstone concerning sea-bathing and drinking sea-water," 4to. This work was published in London in 1768, whilst the author was residing at Brighton. We have not been able to discover any further particulars of his life than the existence of these two books. (Awsiter, *Works*.) E. L.

AXAJACATL, AXAJATL (AXAYATZIN is the spelling adopted by the author of the explanation of the "Codex Tellerio-Remensis;" or AXAYAZI, by the author of the explanations of the "Coleccion de Mendoza") was the sixth king of Tenochtitlan or Mexico. He was grandson of Acamapichtli, first king of Mexico, and son of Tezozomoc, a brother of the three sons of Acamapichtli who in succession filled the throne of Mexico; brother of the two who immediately succeeded himself,* and father of Motezuma II., the last of the dynasty. According to Clavigero (whose statement Humboldt has adopted), Axajacatl reigned from 1464 to 1477; according to the interpreters of the "Coleccion de Mendoza," and of the "Codex Tellerio-Remensis," from 1469 to 1482. In obedience to the dying injunctions of Motezuma, the nobles, upon whom devolved the charge of electing his successor, chose Axajacatl, passing over his elder brother Tizoc.

Axajacatl directed the military expedition which every Mexican king was bound to make as soon as the election feasts were over, in order to procure prisoners to be sacrificed at his coronation, against Tehuantepec. The inhabitants of this town met him in the field and offered a stout resistance, which was only overcome by Axajacatl giving orders for a feigned retreat, and turning upon the enemy when their ranks were broken in the eagerness of pursuit. Having taken and burned Tehuantepec, he took advantage of the universal consternation to advance and take possession of Coatulce.

In the third year of his reign he reconquered Cotasta and Tochtepec, which had revolted from the Mexican dominion. In the fourth year of his reign he subdued Huexotzin and Atlitx; and on his return to Mexico erected the Teocalli, which was named Coatlan. The inhabitants of Tlatelolco constructed about the same time a Teocalli in their city, to which they gave the name of Coaxolotl. This and other acts of rivalry renewed the ancient enmities between the two cities. Moquihuix, fourth king of Tlatelolco, entered into a confederation against Axajacatl with a great number of neighbouring cities or tribes; but, too impatient, laid siege to Mexico before their arrival. The first assault of the Tlatelolcans was so furious

* In the article on AHUITZOTL, Axajacatl has, by some oversight, been called father of that prince, when he was in reality his brother: see genealogical table of the kings of Mexico in the article MOTEZUMA II.

that the captains and soldiers of Axajacatl gave way in all directions, and were with difficulty rallied by their king. The assault was renewed next day. Moquihuix was killed by a Mexican chief and his body carried to Axajacatl, who cut open the breast, and tore out the heart as a sacrifice to his gods. The Tlateloleans fled in dismay; and their enemies, following up their success, took their town by assault. It was incorporated with the dominions of Tenochtitlan, and, being close to Mexico, ultimately became a suburb of that city. After the victory Axajacatl caused a number of the Tlatelolecan nobility and the princes of their allies to be executed. These events took place in the sixth year of his reign.

Towards the close of his reign Axajacatl, thinking his frontier on the west not sufficiently remote from the capital to afford security against a sudden attack, passed through the valley of Toluca, which he had conquered in a previous year, and crossing the mountains subdued Tochpan and Tlaximalojan, on the frontiers of Michoacan, which he also subdued. Next year he turned his arms eastward and subdued Oquila. All the authorities concur in assigning these campaigns to the years 1475 and 1476.

Axajacatl died after a reign of thirteen years. The year of his death, as has been intimated above, is disputed. He evinced both skill and energy in consolidating and extending the Mexican territory. In the course of his reign he added thirty-seven provinces to the empire. His voluptuousness presents a striking contrast to the almost ascetic character of his predecessor. But, though self-indulgent, he enforced rigidly the laws of Motezuma I. against his subjects. He left a numerous offspring by a numerous collection of wives. Motezuma II. was the only one of his descendants who attained to the throne. (Clavigero, *Storia Antica del Messico*; Aglio, *Antiquities of Mexico*; Humboldt, *Essai Politique du Royaume de la Nouvelle Espagne*, and *Monumens des Peuples indigènes de l'Amérique*.) W. W.

AXARETO. [ASSERETO.]

AXAYATZIN or AXAYAZI. [AXAJACATL.]

AXEHJELM, JOHANNES, a Swedish scholar, was born on the 3rd of August, 1608, at Norkiöping. He studied at Upsal, and devoted himself to the antiquities of Sweden; and for the purpose of investigating this subject he undertook a journey through several of the Swedish provinces in 1630. He was nominated fiscal-advocate in 1633, assessor to the superior court of law at Abo in 1637, and antiquary of the kingdom, and assessor at the Royal College of Antiquities in 1652. He died on the 10th of November, 1692, and left several manuscripts, none of which have been printed; as, "*Leges Vestrogothiæ et Vestmanniæ*;" "*Monumenta Runica*;"

"*Wilkina Saga försvenskad*;" "*On den rätta Sveo-Gothiska Skrift*;" "*Varia collectanea ad concinnandum absolutum lexicon Sveo-Gothicum*;" "*Tractat om tre Kronor*;" "*Dictionarium ex Legibus Islandicis*." (Ade-lung, *Supplement to Jöcher, Allgem. Gelehrten-Lexicon*.) A. H.

AXEL. [ABSALON.]

AXEL, JOHANN HONORIUS VAN, born in Utrecht, in the beginning of the seventeenth century, took his degree as Doctor of Jurisprudence in Rome, practised there as an advocate, and was the warden of the Utrecht Hospital Church in that place, where he also died. He had a strong memory, but small judgment. He wrote "*Totius juris Canonici Compendium*, s. *brevis summa in 5 libros decretalium, sacri concilii Tridentini decretis accommodata*." Cologne, 4to., 1630, 1656. (Burmann, *Trajectum Eruditum*; Jöcher, *Allgemeines Gelehrten-Lexicon*.) A. H.

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that the captains and soldiers of Axajacatl gave way in all directions, and were with difficulty rallied by their king. The assault was renewed next day. Moquihuix was killed by a Mexican chief and his body carried to Axajacatl, who cut open the breast, and tore out the heart as a sacrifice to his gods. The Tlateloleans fled in dismay; and their enemies, following up their success, took their town by assault. It was incorporated with the dominions of Tenochtitlan, and, being close to Mexico, ultimately became a suburb of that city. After the victory Axajacatl caused a number of the Tlatelolean nobility and the princes of their allies to be executed. These events took place in the sixth year of his reign.

Towards the close of his reign Axajacatl, thinking his frontier on the west not sufficiently remote from the capital to afford security against a sudden attack, passed through the valley of Toluca, which he had conquered in a previous year, and crossing the mountains subdued Tochpan and Tlaximalojan, on the frontiers of Michoacan, which he also subdued. Next year he turned his arms eastward and subdued Oquila. All the authorities concur in assigning these campaigns to the years 1475 and 1476.

Axajacatl died after a reign of thirteen years. The year of his death, as has been intimated above, is disputed. He evinced both skill and energy in consolidating and extending the Mexican territory. In the course of his reign he added thirty-seven provinces to the empire. His voluptuousness presents a striking contrast to the almost ascetic character of his predecessor. But, though self-indulgent, he enforced rigidly the laws of Motezuma I. against his subjects. He left a numerous offspring by a numerous collection of wives. Motezuma II. was the only one of his descendants who attained to the throne. (Clavigero, *Storia Antica del Messico*; Aglio, *Antiquities of Mexico*; Humboldt, *Essai Politique du Royaume de la Nouvelle Espagne*, and *Monumens des Peuples indigènes de l'Amérique*.) W. W.

AXARETO. [ASSERETO.]

AXAYATZIN or AXAYAZI. [AXAJACATL.]

AXEHJELM, JOHANNES, a Swedish scholar, was born on the 3rd of August, 1608, at Norkiöping. He studied at Upsal, and devoted himself to the antiquities of Sweden; and for the purpose of investigating this subject he undertook a journey through several of the Swedish provinces in 1630. He was nominated fiscal-advocate in 1633, assessor to the superior court of law at Abo in 1637, and antiquary of the kingdom, and assessor at the Royal College of Antiquities in 1652. He died on the 10th of November, 1692, and left several manuscripts, none of which have been printed; as, "*Leges Vestrogothiæ et Vestmanniæ*;" "*Monumenta Runica*;"

"*Wilkina Saga försvenskad*;" "*On den rätta Sveo-Gothiska Skrift*;" "*Varia collectanea ad concinnandum absolutum lexicon Sveo-Gothicum*;" "*Tractat om tre Kronor*;" "*Dictionarium ex Legibus Islandicis*." (Ade-lung, *Supplement to Jöcher, Allgem. Gelehrten-Lexicon*.) A. H.

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nus Crusius, *Oratio de vita et meritis Petri Arenii*, Kiel, 1718, 4to.; J. Lass, *Husumsche Nachrichten*, 1757; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement*; Ersch and Gruber, *Allgem. Encyclopädie*.) A. H.

AXIA or AXSIA Gens, was Plebeian. The name Naso appears on the obverse of some medals, and the name Axtius, which is on the reverse, is written AXSIVS, according to the old fashion, like MAXSVMS and ALEXSANDRIA, which often occur on coins, though in the printed books we find only the x without the s. On the letter X, see "Penny Cyclopædia," article X. (Rasche, *Lexicon Rei Nummarie*.) G. L.

AXIONICUS (Ἀξιόνικος), an Athenian writer, who belonged to the middle comedy. A few fragments of his plays are preserved in Athenæus (iv. 166, vi. 244, &c., ed. Casaub.); they are easily found by the aid of the index in Dindorf's edition. G. L.

AXMANN, ANTON. [AXTMANN, LEOPOLD.]

AXSIA GENS. [AXIA GENS.]

AXT, FRIEDRICH SAMUEL, was born at Stadt-Ihn, in 1684; was appointed to the office of Cantor, at Berlin, in 1713; and afterwards held that situation at Königssee. He died at Frankenhausen, in 1745.* He published a work called "Amus Musicus." (Gerber, *Lexicon der Tonkünstler*.)

E. T.

A'XTIUS or AXT, JOHANN CONRAD, lived at Armstadt in Thuringia. He studied medicine at Helmstädt, and graduated there in 1670. His inaugural dissertation was on the operation of paracentesis in dropsy, and was entitled "Dissertatio Inauguralis de Paracentesi in Hydrops," Helmstädt, 4to. 1670. In 1679 he published a work in 12mo., at Jena, entitled "Tractatus de Arboribus Coniferis," in which he treats generally on the properties of the coniferous tribe of plants, of their secretions, as resin and turpentine, and the mode of obtaining them. To this he added some observations on the action of antimony, entitled "Epistola ad Amicum de Antimonio." In illustrating his subject, he asserted in this letter that Guy Patin had attempted to poison his son with antimony; but this, it appears, was founded on a mistake, and the Faculty of Medicine of Jena obliged him to suppress that part of his work which related to Patin in subsequent editions. He also published in the same year, at Jena, a work entitled "Dialogus de Partu Semestri," 12mo. In this essay he points out the fact that children born at the end of seven months' utero-gestation might live, but that they were always weakly. He was right in the first point; but the weakness of such children is not always a consequence. In 1681 he published a work at Jena, entitled "Abortus in Morbis Acutis lethalis, oder Frage ob einem Christlichen Medico Zugelassen, bey einer schwang-

gern Frau die Frucht abzutreiben?" 12mo. (*Biog. Medicale*; Axt, *Works*, except the last.)

F. L.

AXTMANN, LEOPOLD, a clever animal-painter born at Fulneck, in Mähren (Moravia), in Austria, in 1700. He was the pupil of John George Hamilton at Vienna, and rivalled that painter in reputation. Axtmann settled in Prague, and died there in 1748. He excelled in painting dogs and horses, and there are, according to Diabacz, several good pictures by him in Bohemia.

Jäck mentions an ANTON AXMANN, evidently the same name, who painted, in 1735, a picture in honour of St. Catherine on the ceiling of the parish church of a place called Zentbechofen. (Diabacz, *Historisches Künstler-Lexicon für Böhmen*, &c.; Jäck, *Leben und Werke der Künstler Bamberg's*.)

R. N. W.

AXULAR, PIERRE, was born in Gascony, but of Biscayan parentage. He embraced the clerical profession, and became at the age of thirty curate or parish-priest of Sare, a small French town on the border-line between Guipuzcoa and the former French province of Labourd, which, together with French Navarre and Soule, constituted, before the French revolution, the "Pays Basques" of France. After devoting several years exclusively to the study of the Basque language, he published a work entitled "Gueroko Guero" (literally "After for after"), aut de non procrastinanda Penitentia, Bordeaux, small 8vo., 1642, which is considered the most remarkable that has ever been written in that language. "It is singular," says M. Clahou, "that Axular, putting carefully aside all questions of Catholic mythology or faith, should have composed a mere treatise on universal ethics, referring by turns to St. Augustine and Plato, Ovid and the Bible, Jesus Christ and Sesostris. . . . His style is original, rich, varied, and picturesque, but his phrases are ill-trimmed and inharmonious." The book is divided into fifty chapters, and is dedicated to the memory of Bertrand d'Etchaziz, Archbishop of Tours, the last male heir of a branch of the blood-royal of Navarre.

Axular mingled in his writings all the various Basque dialects, and did not, it is said, reject with sufficient care the use of those Romance corruptions which have crept into the antique Iberian language. He was, however, like all educated Basques, an ardent admirer of his native tongue. "One would say," he writes, in a passage which forms the epigraph of the "Etudes Grammaticales," hereafter referred to, "that all human languages have grown confounded and mixed with one another, whilst the Eskuara still preserves its pristine originality and purity."

With the exception of Oyhenart, Axular appears to be the only great writer in the

original Basque. Nothing is known of his life, except that two of the persons whose approval is annexed to his work call him a man "most celebrated," and "of great renown." Larramendi, who wrote a century later, calls him the "celebrated Don Pedro de Axular," and says of the book that "it is in the hands of many Basques, and should be in those of all; and would to God that he had given to light the second part which he promises at the beginning to the reader!" The work is now very rare, scarcely to be met with out of the Basque provinces on either side of the Pyrenees, but there it retains all its popularity, "We have often," says M. d'Abbadie, "seen simple labourers, after the fatigues of the day, take an enthusiastic delight in the pages of Pierre Axular." (Larramendi, *Diccionario Trilingue del Castellano, Basconce, y Latin*, fol. San Sebastian, 1745; Chaho, *Voyage en Navarre*, Paris, 1836; D'Abbadie and Chaho, *Etudes Grammaticales sur la Langue Euskarienne*, Paris, 1836.) J. M. L.

AYA'LA, BALTHASAR DE, was born at Antwerp about 1548. His father, Diego de Ayala, lord of Voordestein, a Spaniard, married in the Low Countries Agnes de Renialme, and had by her eleven sons and eight daughters. Balthasar was cousin-german of Gabriel Ayala, the physician. He studied law at Louvain, where he also made himself well acquainted with Roman history, and on leaving the university with the degree of licentiate, he obtained the post of "Oidor General," supreme judge, or, as it would be called in English, judge-advocate of the troops of Philip II. in the United Provinces. He was rewarded for his merits with the title of councillor of the parliament of Mechlin, and appeared on the road to higher dignities, when he was carried off by death, at the age of thirty-six, at Alost, on the 16th of August, 1584 (not on the 1st of September, as stated by Foppens).

The only published work by Ayala is his treatise "De jure et officiis bellicis et disciplina militari libri tres," first issued in 8vo., at Douay, in 1582; again at Antwerp, in 1597; and a third time at Louvain, in 1648, with the treatise of Martin Landensis, "De Bello." All the editions are scarce, and all three are in the Bodleian Library. This treatise was not in high estimation: Grotius alludes to it slightly, and Ompeda, in his "Litteratur des Völkerrechts," drily observes, "the work is rare, but may easily be dispensed with." Recently, however, Mr. Hallam has called attention to it, as the first book, so far as he is aware, "that systematically reduced the practice of nations in the conduct of war to legitimate rules," a merit that has been generally ascribed to Albericus Gentilis, whose treatise "De Jure Belli" was published in 1589. The second division of Ayala's treatise relates to politics and

strategy, and the third exclusively to martial law; but in the first, as Mr. Hallam observes, he "aspires to lay down great principles of public ethics." That these however are not of a very enlightened character is evident from the opening sentence of his book, in which he praises the Romans for never having entered on an unjust war, an opinion which, if he was well acquainted with Roman history, must be taken as evidence of a singular obliquity of judgment. Mr. Hallam himself quotes a passage in which Ayala, though "a layman, a lawyer, and a judge-advocate," asserts the absolute right of the pope to depose princes. Ayala had also written a treatise of temporary politics, "De Pace," on the impolicy of concluding peace, in 1597, a year before the treaty of Vervins. It is mentioned with scanty commendation in a letter by Justus Lipsius to the author's brother Philip de Ayala, who was afterwards ambassador from Philip II. to Henry IV. of France, and died in 1619. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, i. 181; Foppens, *Bibliotheca Belgica* (which contains a portrait of Ayala), i. 121; Paquet, *Histoire Littéraire des Pays Bas*, i. 247; Hallam, *Littérature of Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries*, ii. 125—244; Ompeda, *Litteratur des Völkerrechts*, i. 169, ii. 615; Ayala, *De Jure Belli*.) T. W.

AYA'LA, BERNABÉ DE, a Spanish painter of Seville, of the seventeenth century. He was the scholar of Zurbaran, whom he closely imitated, and with considerable success in colouring and in the style of his draperies. There are an Assumption of the Virgin, and some other works by Ayala, in the church of S. Juan de Dios at Seville, much in the style of Zurbaran. He was one of the founders of the Academy of Seville in 1660, and was connected with it until 1671, in which year, or in the year following, he probably died.

There were two sculptors of Murcia, brothers, of this name, of the latter part of the sixteenth century: FRANCISCO and DIEGO DE AYALA. Francisco studied at Toledo with Pedro Martinez de Castañeda, and, soon after his return to his native place, he acquired the reputation of being the best sculptor of Murcia. He made the great altar of the parochial church of Jumilla, in which he was assisted by his brother Diego. The two bas-reliefs of this altar, representing the Assumption and St. Iago, executed by Francisco, are works of great merit. Francisco also completed in 1586 the altar of the parochial church of Andilla in Valencia, which was commenced by Josef Gonzalez, but was interrupted by his death in 1584. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.
AYA'LA, DIEGO LOPEZ DE, a canon of Toledo in the sixteenth century, is only

known as the author of two translations from the Italian into Spanish. One, which is anonymous, "El Laberinto de Amor," 1553, 4to., is from the "Philocoopo" of Boecaccio, itself a version of the well-known tale of Floris and Blancheflor [ASSENEDE]: the other is from the "Arcadia" of Sannazarius, Toledo, 1547, 4to. The passages which are in verse in the original of the "Arcadia" are given in verse in this translation from the pen of Diego Salazar. The prose of Ayala is elegant and correct. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, i. 295.) T. W.

AYALA, GABRIEL, was born at Antwerp at the commencement of the sixteenth century. His father's name was Gregory Ayala, and he belonged to a family of Spanish extraction. Gabriel studied at Louvain, and took the degree of Doctor of Medicine there in 1556. He then established himself in Brussels, and in the course of a short time was appointed Medicin pensionnaire of that city. He practised his profession with great success, and published at different times Latin verses on medical subjects. These were collected and published at Antwerp in 1562, with the title "Carmen pro vera Medicina ad eundem de Lue pestilenti, elegiarum liber unus," 4to. At the same time and place he also published a collection of epigrams, entitled "Popularia Epigrammata medica," 4to. These epigrams are anything but epigrammatic, of which the author seems to have been fully aware, if we may judge from the following preface:—

"Qui nos esse minus breves queratur,
Nec satis pro Epigrammatibus faciet;
Attendant, medica esse que hic canuntur,
Et Galenica non Catulliana."

(Eloy, *Dict. Hist. de la Médecine*; Ayala, *Works*.) E. L.

AYALA, JUAN INTERIAN DE, or in Latin JOANNES INTERAMNENSIS AJALEUS, a writer both in Spanish and Latin, was born in Spain about the year 1656. He entered the order of the Virgin Mary for the Redemption of Captives, and was for some time professor of the Hebrew language, and afterwards of theology, at the university of Salamanca: he had retired with a pension, and was residing at Madrid at the time of his death, on the 20th of October, 1730, at the age of seventy-four.

The works of Ayala in Spanish, are—1. "Relacion de las Demonstraciones de accion de Gracias que celebrò la Universidad de Salamanca por el nacimiento del Principe Luis" ("An Account of the Rejoicings at the University of Salamanca on the Birth of Prince Louis, the Son of Philip V., during the war of the Succession"), Salamanca, 1707, 4to. Mayans y Siscar, who praises the work, adds that Ayala was the real author of several orations and poems to be found in it, with the names of other writers attached to

them. In 1725 Ayala published anonymously an account of the obsequies of the same prince, whose birth he had thus celebrated; 2. "Relacion de las Reales Exequias que se celebraron por el Señor D. Luis Primero, Rey de España," Madrid, 1725, 4to. He was also the author of—3, a similar "Relacion de las Exequias," Madrid, 1725, 4to., of his patron Don Juan Manuel Fernandez Pacheco, Marquis of Villena, the first director of the Spanish academy, which had been founded by Philip V., in imitation of the French. 4. "Demonstracion historica del religioso Estado de S. Pedro Pascual," Madrid, 1721, 4to., a controversial work on the Life of St. Pedro Pascual, in opposition to Ferreras, the historian of Spain, which had the unusual effect of inducing his candid antagonist to confess himself in the wrong. 5. "Varios Sermones predicados en diversas ocasiones," 2 vols. Madrid, 1720—22, 4to., a collection of sermons of no extraordinary merit. On the whole his best production in Spanish was (6) his translation of Cardinal Fleury's "Historical Catechism, containing an abridgment of Sacred History and the Christian Doctrine," first privately printed at the expense of Don Juan Pacheco, at whose request the translation was made, and reprinted and published at Valencia in 1728, at the desire of Mayans. It is spoken of with high commendation for the purity of its Castilian style. Ayala edited, in 1727, the translation and exposition of the first Psalm by Luis de Leon, and added a preface of his own.

The best works of Ayala are in Latin:—7. "Humaniores atque Amoeniores ad Musas Excursus, sive Opuscula Poetica," Madrid, 1723, 8vo. In hendecasyllabic verse Ayala possessed a remarkable talent, and some of his poems in this collection have a grace and elegance which few Latin poets of the eighteenth century could rival. 8. "Pictor Christianus eruditus" ("The Learned Christian Painter, or a Treatise on the Errors which are often committed in the representation of sacred personages, both in sculpture and painting"), Madrid, 1730, fol. The subject of the work is curious; the execution displays both learning and taste. The French have two works of the same kind, one by Méry, in 1765, and the other by Molé, in 1771, both of a date much subsequent to Ayala's, of whose labours they probably availed themselves.

Ayala is now however best known by the part he bears in the entertaining collection of the letters of Emmanuel Marti, dean of Alicante, which was published during Marti's lifetime by Mayans y Siscar, and in the still more entertaining biography of Marti by the indefatigable Mayans, prefixed to the letters. By this work we are agreeably introduced to a little knot of learned Spaniards, who, during the first quarter of the eighteenth century kept alive in the Peninsula the love

and taste for classical studies, daily complaining at the same time of the ignorance and indifference they saw around them. The letters between Marti and Ayala occupy the sixth book of the collection, and are full of the high-flown compliments then so customary between scholars. In a letter to his friend Borrull, in the third book, we find Marti however complaining of the loquacity of Ayala, his incessant recitations from Martial and his own compositions, and a want of that "gravity" in his deportment which Spaniards are so seldom deficient in. Mayans, who in his "Specimen" gives us the information that the "N." of the third book thus spoken of is the "Ajaleus" of the sixth, is himself not very consistent in the style in which he alludes to Ayala in his different works, the "Specimen," the "Vita Martini," and the "Epistolarum Libri VI.," from which this notice is chiefly derived. Some agreeable Latin poems by Ayala are inserted in the letters of Marti. (*Majansii Epistolarum Libri VI.*, edit. of 1737, pp. 286—290, &c.; Majansius, *Specimen Bibliothecæ Hispano-Majansianæ*, p. 155—157; Martinus, *Epistolarum Libri XII.* lib. vi. &c.)

T. W.

AYALA, PEDRO LOPEZ DE, the most popular of Spanish chroniclers, was the son of Fernando Perez de Ayala, adelantado of the kingdom of Murcia, and was born in 1332. He was early a favourite of Pedro, or Peter the Cruel, King of Castile, but passed over to the party of Don Henry of Trastamarre, the illegitimate brother of Peter, who revolted against that prince, and drove him from Castile. When Peter returned, accompanied by an English army under the command of Edward the Black Prince, and defeated Don Henry at the battle of Najera, on Saturday the 3rd of April, 1367, Ayala was present on Henry's side. He tells us in his own chronicle that he fought on foot in the vanguard, and bore the banner of the Vanda, a brotherhood of knights, and in the list of the names of the captives he gives his own. He was carried to England, where he was kept in chains in a dark dungeon, the horrors of which he describes in his poems. At length he was released by the payment of a large ransom, and, on his return to Castile, became one of the council of Don Henry, who, by the assistance of Bertrand Duguesclin and a French army, had finally triumphed over his legitimate brother. In the reign of Don John the First, the son of Henry, he was no less in favour, and accompanied that king in his expedition to take possession of Portugal, when the Master of Avis, the illegitimate son of King Peter the Severe, laid claim to the crown, and, with an inferior force, totally defeated the Castilians in the battle of Aljubarota, on the 14th of August, 1385. On this occasion also Lopez de Ayala had the misfortune to be taken prisoner. He

served a fourth king of Castile, Henry III., son of John I., in whose reign he died, in the year 1407, at the age of seventy-five, at Calahorra. He held for some time the office of Chancellor Mayor, or High Chancellor.

Fernan Perez de Guzman, who is the original authority for most of the facts relating to the life of Ayala, states that "he was very fond of the sciences, and gave himself much to books and history, so that although he was a good knight enough and of great discretion in the ways of the world, he was naturally inclined to the sciences, and passed much of his time in reading and study, not in works of law, but philosophy and history. Through him (por causa del)," he adds, "some books are known in Castile that were not so before, such as Titus Livy, which is the most notable history of Rome, the Falls of Princes, the Morals of St. Gregory, Isidore 'De summo bono,' Boethius, and the history of Troy. He drew up the history of Castile from Don Peter up to Don Henry III., and he made a good book on hawking, for he was a great hunter, and another book called 'Rhymes of the Palace' (Rimado del Palacio)." This passage in Guzman has proved a fruitful subject of commentary to the investigators of the literary antiquities of Spain, among others to Nicolas Antonio, his annotator Bayer, and Sanchez, whose remarks we shall endeavour to condense. 1. The translation of Livy was made at the express command of King Henry III. and was taken not from the original, but from the French version of Pierre Le Bereuer or Berchorius. The version of Ayala was printed without his name, at Salamanca, in 1497, in folio, and again at Cologne in 1552 or 1553. 2. "La Caida de Principes," a translation of Boccaccio's work on the Fall of Princes, was first printed at Seville in 1495, in folio, and a second time at Alcalá de Henares, in 1552, of the same size. Only a portion of it is due to Ayala, the remainder is by Garcia de Santa Maria, dean of Compostella. 3, 4, 5, and 6. The "St. Gregory," the "Isidore," and the "Boethius," appear to be still latent in manuscript, if in existence; and the "History of Troy" can only be conjectured to be a versified translation of Ægidius de Columna on that subject, of which there is a copy at the Escorial, or another in prose, which is extant at the royal library of Madrid, both in manuscript. 7. "The History of Castile" is considered the best of the old Spanish chronicles. The most complete edition of it is that entitled "Cronicas de los Reyes de Castilla, Don Pedro, Don Enrique II., Don Juan I., Don Enrique III.," with the emendations of Zurita and the corrections and notes of Don Eugenio de Llaguno Amirolo, 2 vols. 4to. Madrid, 1779, 8vo. It forms the first two volumes of seven of a collection of Castilian chronicles, which it is much to be regretted was carried no further. There was to be a third volume of Ayala, to

contain justificatory documents, an index, a full life of the author, and some of his unpublished minor works, but it has never appeared. The first edition of the *Chronicles* was published at Seville, in 1495, and is so rare, that Mendez, the historian of Spanish typography, knew of only two copies, one of which is now in England, in the library of Mr. Thomas Grenville. Subsequent editions appeared in 1526, 1542, 1591, &c., but none of them contained the reign of Henry III. Zurita, the historian of Aragon, prepared a text from the collation of various manuscripts, and obtained a licence for its publication in 1577, but died without issuing it; he had also composed "Enmiendas y Advertencias," or "Emendations and Observations," on the history, which were afterwards published separately by Dormer, at Saragossa, in 1683. Zurita states that he found two manuscript versions of the work, one which he calls the "vulgar," or common, which is substantially the same as in the early printed copies; and another, the "abreviada," or abbreviated, somewhat shorter than the former, but distinguished by additions as well as omissions. It was only in manuscripts of the "abreviada" that the history of the first five years of the reign of Henry III. was found. Llaguno Amirola notices minutely the differences between the "vulgar" and "abreviada," which in no manner affect the spirit and tendency of the history. The work of Ayala is written in pure Castilian, with much of the "gravity" to which the Spaniards attach so high a value. His narrative, if it does not display all the liveliness and vivid colouring of his contemporary Froissart, is on that very account, perhaps, the more trustworthy. His character for impartiality has indeed been impugned, but chiefly on the ground that there was once in existence a chronicle of Peter the Cruel, not now extant, written by a contemporary partisan of his own, Juan de Castro, Bishop of Jaen, in which his actions were placed in a much more favourable light than in the pages of Ayala. Valladares y Sotomayor has printed, in the twenty-eighth and twenty-ninth volumes of his "*Semanario Erudito*," a favourable history of Peter the Cruel and his descendants, written by an author who styles himself Gratia Dei, in which the only arguments worth regarding against the authority of Ayala are founded on the existence of this chronicle, and on the exemplary character of Peter the Cruel's will. Ayala, as Llaguno Amirola has shown, certainly does not conceal the faults of his own party. He is fortunate in his subject, which embraces the very period in the middle ages in which the history of Spain was most closely connected with that of France and England. It may therefore justly excite surprise that his valuable history has never been translated into French or English. 8. Of

the book on hawking, "*De la Caza de las Aves*," two manuscript copies were known in 1788 to Bayer; one in the hands of Llaguno Amirola, who probably intended to publish it in the third volume of the *Chronicles*. 9. The "*Rimado del Palacio*" was for a long time believed to be lost. Sanchez, the editor of the "*Coleccion de Poesias Castellanas anteriores al Siglo XV.*," conjectured that an anonymous volume of poetry in the library of the Escorial was the work in question, and the supposition was confirmed shortly after by the discovery of another copy with the author's name. Sanchez intended to include it in his collection, but died before carrying his work so far. He mentions in his Notes to the famous letter of the Marquis of Santillana, that Ayala's poetical style is rather heavy, that he is a close imitator of the "*Archipreste de Hita*," a contemporary poet, and that his poems are very religious, not one of them turning on the subject of "profane love." 10. Argote y Molina, in his work on the "*Nobleza de Andalucia*," refers to a manuscript work on genealogy ("*Libro de Linages*") by Lopez de Ayala, which appears to be lost. (Lopez de Ayala, *Chronica*, &c.; Llaguno Amirola's edition, *Noticias*, &c. prefixed to vol. i.; N. Antonius, *Bibliotheca Hispana Vetus*, Bayer's edition, 1788, ii. 190-195; Sanchez, *Coleccion de Poesias Castellanas*, i. 106-115; Valladares y Sotomayor, *Semanario Erudito*, xxviii. 222, &c.) T. W.

AYALA, SEBASTIA'NO, a Jesuit, was born of a noble family, in the city of Castrogiovanni in Sicily, in the year 1744. He studied at Palermo, and was appointed professor of rhetoric at Malta. When the Jesuits were driven out of Malta, Ayala went to Rome, he having been excepted from the order which prohibited any Jesuit, a subject of the house of Bourbon, being received in that city. He studied theology in the Collegio Romano during two years, and made such progress in mathematics and astronomy, that Ricci, the general of the order, determined to associate him with Leonardo Ximenes as his colleague and future successor in the observatory at Florence. Count Camnitz, however, by whom he was held in great esteem, took him to Vienna, and by his influence, after the suppression of the order of Jesuits, Ayala was made minister from the republic of Ragusa at the imperial court. He was the friend and biographer of Metastasio. His death took place in the year 1817. He wrote—1. "*Lettera apologetica della persona e del regno di Pietro il Grande contro le grossolane calunnie di Mirabeau*." 2. "*De la liberté et de l'égalité des hommes et des citoyens, avec des considérations sur quelques nouveaux dogmes politiques*," Vienna, 1792, 8vo., and again at Vienna in 1794, 8vo. It was translated into Italian under the title "*Della libertà e della uguaglianza degli uo-*

mini e de' cittadini, con riflessioni su di alcuni nuovi dommi politici," 1793, 8vo. Two other translations in Italian also appeared. Also into German, "Ueber Frei- und Gleichheit der Menschen und Bürger," Vienna, 1793, 8vo. This work is directed against the French declaration of the rights of man, and discusses at large the questions of civil liberty and equality. 3. Ayala was among the first who perceived the necessity of a revision of the "Dizionario della Crusca," particularly with a view to render the Latin explanations more precise and to remove many superfluous quotations. He explained his views in a work entitled "Dei difetti dell' antico Vocabolario della Crusca, che dovrebbero correggersi nella nuova edizione," Vienna, 8vo. 4. "Opere postume di Metastasio, date alla luce dall' abate Conte d' Ayala," 3 vols. Vienna, 1795, 8vo., also in 4to. and in 12mo. in the same year, and at Paris in 3 vols. in 4to. and 8vo. in 1798. This publication contains Metastasio's unpublished correspondence, translations of portions of Sophocles and Euripides, and his Life, written by Ayala. He is said to have been the author of several anonymous pieces, and to have published a catalogue of the productions of the Aldine press, a complete collection of which he possessed. He also exposed the errors in Davanzati's translation of Tacitus, and accompanied his criticism by a version of a copious extract from the Latin. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.* i. 26; Scina, *Prospetto della Storia Letteraria di Sicilia nel Secolo Decimottavo*, iii. 194, 417, 418.) J. W. J.

AYBAR XIMENES, PEDRO, a Spanish painter, who lived at Calatayud towards the close of the seventeenth century. He was a relation and the pupil of Francisco Ximenes of Tarragona, and painted in a similar style. He painted, about the year 1682, three pictures for the collegiate church of St. Mary at Calatayud—a Holy Family, an Epiphany, and the Nativity of our Saviour, all which Ponz praises for the drawing, colouring, and the composition. (Ponz, *Viaje de España*; Bermudez, *Diccionario Historico*, &c.) R. N. W.

AYBEK. [AIBEK.]

'AYESHAH, the favourite wife of Mohammed, was the daughter of Abu Bekr, one of the earliest and warmest friends of the Mohammedan prophet. She was only nine years old when she married him, and is said to have been the only one of Mohammed's numerous wives who was a virgin, owing to which circumstance her father, whose name was 'Abdullah, was surnamed Abu Bekr, or "the father of the virgin." Although Mohammed had no children by 'Ayesah, he was so tenderly attached to her that he was often heard to say that she would be the first of all his wives to enter Paradise; and in his last illness he had himself carried to her

house and expired in her arms. Her enemies accused her of adultery on a particular occasion, and the report gained so much credit, that notwithstanding all her protestations of innocence, Mohammed himself conceived some suspicions of her guilt, although he probably thought it more prudent to conceal his sentiments. In order, however, to preserve the dignity of his own character and his wife's reputation, he produced a seasonable revelation from heaven, attesting 'Ayesah's innocence, after which he punished the accusers as calumniators. (*Korân*, chap. xxiv., entitled "the Light.") After the death of her husband, 'Ayesah was held in great veneration by all the Moslems, who surnamed her Ummul-mümenin (the mother of the believers), and consulted her on all important occasions. For some reason or reasons unknown 'Ayesah conceived a mortal hatred against the Khalif 'Othmân, and took an active part in the plot which deprived him of power and life. After the assassination of 'Othmân she vigorously opposed the accession of 'Ali, because he had believed at first in the accusation brought against her. Uniting with Talhah, Zobeir, and others of 'Ali's enemies, who had taken up arms under the pretence of avenging the murder of the Khalif 'Othmân, she put herself at the head of the insurgents and appeared before Basrah, mounted on a powerful camel. At the gate of the town she was met by a deputation of the people who were sent to know her intentions; but instead of replying to their questions, 'Ayesah harangued them with great passion, and called upon them to join her banners. One of the deputies, named Zariah Ibn Kadamah then said, "O mother of the faithful! the murder of 'Othmân was an occurrence of less moment than thy thus leaving home upon the back of that cursed camel. God no doubt cast on thee a veil of protection, but thou hast wilfully rent that veil, and set his protection at naught." On the return of the deputies, the people of Basrah prepared to defend their home, but after some contest, the troops of 'Ayesah gained possession of the city, and entering the principal mosque, where the governor, 'Othmân Ibn Honeyf, had taken refuge, they took him prisoner and dragged him to her presence. 'Ayesah, however, spared the life of 'Othmân in consideration of his great age and of his having been the friend of the Prophet, but she gave orders that forty of the principal inhabitants of the place, who were suspected of being the partisans of 'Ali, should be put to death, which was done. Meanwhile, 'Ali was advancing upon Basrah at the head of considerable forces, and as 'Ayesah obstinately rejected all offers of peace, a battle ensued, in which both Talhah and Zobeir were slain, and 'Ayesah was taken prisoner. ['ALI IBN ABI' TALIB.] After mutual recriminations between her and 'Ali, 'Ayesah was civilly dismissed

by the conqueror, who allowed her to fix her residence at Medina or any other town of Arabia, on condition that she would not meddle in affairs of state. She died at Medina in A.H. 58 (A.D. 677), at the age of 67. (Abū-l-fedi, *Vita Mahometis*, pp. 53, 82, nec non *Ann. Mosl.* sub anno 36; Price, *Chron. Retros. of Mohammedan History*, vol. i. cap. iv.; Ockley, *Hist. of the Saracens*, (edit. 1718), vol. ii., pp. 1-47; Elmacin, *Hist. Sarac.* lib. i. capp. iv., v.) P. de G. AYGUANI, MICHELE. [AYGUANI; ANGRANT.]

AYLESBURY, EARL OF. [BRUCE.]
AYLESBURY or AILESBUURY, SIR THOMAS, an eminent mathematician and patron of learning during the reign of Charles I., was the second son of William Aylesbury, of whose station in society we find no account, though Lloyd says that the ancestors of Sir Thomas were high-sheriffs of Bedfordshire and Buckinghamshire often during the reigns of Edward II. and III. Thomas Aylesbury was born in London in 1576, and was educated in Westminster school, and in 1598 he became a student of Christ Church, Oxford, where he distinguished himself by assiduous application, especially to mathematical studies, by his proficiency in which he obtained the notice and favour of many eminent persons, both in and out of the university. In 1602 he obtained the degree of A.B., and in 1605 that of A.M. After leaving Oxford, Aylesbury became secretary to Charles, Earl of Nottingham, then lord high admiral of England, an office which afforded him opportunities of both improving and bringing into exercise his mathematical knowledge; and subsequently, when George Villiers, Duke of Buckingham, succeeded the Earl of Nottingham as high admiral, Aylesbury was not only continued in the same employment, but was also made one of the masters of requests, and master of the mint, and was, by Buckingham's interest, created a baronet in 1627. Being supplied, by these high offices, with ample means for the encouragement of learning, Aylesbury not only made all men of science welcome to his table, and gave them all the countenance in his power, but also allowed pensions out of his private income to such as were in necessitous circumstances, and liberally entertained them at his summer residence in Windsor Park. Among others who shared his bounty were Walter Warner, who wrote a treatise on coins and coinage at his request, and Thomas Harriot, who bequeathed all his writings and his collection of MSS. to Aylesbury, Robert Sidney, and Viscount Lisle. Thomas Allen [ALLEN or ALLEYN, THOMAS] of Oxford, who had been recommended by Aylesbury to the Duke of Buckingham, also confided his manuscripts to him. Sir Thomas is said to have been one of the most acute and candid

critics of his time, and Wood styles him "a learned man, and as great a lover and encourager of learning and learned men, especially of mathematicians (he being one himself), as any man in his time."

On the breaking out of the civil war Aylesbury's adherence to the royal cause brought him into difficulties. In 1642 he was deprived of his public employments; but he bore his reverses of fortune with tolerable calmness until the execution of the king, early in 1649, when he left England, and went, with his family, according to Wood, to Antwerp, whence, according to the same authority, he removed, in 1652, to Breda. The "*Biographia Britannica*," however, does not mention his residence at Antwerp, but states that he resided for some time at Brussels, before removing to Breda. Having very limited means remaining, he lived in a very private manner at Breda, where he died in 1657, at the age of eighty-one. He had a son, William [AYLESBURY, WILLIAM], who died in the same year, but whether before or after him we are not informed, and a daughter, Frances, who married Edward Hyde, afterwards Earl of Clarendon, and became mother to the queen of James II., and grandmother to Queens Mary and Anne, and who inherited the wreck of her father's property. (Wood, *Fasti Oxonienses*, ed. Bliss, i. 296, 305; *Biographia Britannica*; Lloyd, *Memoires, &c. of the Noble, Reverend, and Excellent Personages that suffered in the Civil Wars, 1637 to 1660*, p. 699.) J. T. S.

AYLESBURY, THOMAS, an English theological writer, who was educated at Cambridge, and whose name appears with the degree of A.M. in a list of Cantabrigians incorporated into the university of Oxford on the 9th of July, 1622, and again, with the degree of B.D., on the 10th of July, 1626, was, according to Wood, the author of the following works, the last of which is the only one we have seen:—1. "Sermon preached at Paul's Cross," June, 1622, on Luke xvii. 37, published at London in 1623, in 4to. 2. "Treatise of the Confession of Sin, with the Power of the Keys," 1657, 4to. 3. "Diatribæ de Aeterno Divini beneplaciti circa creaturas intellectuales decreto, ubi patrum consulta, &c.," small 4to. pp. 473, published at Cambridge in 1659, and again, according to Watt, in 1661. This individual may also very probably have been the author of a sermon entitled "Paganisme and Papisme parallel'd and set forth," which was preached at the Temple Church upon the feast-day of All-Saints, in 1623, and published in the following year in small quarto, having the name of "Thomas Ailesbury, student in divinitie." (Wood, *Fasti Oxonienses*, ed. Bliss, i. 408, 427; Watt, *Bibliotheca Britannica*.) J. T. S.

AYLESBURY, WILLIAM, the son of Sir Thomas Aylesbury, Bart., was born in

Westminster about the year 1612, and became a gentleman-commoner of Christ Church, Oxford, early in 1628. He took the degree of A.B. in 1631, and was subsequently appointed by Charles I. to the office of governor or tutor to the young Duke of Buckingham and his brother Lord Francis Villiers, the orphan sons of the first Villiers, Duke of Buckingham, with whom he travelled for some time on the Continent. While in Italy he was shot in the thigh by mistake for another person, who was waylaid by ruffians. He returned to England soon after the commencement of the civil war, and gave up his charge to the king, who was so well pleased with his services that he made him a grant, which, however, according to the "*Biographia Britannica*," he did not live to perform, of the first place of groom of the bed-chamber which should become vacant; and also, according to Wood, commanded him to translate D'Avila's work on the civil wars of France, from the Italian, of which language he is said to have been a perfect master, "which," observes Wood, "he did with the assistance of his constant friend Sir Charles Cottrell." This translation was published in a thick folio volume, in 1647, according to the title-page, though the licence for printing it, in which Aylesbury's name appears unaccompanied by that of his coadjutor, is dated January 7, 1646: the dedication, which is signed "Charles Cottrell; William Aylesbury," is dated January 1, 1648. It is entitled "The Historie of the Civill Warres of France, written in Italian by H. C. Davila;" and a second edition was published in a similar form, with the addition of an index and an address to the reader, in 1678. This address states that the translation was completed, but not commenced, at the command of Charles I., when at Oxford, and that the king "read it there, with such eagerness that no diligence could write it out faire, so fast as he daily called for it; wishing he had had it some years sooner, out of a belief that being forewarned thereby, he might have prevented many of those mischiefs we then groaned under; and which the grand contrivers of them had drawn from this original, as spiders do poison from the most wholesome plants." The address is not signed, but it claims the chief merit of the translation for Cottrell, from whom the copyright had been obtained, and who is said to have executed the whole, excepting a few passages in the first four books. About the time of the death of Charles I., Aylesbury went abroad with his father, with whom he remained until 1650, "at which time," observes Wood, "being reduced to great straits, (he) stole over to England, where he lived for some time among his friends and acquaintance, and some time at Oxon, among certain royalists there." At length his necessities compelled him to engage himself in the

capacity of secretary to the governor who accompanied a second expedition sent by Oliver Cromwell to Jamaica, at which island he died in 1657. (Wood, *Athene Oxonienses*, ed. Bliss, iii. 440, 441, and *Fasti Oxonienses*, i. 460; *Biographia Britannica*; Address prefixed to Davila's *History of the Civil Wars of France*, ed. 1678.) J. T. S.

AYLESFORD, EARL OF. [FINCH.]

AYLETT or AYLET, ROBERT, who appears by the date upon an engraved portrait described by Granger, and which is said to have been prefixed to the collected edition of his works, to have been born about 1583, was educated at Trinity Hall, Cambridge, and was incorporated into the university of Oxford, in 1608, at which time he had the degree of A.M. In 1614 he obtained at Cambridge the degree of LL.D., and Wood states that he was "made master of the faculties on the death of Sir Charles Caesar, in the beginning of December, 1642." In his works he is styled one of the masters of the high court of chancery. His first publication appears to have been an octavo volume issued in 1622, comprising four poetical pieces, entitled "Peace, with her four Garders; Thrift's Equipage; Susanna; and Joseph, or Pharaoh's Favorite." In 1654 appeared a thick octavo volume, now of somewhat rare occurrence, entitled "Divine and Moral Speculations, in metrical numbers, upon various subjects;" to which, according to Granger, his portrait was prefixed, although it is not contained in the copy formerly belonging to George III., and presented by him to the British Museum. This copy is dated in MS., Jan. 5, 1653, and Watt gives the date 1652 as well as 1654, as though there were editions in both years. Granger gives 1635 as the date of the portrait attached to it. Appended to this volume, though with separate titles and pagination, are several other pieces, embracing "Susanna," "Joseph," and "Urania, or the Heavenly Muse," the principal being four pastoral eclogues, entitled "A Wife not ready made, but bespoken; by Dicus the bachelor; and made up for him by his fellow-shepherd Tityrus; the second edition, wherein are some things added, but nothing amended." We find, however, no mention of an earlier edition of this poem, which contains a pleading, by way of dialogue, for and against marriage. In 1655 Dr. Aylett published, in a small pamphlet, in rhyme, with numerous Scripture references, "Devotions, viz. 1. A Good Woman's Prayer. 2. The Humble Man's Prayer;" with an engraved frontispiece. Wood starts a query whether Dr. Aylett was the uncle of Aylett Sammes, whose "*Britannia Antiqua Illustrata*," published in 1676, was, he states, rumoured to be really written by an uncle of higher talents than Sammes himself. (Wood, *Fasti Oxonienses*, ed. Bliss, i. 328, ii. 363; Granger, *Biographical History of England*, fifth edi-

tion, 1824, iii. 29, 30; Brydges, *Restituta*, iv. 38—44, and *Censura Literaria*, v. 373, 374.) J. T. S.

AYLIFFE, JOHN, an English civilian and canonist, of the circumstances of whose life hardly anything is known. He calls himself LL.D. and Fellow of New College, Oxford. He published, in 1714, in two volumes, 8vo. "The Antient and Present state of the University of Oxford, containing 1. An Account of its Antiquity, past Government, and Sufferings from the Danes and other People, both foreign and domestic. 2. An Account of its Colleges, Halls, and Public Buildings; of their Founders and especial Benefactors; the Laws, Statutes, and Privileges relating thereto in general; and of their Visitors and their Power. 3. An Account of the Laws, Statutes, and Privileges of the University, and such of the Laws of the Realm which do anywise concern the same; together with an Abstract of several Royal Grants and Charters, given to the said University, and the Sense and Opinion of the Lawyers thereupon." The work is dedicated to Lord Somers. The author has been charged with merely abridging Wood's "Athenæ Oxonienses;" but he admits in his preface that "the first, and about half the second part of these treatises are an abridgment of Mr. Wood's 'History and Antiquities of Oxford,' delivered from the many errors and evident partiality of that laborious undertaker and searcher after antiquities." He accuses Wood of a partiality to Catholicism and the Roman Catholics, and professes to come forward as the champion of Protestantism. Party feeling at that time ran high, and the Jacobites, exulting in the recent triumph of Sacheverell, were predominant in Oxford. Ayliffe seems, before he wrote this book, to have become offensive to several members of the University. He says, "In the laws relating to Colleges and the University, I have been as concise as possible without wronging the sense thereof, though I cannot say that they are placed in the method first intended, or that this work itself is peimied with that decoration of style and language, as might be expected of a person of my degree and standing in the University; but the trouble and vexation which I have suffered from lawsuits and other persecutions for the sake of my adhering to the principles of the revolution, which shall be the test of my loyalty so long as I live, have clouded my imagination so much, that it is not so strange I write without life and vigour, as that I am still among the living, when I consider the various afflictions of pain and other oppressions under which I have laboured for almost ten years together, from the malice of such as are ever proposing arbitrary power in the prince." It is said that Ayliffe was expelled from the University, in consequence of offensive passages in this book. A tract by

him is alluded to in the "Gentleman's Magazine," as "a vindication of himself," but Watt and the other bibliographical authorities make no mention of such a work. A correspondent of the "Gentleman's Magazine" asks "if it was a party business only" which occasioned the sentence of expulsion, but no one appears to answer the question; and several other inquiries regarding Ayliffe, made through that periodical, are equally unavailing. He is not alluded to in the edition of Wood by Bliss, or in the other historical works on Oxford, nor is he mentioned in "Sketches of the Lives and Characters of eminent English Civilians," published in 1803, where he might be expected to have a place. It is stated in the "Gentleman's Magazine," that he never practised at Doctors' Commons. In 1726, he published in folio, "Parergon juris Canonici Anglicani; or a Supplement to the Canons and Constitutions of the Church of England." This large and elaborate work has much more of a controversial than an institutional character. It is written in a spirit of strong hostility to the Church of Rome, and to the assumption of independent legislative or judicial authority by the priesthood. Although the author was a civilian, this work represents pretty accurately the old jealousy which the common lawyers felt towards the canonists. It enters largely on those questions, as to the authenticity of various branches of the canon law, and their title to be viewed as binding in those countries where the canon law is acknowledged—a subject affording ample room for discussion. In 1734, Ayliffe published "Pandectæ of the Roman Civil Law, as anciently established in that Empire, and now received and practised in the most European Nations, with a Preliminary Discourse concerning the rise and progress of the Civil Law, from the most early times of the Roman Empire; in which is comprised an account of the Books themselves, containing this Law; the names of the Authors and Compilers of them; the several Editions, and the best Commentators thereon." With the exception, perhaps, of the translation of Donat, this is the most extensive and elaborate work on the civil law, in the English language. Browne, in his "Compendious View of the Civil Law," says of it, "Ayliffe's work, though learned, is dull and tedious, and stuffed with superfluous matter, delivered in a most confused manner." The author states that he spent "thirty years' study" on the work. It was never completed; one volume only being published. As this, however, covers by far the larger portion of the civil law, it is probable that the second volume would have been of smaller bulk. The arrangement followed is not precisely that of any of the Justinian collections, but it approaches nearer to the order of the Institutes than to that of the Pandects. The volume

is divided into four books. Book I. treats "Of Laws in general." Book II., "Of Persons, the First Object of the Law." Book III., "Of Things, the Second Object of the Law," including testate succession. The fourth book has no general title, but treats of obligations, whether arising from contract or delict. The main subjects, not embraced in this division, and probably reserved for the second volume, are actions, public offences, and intestate succession. Before his large work appeared, Ayliffe published (in 1732) a small treatise, entitled "The Law of Pledges or Pawns, as it was in use among the Romans," which contains, perhaps, all that is necessary on the subject, but the author's manner of treatment is confused. (*Genl. Mag.* lxxiv. 646, 853, lxxix. 956; *Works referred to.*) J. H. B.

AYLLON. [Aylloni.]

AYLLON, LUCAS VASQUEZ DE, is first mentioned by Herrera, as arriving at Hispaniola in 1506, in search of a legal post. He was a native of Toledo, of good abilities and grave demeanour, but not remarkable for piety or tenderness of conscience. Nicolas Ovando, the then governor of Hispaniola, appointed him alcaide mayor, or chief magistrate of the city of Concepcion and the surrounding district in Hispaniola; his principal salary for which consisted in the services of four hundred Indians, who might be considered at that time as the circulating medium of the island. His name first comes into notice in 1520, when Velasquez, the governor of Cuba, was preparing an expedition to Mexico to thwart the progress of his insubordinate lieutenant, Cortes, who, in spite of being recalled, persisted in attacking the empire of Motezuma. The royal "Audiencia," or legal council of Hispaniola, despatched Ayllon to Velasquez to remonstrate against the intended expedition, on the ground of the danger which such dissensions threatened to the Spanish power; and Velasquez was so far influenced by his arguments as to abandon the personal command of the armament; but one of his officers, Panfilo de Narvaez, sailed in his stead. When Ayllon found that the expedition was to set off in two hours, he insisted on accompanying it to endeavour to appease discord, and Narvaez was obliged to comply. No sooner had they arrived at Vera Cruz than Cortes despatched from Mexico Fray Bartolome de Olmedo, an artful priest, who had frequent conferences with Ayllon, and, according to Herrera, made him a handsome present in gold. Ayllon now assumed a bolder tone, and commanded Narvaez, under pain of death, as a traitor, to desist from his enterprise. The embarrassed commander put him on board a caravel under orders for Cuba; but on the voyage Ayllon persuaded the captain to change his destination for Hispaniola, where, on his arrival, he

drew up a report strongly implicating the conduct of Velasquez and Narvaez, which the royal audience despatched to Spain. This report, which extends to 110 folio pages, is now in the archives of the Royal Academy of History at Madrid. It is referred to, as well as several other manuscripts by Ayllon, in Prescott's "History of the Conquest of Mexico."

The thirst for enterprise appears to have now been fully awakened in Ayllon. In the same year, 1520, he was engaged in an expedition of two vessels which left Hispaniola for the purpose of kidnapping Caribs to serve as slaves in place of the unfortunate Indians, who were rapidly disappearing under the hard treatment of the Spaniards. It is said by Barcia that it was a tempest which carried him on an hitherto unknown part of the coast of the American continent, between the 32nd and 33rd degrees of north latitude, where he discovered and surveyed two provinces, one named Chicora, and the other, according to Barcia, Duharhe, but according to Navarrete, Gualdape; a river which was named the Jordan, after the captain of one of the vessels, and a cape, St. Helena, so called because discovered on St. Helena's day. Bancroft identifies the Jordan, which has sometimes been supposed to be the Santee, with the modern Combahee river in South Carolina, which runs into St. Helena Sound. The Indians, whom Ayllon found there, were very white, and their caciques were of gigantic stature, which is curiously accounted for by Herrera, doubtless on the authority of Ayllon. An infant cacique was always, he states, fed, by a professional giant-maker, on certain herbs which rendered the bones as soft as wax; the limbs were then pulled out till the infant could bear it no longer, when he was consigned to the care of a nurse who was fed on very strong diet, and the operation was repeated, at intervals, till it was considered no longer necessary. Ayllon treated these Indians with signal kindness till he had acquired enough of their confidence to induce 130 of them to come on board at once, when he weighed anchor and set sail for Hispaniola with his prize. One of his vessels was sunk on the voyage, and most of the Indians in the other died in the course of it, refusing to partake of food. Even in Hispaniola a cry of indignation was raised against the ungrateful cruelty of Ayllon, and it was hoped and expected that he would receive some punishment; but in 1523 we find him in Spain, attended by an Indian servant, Francisco de Chicora, soliciting from Charles V. permission to conquer the country from which the poor slave derived his name. He obtained it; but in the document there is a passage to the effect, that in the new province there should

be no "repartimientos," or distributions of Indians, and that they should not do personal service except of their own good will, and with wages, "as is done with our free vassals, and the working men in these kingdoms." While engaged in these solicitations, Ayllon became acquainted with the historian Pietro Martire d'Anghiera, better known as Peter Martyr [ANGHIERA], and furnished him with some information, which he inserted in his "Decades." There was some delay before he was able to commence his projected conquest; and Herrera mentions him as a partner in a joint-stock company for the purpose of making war against the Caribs, in which Las Casas, the apostle of the Indians, was the principal shareholder. About the middle of July, 1526, after sending out a preliminary expedition of two vessels, which returned with a favourable report, Ayllon himself set forth on his grand expedition of colonization and conquest in a fleet of six vessels, carrying 500 men, and between 80 and 90 horses. Fortune frowned on it from the beginning. According to the narrative of Barcia, the pilot, Diego de Miruelo, though he had also been the pilot in the voyage of 1520, could not succeed in finding his way to Chicora, and the failure so preyed on his spirits that he went mad and died. Ayllon at last landed in a spot that seemed favourable for his designs, and was received by the Indians with every show of peace and amity. It was now their turn to be treacherous. Ayllon, relying on their apparent friendship, incautiously sent an expedition of 200 of his men to survey an Indian town about a day's journey from the coast: the inhabitants feasted their guests for four days, and, when they were thus put completely off their guard, murdered them in their sleep to a man. The news of hostilities was conveyed to those who had remained with the ships, by a furious attack from the Indians, which compelled them to put to sea, and they only reached Hispaniola after great sufferings. Such is the narrative of the historian Barcia, which differs in many respects from the more recent one of Navarrete, who refers as his authority to the unpublished second part of Oviedo's "History of the Indies." He states that Ayllon succeeded in discovering the river Jordan, and disembarked there, but found the situation so bad that he removed some distance to a better spot, and founded there the settlement of St. Miguel de Gualdape, where on the 18th of October, 1526, he died of a disease brought on by cold and fatigue. It was after his death that, the climate and the Indians having reduced the number of settlers from 500 to 150, it was determined to abandon the colony. In the following year his widow and son applied for a fresh grant of the conquest, and obtained it; but

the son could find no one to second him, and he also perished of mortification and a sense of failure. In the dates of the later events of Ayllon's life, we have followed the chronology of Navarrete, which is generally a year later than that of Herrera and two years later than that of Barcia. (Herrera, *Historia de los hechos de los Castellanos en las islas y tierra firme del Mar Oceano*, edit. of 1730, Dec. i. 171, ii. 70, iii. 241; Cardenas y Cano [Gonzalez Barcia], *Ensayo Cronologico para la Historia General de la Florida*, years 1520, &c.; Prescott, *History of the Conquest of Mexico*, ii. 206, &c.; Baneroff, *History of the United States*, i. 36, &c.; Fernandez de Navarrete, *Coleccion de los Viajes y Descubrimientos que hicieron por mar los Españoles*, iii. 69, &c.) T. W.

AYLMER, JOHN, Bishop of London in the reign of Queen Elizabeth, was born at Tilney, in Norfolk, in 1521, of an ancient family in that county. He studied some time at Cambridge, but took his degrees of divinity at Oxford; and on leaving the university, he was selected by the Duke of Suffolk as his chaplain, and appointed tutor to his accomplished daughter, the Lady Jane Grey. His noble pupil thus bore witness to his merits as a preceptor. "He teacheth me," she said, "so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing whiles I am with him. And when I am called from him I fall on weeping, because whatsoever I do else but learning, is full of grief, trouble, fear, and wholly misliking to me." He entered the Church under the patronage of the Duke of Suffolk and the Earl of Huntingdon, and in 1553 was preferred to the archdeaconry of Stow, in Lincolnshire. In that year Queen Mary succeeded to the throne; when Aylmer proved his courage and his fidelity to the Protestant faith, by contending against the Roman Catholic doctrines which were advanced in the convocation. His opinions being now heretical he was deprived of his archdeaconry, and escaped to the continent, where he resided first at Strassburg and afterwards at Zürich; pursuing his studies, instructing youth, and corresponding with many eminent countrymen who, like himself, were exiles, on account of their religion.

On the death of Queen Mary he returned to England, but in order to secure a better welcome for himself and the other exiles, he printed a book at Strassburg, entitled "An Harborowe for faithful and true subjects, against the late blown blast concerning the government of women" (4to. 1559), in answer to a work of John Knox. The latter, in his zeal for the Protestant religion, and smarting under his own persecution, had not been contented with denunciations of Queen Mary of England, and Mary of Lorraine, Queen Regent of Scotland; but in his "first blast of the trumpet against the mon-

struous regiment of women," he had indiscreetly inveighed against the government of queens in general. This political theory had been inopportunately published a few months before the accession of Elizabeth, and Aylmer, at the suggestion of his companions in exile, undertook an answer; in which, with much learning and argument, he urged the claims of women to the government of a state; and with flattering expressions of loyalty to the queen, he promised "peace and prosperity under a princess of such admirable parts and godly education."

Thus recommended by his zeal for the Protestant religion, and by his loyalty to the queen, he returned to England, and was soon distinguished as one of the most eminent divines of the Reformed Church. He was appointed with seven others to hold a disputation with an equal number of Roman Catholic bishops; and in 1562, received the archdeaconry of Lincoln, by virtue of which office he attended the synod held in that year, for the settlement of the doctrines and discipline of the Church. He continued actively engaged in his archdeaconry, and as a member of the ecclesiastical commission, until the year 1576, when he was preferred to the see of London upon the removal of Bishop Sandys to the archbishopric of York. He now became noted for his severity in enforcing compliance with the doctrines and discipline of the Church; though in the earlier part of his life he had shown a leaning towards the Puritans. In his answer to Knox, he had inveighed against the pomp and splendour of the bishops and their excessive authority; and in a sermon he had said, "wherefore away with your thousands, you bishops, and come down to your hundreds." These opinions, it is said, retarded his advancement to a bishopric, which had been promised him for several years: but as Archdeacon of Lincoln he had effaced all impressions unfavourable to his rise, and as Bishop of London he could not be accused of favouring either the Puritans or the Catholics; nor of detracting from the authority, or diminishing the revenues of the episcopal office.

As bishop of his diocese and as one of the leading members of the Court of High Commission, he was, for many years, the most active enforcer of conformity, in which labour he evinced more zeal than discretion, and more violence than equity. After the recent subversion of the Roman Catholic Church, it is not surprising that the professors of its religion should have been regarded with jealousy and apprehension by the heads of the Protestant establishment; nor that in an age, when persecution was supposed to be the only cure for errors, the Catholics should have been subject to oppression. But it does appear extraordinary, that the bishops of a new church, in which the doctrines were scarcely consolidated, and the discipline but

recently defined, should have been eager to detect every trivial nonconformity in its ministers, and by vexatious inquisitions to drive them from its service. Yet it was the policy of those times, to disgrace the reformation by severities against the Catholics; and at the same time, to narrow the foundations of the Protestant Church, by changing nonconformity into dissent. Of this policy no man was a more conspicuous promoter than Bishop Aylmer. He had no sooner entered upon the duties of his see, than he advised the Lord Treasurer Burleigh "to use more severity than hitherto hath been used" (against the Catholics), "or else we shall smart for it;" and within his own jurisdiction he neglected no occasion for executing the laws against them with rigour. But his energies were chiefly directed against the Puritanical party in the Church, whom he sought out and punished with unceasing activity. His severity attracted most notice in the cases of Mr. Cawdry, Mr. Benison, and Mr. Gardiner, all ministers of the Church. He proceeded against the first of these, not under the act of uniformity, which had created the offence, and by which a milder sentence would have been given; but under the general ecclesiastical law, which authorized his deprivation. The second was imprisoned by him for a supposed irregularity in regard to his marriage; and the bishop was desired by the Privy Council to make him compensation, lest, in an action for false imprisonment, he should recover damages "which would touch his lordship's credit." And the third was deprived of his benefice and suffered a long and painful imprisonment under circumstances calling for indulgence.

For these and other proceedings he was regarded with disgust by the Puritans. He said himself that "he was hated like a dog, and was called the oppressor of the children of God;" and Neal, in his "History of the Puritans," says of him, "as this prelate had no compassion in his nature, he had little or no regard to the laws of his country, or the cries of the people after the word of God;" nor did that party fail to harass him in return; they ridiculed and maligned him in pamphlets; they circulated reports injurious to his character, and made frequent complaints of his conduct to the Privy Council. By these means they caused him so much vexation that he endeavoured, for a long time, to be translated to a more quiet see, and two years before his death he offered to resign his bishopric to Dr. Bancroft. But none of his plans of retirement succeeded; and after having been Bishop of London for eighteen years, he died on the 3rd of June, 1594, in the seventy-third year of his age. He left a large family of sons and daughters, of whom a particular account will be found in the tenth chapter of "Strype's Life."

Of his personal character and attainments he has left no remarkable memorials. Fuller speaks of him as "well learned in the languages, a ready disputant and deep divine," and Strype says that "his learning was universal," that he was "an exact logician," a good Hebrew scholar, and an "excellent historian;" but his only published work was the "Harborewe for faithful subjects" already mentioned; and he was careful in avoiding controversial writing. In 1574 he was selected by the Archbishop of Canterbury to answer an anonymous book "De Disciplinâ," but he at once declined the task; and again, in 1581, he was required by Lord Burleigh to answer a work by the Jesuit Campion, but he transferred that undertaking to other divines whom he recommended. He is said, however, to have been happy and forcible in his sermons, and according to Strype "he had a way of preaching that would encourage and inspire with spirit and life those that heard him." His descriptions and imagery were quaint and humorous, but not always remarkable for their delicacy. Thus he compared a folly to "a painted madam's face, which so long as nobody blows upon it, nor sweat riseth in it, is gay glistening; but any of these means maketh the wrinkles soon appear. So is a false argument decked with fair words: it seemeth good, but turn it naked, and you shall soon see the botches." He had defended the right of women to govern a state, but they had no reason to thank him for his good opinion: for in a sermon at court, he described them as being of two sorts, "some of them wiser, better learned, discreeter, and more constant than a number of men; but another and a worse sort of them, and the most part, are fond, foolish, wanton filbergibbs, tattlers, triflers, wavering, witless, without counsel, feeble, careless, rash, proud, dainty, nice, tale-bearers, eaves-droppers, rumour-raisers, evil-tongued, worse-minded, and in everywise doltified with the drags of the devil's dunghill."

Aylmer's temper was hasty and his manners blunt. He rated Lord Burleigh, he applied nicknames to the judges and sheriffs, and in his old age he took Dr. Squire his son-in-law into an inner room and "cudgelled him soundly." He was fond of manly sports and especially of bowls, with which he diverted himself on Sundays after evening prayer. He entered into this game with such eagerness that he laid himself open to ridicule and censure. Thus Martin Marprelate, who never lost an opportunity of assailing the bishop, said that he would "cry, rub, rub, rub, to his bowl, and when it was gone too far, say, the devil go with it, and then the bishop would follow." His severity had raised him many bitter enemies, by whom all his words and actions were exposed to obloquy. From many of their charges a successful defence has been made by Strype (Chap-

ter xi.); but from others the bishop has not been cleared. In the execution of the laws he was violent and intemperate, and in his general conduct and manners was unpopular. In palliation of these faults, a candid inquirer will search in vain for indications of genius, or for high principles and a liberal disposition. (Strype, *Annals, Ecclesiastical Memorials, &c., Historical collections of the Life and Acts of John Aylmer*; Fuller, *Worthies of England*, p. 238; Neal, *History of the Puritans*; Wood, *Athenæ Oxonienses*, vol. ii. p. 832; Harrington, *Nugæ Antiquæ; Biographia Britannica*.) T. E. M.

AYLMER, MATTHEW, LORD, First Baron Aylmer in the Peerage of Ireland, was the second son of Sir Christopher Aylmer, Bart., of Balrath, by Margaret, third daughter of Matthew, the fifth Lord Louth. He was born about the year 1643, and while a young man, he was employed in the reign of Charles II. in raising troops in Munster to be transported into Holland, for the service of the States against the French. In this service he displayed great zeal and expended much of his own private fortune. With the assistance of Sir Gerald Aylmer, his eldest brother, he clothed and maintained 150 men for three months, and purchased a ship, in which he accompanied them to Holland. When the auxiliary forces were disbanded, at the conclusion of the war, Aylmer became a page to the Duke of Buckingham, by whom he was sent to sea. In this new service he acquitted himself so well, that in the reign of James II. he was in command of a ship; and after the engagement of La Hogue he was constituted, in 1692, Rear-Admiral of the Red, and sent with a squadron to the Mediterranean; where he concluded treaties at Algiers, Tunis, and Tripoli, for which he obtained much credit.

In 1698 he was chosen one of the Barons of the Cinque Port of Dover, and sat in parliament for that port for twenty years. In 1701 he was made governor of Deal Castle; in 1709 he was a lord commissioner of the Admiralty, and in the same year was constituted admiral and commander-in-chief of the Fleet. In the following year he lost this office, but was reinstated on the accession of George I., when he was appointed governor of Greenwich Hospital. In 1717 he was again a commissioner of the Admiralty, and Rear-Admiral of the Fleet. At the same time he received a patent of the mastership of Greenwich Hospital, for life; and in 1718 was advanced by patent to the peerage of Ireland by the title of Lord Aylmer, Baron of Balrath. In 1720 he was appointed Rear-Admiral of Great Britain, and died on the 18th of August in the same year, leaving two daughters and a son. By the latter he was succeeded in his title, which has been transmitted to his descendants until this time. (Lodge, *Peerage of Ireland*, by Mervyn

Archdall, vol. vii.; Smollett, *Hist.* vol. i., p. 193, 204; Beaton, *Political Index*, and *Chronological Register*; *Political State of Great Britain*, 1711-1720; *Historical Register*, 1716-1720.) T. E. M.

AYLOFFE, SIR JOSEPH, an eminent English antiquary, described as of Framfield, in Sussex, was descended from an ancient Saxon family formerly seated at Bockton Alof, or Boughton Aloph, near Wye, in Kent, which place derived the second part of its name from a Saxon named Aluphus, their supposed progenitor. According to Morant, who gives an account of the family, the Ayloffes, or one branch of them, removed from Bockton Alof to Hornchurch, in Essex, where they were seated in the reign of Henry VI. Thomas Ayloff, of Sudbury, in Suffolk, in the reign of Edward IV., held great possessions in Essex and Suffolk. William Ayloff, or, as given by some writers, Ailoffe, of Great Braxted, otherwise called Braxted Magna, in Essex, was, with many other persons, knighted by James I. at the Charter-House, in 1603, upon occasion of his first coming to London; and on the 25th of November, 1612, he was advanced to the dignity of a baronet. From the eldest son of this person by his third wife, Sir Joseph Ayloff was the fourth in descent; and he inherited the baronetcy on the extinction of the elder male line, December 10, 1730, by the death of the Rev. Sir John Ayloff, the fifth baronet. Both the father and the grandfather of Sir Joseph, who bore the same Christian name, were barristers of Gray's Inn, and the former died about 1726, after passing the latter years of his life at Kirk Ireton, in Derbyshire, in a wretched state of body and mind. Sir Joseph Ayloff was born about the year 1708, was educated at Westminster School, and was admitted of Lincoln's Inn in 1724, in which year also he was entered a gentleman-commoner of St. John's College, Oxford, which he quitted about 1728. On the 27th of May, 1731, he became a fellow of the Royal Society; and on the 10th of February following he was elected fellow of the Society of Antiquaries. In 1751, when the latter Society received its charter of incorporation, he was one of the first council, and some years afterwards he became vice-president. He also became, in 1738, a member of the Gentlemen's Society at Spalding.

Upon the building of Westminster Bridge, in 1736 or 1737, Ayloff was appointed secretary to the commissioners; in 1750 he was made auditor-general of the hospitals of Bridewell and Bethlehem; and upon the establishment of the new State-Paper Office in 1763, when the papers were removed from the old gate at Whitehall to apartments at the Treasury, he was one of the three commissioners appointed for their preservation; an office which must have assisted him ma-

terially in the compilation of a very useful work which he published, in 1772, upon the national records, but which, according to Nichols, "had been begun at the press by the Reverend Mr. Morant." Of this circumstance, however, there is no mention in the "Introduction" to the work, which (p. xlvii. et seq.) gives a full account of the sources from which its contents were derived, the principal being the MS. calendars of Mr. James Stewart, a record officer, which, after his death, had fallen into the hands of Dr. William Hunter, by whom they were communicated to Ayloff. This work, which forms a large quarto volume, with a very full index, is entitled "Calendars of the Ancient Charters, and of the Welch and Scottish Rolls now remaining in the Tower of London," and of sundry other documents, embracing treaties of peace between the kings of England and Scotland; catalogues of records brought to Berwick from the Royal Treasury at Edinburgh, and of other Scottish records; transactions of the Scotch parliament from May 15, 1633, to March 8, 1650; and memoranda concerning the affairs of Ireland, extracted from the Tower records. The volume, which is illustrated with four plates containing fac-similes of writing of differing periods, has an "Introduction" of seventy pages, "giving some account of the state of the Public Records from the Conquest to the present time." The first issue of this work appeared anonymously, in the year above mentioned; but there are copies, evidently printed from the same types, which bear date 1774, and have the name of Sir Joseph Ayloff on the title-page.

Ayloff published, as far as the writer can ascertain, no other distinct work, though he was more or less connected with several other publications, and wrote several papers for the works of the Society of Antiquaries, some of which were printed separately. About 1748 he prompted Mr. Kirby, an artist of Ipswich, to make drawings of many monuments and buildings in Suffolk, some of which were engraved and published, with a description, while others remained unpublished in the possession of Sir Joseph, who purposed writing a history of the county. About 1764 he drew up proposals for this work, which, together with a circular letter which was sent to some gentlemen of the county, were printed by Nichols in his "Literary Anecdotes." In the latter the proposed work is styled "A Topographical History and Description of the County of Suffolk;" and the minute account of the plan contained in the proposals show that it was most comprehensive. Ayloff did not, however, meet with the encouragement which he expected, and being disappointed in the supply of materials, he abandoned the work. Another work which was announced by him was a translation, with considerable additions, especially of articles

illustrative of the antiquities, history, laws, customs, manufactures, commerce, and curiosities, of Great Britain and Ireland, of the "Encyclopédie" then publishing at Paris, under the direction of Diderot and D'Alembert. The prospectus of this work, which was to have extended to ten quarto volumes, with upwards of six hundred plates, appeared towards the close of 1751, and it was soon followed by the first number of the work itself, which was reviewed with some severity in the "Gentleman's Magazine" for January, 1752, pp. 46, 47. It was not well received by the public, and the undertaking was dropped. Of the detached papers by Ayloffe the principal were—1. "An account of the chapel on London Bridge," to accompany Vertue's engraving, which was published in 1748, and again, by the Society of Antiquaries, in 1777. 2. "An Historical Description of the Interview between Henry VIII. and Francis I., on the Champ du Drap d'Or," to accompany an engraving from an ancient picture in Windsor Castle, printed in the "Archæologia," vol. iii. pp. 185-229, and in a separate form also, in 1773. 3. "An Account of some Ancient English Historical Paintings at Cowdry, in Sussex," forming pp. 239-272 of the same volume of the "Archæologia," and published separately, with a modified title, and extended to a somewhat greater length, in 1778. The principal picture described in this paper represents the encampment of the English forces near Portsmouth, and the position of the English and French fleets at the commencement of the action of July 19, 1545; and it was engraved on a large scale for the Society of Antiquaries. 4. An "Account of the body of King Edward I., as it appeared on opening his tomb in the year 1774," printed in the same volume, of which it occupies pages 376-413, and in a separate form in 1775. 5. Towards the close of his life Ayloffe wrote descriptions of some monuments in Westminster Abbey, of which engravings were made for the Society of Antiquaries; and Gough, in the "Introduction" to the first volume of his "Sepulchral Monuments," observes, in reference to this undertaking of Ayloffe's, "When I reflect on his intimate acquaintance with every part of that venerable structure, and the opportunities he had for pursuing his inquiries there, I am at a loss whether most to lament his reluctance to continue what he had so happily begun, or my own presumption in attempting to supply his knowledge by vain conjectures." He adds that the death of Sir Joseph took place before three sheets of the "Sepulchral Monuments" had passed through the press. Nichols states that besides the above-mentioned publications, Ayloffe superintended or revised for the press Thorpe's "Registrum Roffense," published in folio, in 1769; a new edition of Leland's "Collectanea," in 6 vols. 8vo. 1770;

and new editions published in the following year, of Hearne's "Curious Discourses," in 2 vols. 8vo. and of the "Liber Niger Scaccarii," 2 vols. 8vo., to the latter of which he added the charters of Kingston-on-Thames, of which place his father was recorder. This authority also states that an advertisement was prefixed to the fourth volume of Somers's tracts, of "A Collection of Debates in Parliament before the Restoration," from MSS., by Sir Joseph Ayloffe, Bart., which, he adds, never appeared. In the announcement of his Encyclopædia, Ayloffe is described as author of "The Universal Librarian;" but we are unable to find any further notice of that work.

Some of the last exertions of Sir Joseph Ayloffe were directed to the establishment of the affairs of the Society of Antiquaries upon their removal to apartments in Somerset House; and he closed a life which Gough says was "devoted to the study of our national antiquities," on the 19th of April, 1781, in his seventy-second year. He died at his residence in Kennington Lane, Lambeth, and was buried, with his father and his only son, at Hendon. He married in 1734, and had a son of his own name, who died at Trinity Hall, Cambridge, at the age of twenty-one, on the 19th of December, 1756; and at his death the baronetcy became extinct. "His extensive knowledge of our national antiquities and municipal rights, and the agreeable manner in which he communicated it to his friends and the public," are mentioned by Nichols as deserving of recollection. Among several of his letters printed by Nichols, there is one especially worthy of notice, giving his opinion to a young student as to the best works on English antiquities. Such of his manuscripts as were not claimed by his friends and acquaintance were sold by auction on the 27th of February, 1782. (Nichols, *Literary Anecdotes of the Eighteenth Century*, iii. 183-190, vi. 74, viii. 486-492; *Gentleman's Magazine*, li. 195, 196; Morant, *History of Essex*, i. 69-71, ii. 138, 139; Burke, *Extinct and Dormant Baronetcies*; Thomson, *History of the Royal Society*, Appendix, No. iv. p. 39.) J. T. S.

AYLWARD, THEODORE, Mus. Doc., was for some years organist of St. George's Chapel, Windsor. There is no accessible record of the date of his appointment, "the old books," as is generally the case in such establishments, having been "put away." He was elected a member of the Madrigal Society in 1769, and professor of music at Gresham College in 1771. Burney, in his notice of this institution, suppresses the fact of Dr. Aylward's appointment, choosing to end his list of the musical professors with the name of Thomas Brown (appointed in 1739), and asserting that Dr. Bull was the only one of them who was "able to inform by theory, or amuse by practice those who attended the

music lectures." This reproach had ceased with the appointment of Dr. Aylward, who must have been competent to the discharge of this and his other professional duties, although he discovered very little genius for composition. His published compositions consist of single songs, and a collection of glees. His glee "A cruel Fate" gained, undeservedly, the Catch Club prize in competition with Dr. Arne's "Come, Shepherds, we'll follow the hearse." After this decision Arne ceased to contend for the prize. In 1784 Aylward was appointed one of the assistant directors at the commemoration of Handel. He died in 1801, and was succeeded in the Gresham professorship of music by Mr. Stevens. He wrote for the chapel royal at Windsor a Service in E flat, and another in D. The following anthems are also preserved there:—"I will cry unto God"—"My God, why hast thou"—"O how amiable are thy dwellings"—"O Lord, grant the King a long life"—"Ponder my words." (*Records of Gresham College; Records of the Catch Club; Choir Books of St. George's Chapel, Windsor.*) E. T.

AYMAR. [ADEMAR.]

AYMAR, JAKUES, was a peasant of Dauphiné, who attracted the attention of all France, towards the close of the seventeenth century, by his pretended powers of divination. He was born at St. Veran, on the 8th of September, 1662, and, as was afterwards particularly remarked, "between the hour of midnight and one in the morning." He was bred to the business of a mason, but appears to have soon forsaken it for the more profitable trade of wielding the divining-rod. At first he confined his pretensions within the usual limits, giving his assistance in the discovery of springs, mines, hidden treasures, and obliterated boundaries; but in course of time he professed to have found a new and most important use of the magic rod. By its help he not only pointed out where stolen property was hidden, but followed the traces of the thieves until they were lodged in the hands of the officers of justice. In 1688 and 1689 he is recorded to have performed several feats of this nature in and around Grenoble, but it was not until 1692 that his reputation rose to its height. On the 5th of July in that year, at Lyon, a vintner and his wife were murdered, and their shop robbed, under such circumstances that the endeavours of the authorities to discover the perpetrators were fruitless. At length Aymar was sent for, and, after giving some proofs of his alleged powers, was employed to trace the fugitives, of whom not even the number was known. Provided with his rod, which had already indicated to him the precise spots where the two murders took place, he, guided by its directions, quitted the city, and proceeded down the Rhone, pointing out to the officers every spot at which the murderers,

whom he pronounced to be three in number, had rested, and the very vessels out of which they had drunk. Arrived at length at the Camp of Sablon, he declared that the murderers were present; but, under pretence of the fear of ill-treatment from the soldiers, should he then attempt to trace them more closely, he went back to Lyon. Returning with a better attendance, he proceeded further down the river, and at length stopped before the gaol at Beaucuire, which he declared to contain one of the objects of pursuit; and the rod finally selected a hunch-backed young man just confined for a petty theft as the criminal. He was taken on the charge of murder, and, although he at first asserted his innocence, he soon confessed that he had planned the robbery, and watched the door of the vintner's shop while the murders were committed by his accomplices, two natives of Provence. Aymar was then despatched in pursuit of the latter, but it was found, by the assistance of the rod, that they had taken ship. They were still pursued by sea until within sight of Genoa, when it was evident the murderers had escaped out of the French territory, and the officers were compelled to put back. Shortly after their return, the hunchback (and no other name is given him in the contemporary accounts of these transactions) was condemned to be broken alive on the wheel; a sentence which was carried into effect on the 30th of August, 1692.

Nothing could exceed the sensation produced by these events throughout France, and especially in the learned world. The facts being generally admitted, the next thing was to propound a satisfactory theory to account for them. Some grave philosophers invented a system of "corpuscules" transpiring from the blood of the murdered persons, and acting in some unimaginable manner on the rod and the nervous system of Aymar; but another body of disputants rejected all attempts at a physical solution of the difficulty, and at once attributed all Aymar's performances to the direct agency of Satan. Among the latter was the celebrated Malebranche, and also the Abbé Le Brun, who produced an elaborate treatise on the subject, entitled "Illusions des Philosophes sur la Baguette." An immense number of pamphlets on both sides of the question flowed from the press in 1692 and 1693.

In the mean time Aymar was sent for to Paris, at the instance of the Prince de Condé, who wished to see with his own eyes the wonders of his art. The removal was fatal to his pretensions, for the rod now failed in every trial. It indicated springs where nothing was found, on digging, but dry earth; pointed out treasures in spots where stones and rubbish only were deposited; and finally led the prince into great trouble and expense in re-discovering treasures which had been

hidden in the garden with the view of testing Aymar's powers, and which his rod had passed over unmoved. He made one attempt to keep up his reputation by procuring the restitution of the value of some stolen property, though without pointing out the offenders; but he was shrewdly suspected of having himself restored the money at his own expense, in order to support his credit. At length, all his arts failing him, he acknowledged himself an impostor, and fell back into his original obscurity.

The affair of the hunchback executed at Lyon was never further elucidated. It is not at all impossible that he was the innocent victim of a prevailing excitement, in which he himself may have partaken. If guilty, the probability is that Aymar knew of his participation in the crime beforehand, and made use of the knowledge as a ready means to gain the belief of the many in the powers of his art. It is no wonder that his success should have been great in an age when many of the "learned" recorded their belief in the power of the divining-rod to point out not only subterraneous springs and minerals, but even things of such purely conventional qualities as the boundary-marks of estates and parishes. Many of the treatises published on the occasion of Aymar's performances with the rod betray a degree of credulity almost incredible. (Collin de Plancy, *Dictionnaire Infernal*, i. 293-296, 305-311; De Vallemont, *Physique Occulte*, 26-42, 196, &c.; *Histoire critique des Pratiques superstitieuses*, 1-72.) J. W.

AYMAR RIVAUT, a French lawyer, author of one of the earliest histories of the Roman law. Denis Simon says that Aymar was a councillor in the parliament of Grenoble, under Charles VII., Louis XI., and Charles VIII.; and his statement has been adopted by Le Long. According to this account, Aymar must have lived in the fifteenth century. Pasquier, on the other hand, includes him in his list of French civilians of the sixteenth century; and he is not only a more learned authority than Simon, but lived himself in the sixteenth century. Two circumstances corroborate Pasquier's statement: the "*Historia Juris Civilis*" of Aymar Rivault, is dedicated to Du Prat, who is styled in the dedication "Chancellor of France and renowned jurist." No mention is made of Du Prat's ecclesiastical dignities, which omission could scarcely have been made after 1525, when he was made archbishop of Sens, certainly not after 1527, when he was made cardinal. This seems to fix the date of the publication of the history (there is no date in the book) between 1515, when Du Prat was appointed Chancellor, and 1527. The other corroborative circumstance alluded to is the fact of a MS. history of Dauphiné by Rivault, mentioned by Le Long as contained in the king's library, being brought

down to the year 1535. We have no means of fixing more precisely the time at which Rivault lived.

Rivault informs us incidentally, towards the close of the 5th book of his "*History of the Civil Law*," that his father's name was Guigo (Guido?) Rivallius, and that he was a lawyer (*jure consultus*); and from the context we are led to infer that he was a practitioner in the parliament at Marseille. In the same passage Aymar mentions a juvenile work which he had composed on orthography ("*in nostris de orthographia libris quos adolescens adhuc conscripsi*"). Pasquier calls him "Conseiller au Parlement de Grenoble;" and includes him in his list of those juridical authors who were not teachers in any university. Francis Bergeria, in the title of some encomiastic verses, printed at the end of Rivault's "*History of the Civil Law*," calls him "celebrated orator and accomplished jurist." Rivault does not appear from his dedication to have been personally known to Du Prat; for he mentions that he had heard of the chancellor's accomplishments and patronage of letters in conversations with Iaffredus Carolus, president of the parliament of Grenoble. Pasquier expresses no opinion of the merits of Rivault's writings; but seems to imply that though Rivault belonged to the school of elegant jurists, of which Budé is called the founder, his style was less polished than could be wished.

Rivault's works are:—1. "The Treatise on Orthography," above alluded to; which, from the terms in which he mentions it, would appear to have been published, but of which we have found no notice elsewhere. 2. "*Historie Juris Civilis Libri V., Historie item Juris Pontificii Liber singularis*." We have seen two editions of this work: one published at Paris, a small duodecimo, in black letter, without date, which appears to be the original edition; the other at Mayence in 1527, of the same form and size. The history is the first treatise in the first volume of Ziletti's collection, which seems to imply a high estimate of its merits. 3. "Aymari Rivaltii, Domini Rivalerie ac Consiliarii Regii et Parlamenti Delphinatus Militis, de Allobrogibus Libri novem." This MS., Le Long tells us, was No. 1607 in Colbert's library, and was subsequently transferred to the library of the king. He describes it as a history of Dauphiné from the earliest times down to the year 1535. 4. Jöcher attributes to Rivault a commentary on the Concordat between Francis I. and Leo X.:—"Commentar. in Concordata Regis Francisci et Leonis X." Jöcher is no great authority; but as Du Prat was violently assailed for that Concordat, and as Rivault's dedication has an appearance of seeking the chancellor's patronage, it is not impossible that he may have composed such a work.

Of these four works, the only one that can

be said to be known is the "History of the Civil Law," and the supplementary book on the "History of the Canon Law." Considering the time at which it was written, the want of precursors and models, it is a creditable work. The style, if not highly polished, is clear, and the arrangement is good, though the materials are not very abundant or very critically examined. In the dedication to the Chancellor Du Prat, the author states that his object in tracing historically the growth of the civil law, was to elucidate the real meaning of many legal doctrines, and to show clearly what laws had been superseded by others of more recent date. The first book contains a brief history of the Roman kings; the second traces the history of laws (*leges*), properly so called, and *plebiscita*. To the latter subject, only a few pages are devoted; the former occupies no less than 171 pages. A brief statement of the form of government established after the expulsion of the kings, is followed by a collection of all the fragments of the laws of the Twelve Tables then known. To each is added a statement of the modifications superinduced upon it by subsequent legislation, and any cases in which its meaning had been controverted or explained. At the end of the fragments of the Twelve Tables is a chronologically arranged list of the principal "*leges*" down to the close of the republic. The chief "*plebiscita*" are enumerated in the same manner. The third book contains similar catalogues, first of the "*senatusconsulta*," and next, of the edicts of the *Prætors*. The fourth book contains a chronological account of the imperial constitutions to the time of Justinian, to which is added a brief notice of the compilations of that emperor, and of the extinction of the imperial power in Italy. The fifth book contains notices of the principal classical jurists under the head "*Responsa Prudentum*." The book on the "History of the Canon Law" is supplementary to the five books just passed in review. It vaults states at the outset, that "pontifical law" occupies a different field from civil law, and he almost appears to derive the authority of the ecclesiastical courts from the Pope's being, under the Christian dispensation, the successor of the Roman Pontifex Maximus. The history of the canon law is much more brief and unsatisfactory than that of the civil law; indeed, its only value appears to consist in its adding to our knowledge of the author's character that he was an uncompromising opponent of Protestantism. (Simon Denis, *Bibliothèque Historique des Auteurs de Droit*; Etienne Pasquier, *Recherches de la France*; Aymar Rivallius, *Historia Juris Civilis et Pontificii*; D. Sammarthanus, *Gallia Christiana*.) W. W.

AYME DE CHATILLON. [AYME DE VARANNES.]

AYME, JEAN JACQUES, better known by the name of Job Aymé, which, in spite of

his remonstrances, the French journalists always called him, was born at Montélimart in the present department of Drôme, in the year 1752. Up to the year 1789, he exercised the profession of advocate in his native city. On the breaking out of the Revolution, he became an active partisan of that movement, and in June, 1790, was rewarded for his services with the appointment of Procureur Général Syndic of the department of Drôme. In the progress of the Revolution, Aymé, although a consistent friend of liberty, was disgusted by the excesses of the Jacobins; he was accordingly suspected by that faction, and after holding his office for two years, was compelled to resign in August, 1792. He now retired from public life, but his movements were strictly watched by the revolutionary agents. During the Reign of Terror, he was arrested and sent to Paris. On the 20th of July, 1794, he was thrown into the Conciergerie, and continued in that prison for seven days, expecting each to be his last. By the revolution of the 9th Thermidor (27th July, 1794), however, he was restored to liberty, and, in about a month afterwards, placed himself at the head of the re-actionary movement in Montélimart. After this period he continued to exercise a considerable influence at Montélimart, and acquired the confidence not only of the inhabitants of that city, but of the department of Drôme generally.

On the 5th and 13th Fructidor, An III. (22nd and 30th August, 1795), the Convention, in framing the constitution of the Council Five Hundred, decreed a variety of restrictions not hitherto observed by the electors in their choice of representatives. All France was in a tumult in consequence; the decrees of the Convention were canvassed in no measured terms, and Aymé presided over a large meeting of electors in his own department, in which it was unanimously resolved that no decrees of the Convention should restrict them in their choice of representatives. This resolution was printed and obtained a wide circulation; but the Convention determined to punish its authors, and a decree of arrest was accordingly issued against Aymé. Surrounded by his friends however, Aymé at first contrived to elude the vigilance of the officers, and after a short time no further steps were taken to arrest him. On the 26th of October, 1795, the Convention ceased to exist, and Aymé was elected deputy from the department of Drôme to the new Council of Five Hundred. He accordingly proceeded to Paris; but almost as soon as he appeared in the Assembly, was denounced by Genissieu and Goupilleau de Montaigne as a royalist and traitor to the Republic. Aymé replied; and a stormy debate ensuing, it required all the energy of the Abbé Sicéys and other members to restore tranquillity. On the following day (21st of December, 1795), the attack upon Aymé was renewed. Goupilleau said he was

prepared with documents in support of his denunciation. Hardy, an ex-Conventionalist, reminded the Assembly that the decree of arrest issued against Aymé by the Convention remained in force. A third member asked in a voice of thunder why he was not in prison, and various others contended that the most essential forms of the constitution had been violated in his election. Aymé, in his reply, affirmed the legality of his election; he repudiated the charge of royalism, denounced Goupilleau as the harbourer of assassins, and concluded by an expression of sincere attachment to the republic. A commission was appointed to investigate his conduct; on the 4th Nivose (December 25), they reported, and on the same day a majority of voices voted his exclusion from the Assembly.

On the 5th Prairial, An V. (24th of May, 1797), on the motion of Pénicres, seconded by Dumolard, Aymé was readmitted, and in about a month afterwards, chosen Secretary to the Council. In this capacity he used all his influence for the purpose of humbling the extreme revolutionary party. On one occasion, he moved for the deportation of Barrère and Verdier, in compliance with a decree of the late Convention; at another time, he voted for a message to the Directory to inquire the exactage of Barras, who, according to Villot, was not of the age required by the constitution. On the 8th Thermidor, An V. (26th of July, 1797), he moved for the abolition of all the revolutionary festivals, with the exception of the 1st Vendémiaire, the day of the proclamation of the Republic. This motion was strongly disapproved, and Aymé was more than ever suspected of royalism.

On the 18th Fructidor, An V. (September 4, 1797), the extreme party in the Assembly again triumphed, and a decree of arrest and deportation was carried against Aymé and fifty-one of his colleagues. Aymé remained for some time in concealment at the house of a friend in Paris; after a strict search, however, he was arrested in the month of January, 1798, and conveyed to Rochefort. The Charente frigate was lying in the harbour, with convicts for the penal settlement of Guiana; Aymé was added to their number, and the vessel sailed shortly afterwards. On the 11th of May they reached the island of Cayenne. During an exile of more than eighteen months, Aymé suffered severely, but at length succeeded in effecting his escape in an American vessel bound for Gottenburg. This vessel however was wrecked on the coast of Scotland; more than half the crew and passengers were lost, and Aymé with considerable difficulty landed at the small seaport of Fraserburgh. He proceeded thence to London, and shortly afterwards embarked for Calais, which he reached on the 20th of March, 1800. During his absence, the revolution of the 18th Brumaire (9th of November, 1799) had com-

pletely altered the aspect of political affairs. By a consular decree of the 5th Nivose, An VIII. (26th of December, 1799), an amnesty was declared in favour of the majority of the exiled members. Aymé, on his return to France, communicated immediately with the proper authorities, and was ordered for the present to reside at Dijon. During his stay in that city, he drew up an interesting narrative of his exile and shipwreck, entitled "*Déportation et Naufrage de J. J. Aymé, ex-législateur; suivis du Tableau de vie et de mort des déportés à son départ de la Guyane; avec quelques Observations sur cette Colonie et sur les Nègres*," Paris, 8vo., without date, but printed in 1800. Several grave charges advanced by Aymé in this work against M. Burnel de Rennes, the agent for the Directory at Cayenne, led to a rejoinder from that functionary in a pamphlet entitled "*Supplément à l'ouvrage de J. J. Aymé*," &c., Paris, An VIII. (1800), 8vo. "Aymé's work," says a critic, "would be readable enough but for the interminable declamations in which he everywhere indulges."

In 1802, Aymé was nominated Chief Justice of a colony which Bonaparte proposed to establish in Louisiana; this project, however, was never carried into effect. On the 5th Germinal, An XII. (26th of March, 1804), he was appointed Director of the department of Gers, and afterwards of Ain, and held this office until his death at Bourg-en-Bresse, on the 1st of November, 1818. (Arnault and others, *Biographie des Contemporains; Biographie Universelle, Supplément*; Rabbe, *Biographie des Contemporains*; Buchez and Roux, *Histoire Parlementaire de la Révolution Française*, vol. xxxvii, 142--146, and 269--454, *passim*.) G. B.

AYME' DE VARANNES, also called AYMÉ DE CHATILLON, was a French poet of the twelfth century, known as the author of "*Le Roman de Florimont*." To this poem we are indebted for all that is known or conjectured respecting the author. M. Paulin Paris, who has entered the most fully into the subject, conjectures that he was by birth a Greek, and that he did not take up his residence in France until long past his youth. He had resided at Gallipoli, in the province of Romania, and had also visited Damietta, Ipsala, Adrianople, and Philippopol in which last city he, for the first time, heard related in Greek the adventures which form the subject of his poem. He appears to have settled in or near Châtillon, in the Lyonnais, where (after his return from the Crusades, according to the "*Archives de Rhone*") the poem was written. The time of his death is not known.

It is not easy to identify precisely the chief personages of the romance of Florimont. The author himself gives the following account of the poem and its hero:—

Tousjours mais en iert remembrance
Il ne fu mie fais en France,
Mais en la langue des François
Le fist Aïmes en Lionnais.
Aïmes y mist s'entencion,
Le romans fist à Chastillon
De felipou de Macerdoine
Qui fust norris en Babiloine,
Et del fil au duc Malaquas
Qui estoit sire de Duras.
Florimont de nom en François
Elenois est dist en Grezois.

Again—

Il l'avoit en Grèce véue
Nès n'étoit pas partout sœur,
A Filipople la trouva
A Chastillon le apporta.
Ainsi come il avoit apriée
L'a de Latin en romans miso.

Some writers have made Florimont the son of Alexander the Great, and Alexander the son of the Philip mentioned in the poem: others call Florimont the son of Philip. It appears, however, from the poem itself, that he was the son-in-law of Philip, the great-grandfather of Alexander.

This poem is remarkable for its antiquity. The dates of 1124, 1188, and 1224, have been respectively assigned to it; but the date of 1180 is given in a copy in the British Museum. The style is elegant and pure, and the versification good. The relations introduced into it bear occasional evidence of an Eastern origin, and were quite new to France at the time Aymé wrote. Florimont performs what would now be termed the ordinary exploits for a hero of romance, in slaying monsters, vanquishing giants, particularly a cousin of the king of Carthage, and putting to the rout numerous armies. The loss of his first love, however, the queen of an invisible island, plunges him into deep despair, and he adopts the name of "Le Pauvre Perdu," until the sight of the beautiful Romanadaple, the only daughter of Philip, dispels his grief by inspiring him with a new passion. The naïveté of this lady in making love is rather startling, but it may have been a natural consequence of her confined education, as, until Florimont was presented to her, she had never been allowed to see any but persons of her own sex. She became the wife of Florimont (with whom her father shared his kingdom), and in due time the mother of Philip, the future conqueror of Greece. Aymé, in the midst of his fabulous recitals, has maintained a degree of topographical correctness not often met with in works of this description.

The manuscripts of this poem are considered rare, and yet M. Paulin Paris states that there are seven in the Bibliothèque du Roi. There are also two in verse in the British Museum, and it is to be found in other libraries. A prose version from the poem was made some time in the fifteenth century, and was printed at Paris in 1528, in 4to., under the title "Histoire et ancienne cronique de l'excellent roy Flor-

mont, filz du noble Mataquas duc d'Albanie." Again, at Lyon, 1529, 4to., and at Rouen, without date. In 1555 it was printed at Lyon, in 4to., with the title "Chronique de Florimond, en laquelle est contenu comment, en sa vie, mit à fin plusieurs aventures, et comment, pour l'amour de la demoiselle de l'Isle Celée, par trois ans mena vie si douloureuse qu'il fut appelé Pauvre Perdu." Paulin Paris has given a very full analysis of this work, and noticed at large the inaccuracies of all previous writers. (*Histoire littéraire de la France*, xv. 486—491, xix. 678—680; Borel, *Trésor de recherches et antiquitéz Gauloises et Françaises*, 552, &c.; Paulin Paris, *Les Manuscrits Français de la Bibliothèque du Roi* (1840), iii. 3—53; Breghot du Lut and Pericaud, *Biographie Lyonnaise*, 307; *Archives du Rhone*, iii. 239, 240; Brunet, *Manuel du Libraire* (1842), art. "Florimont.") J. W. J.

AYMON or HAIMON, COUNT OF ARDENNES, and his four sons, "les quatre filz Aymon," named Alard or Adalhard, Regnaud, Guichard and Richardet, are conspicuous among that class of half-historical half-fictional personages whose adventures form the subject of the romances of chivalry which relate to Charlemagne's period, such as the French romantic tales by Adenes, Huon de Villeneuve, and others, and the more elaborate Italian romantic poems of Pulci, Bello, Tasso (in his poem "Rinaldo"), and, above all, the splendid epopees of Bojardo and Ariosto, in which the sons of Aymon, and especially the most illustrious of them, Regnault, Rinaldo in Italian, act a prominent part.

The existence of Aymon, Count of Ardennes, is mentioned by Arnold Wion, a Benedictine historian and biographer, in his "Lignum Vitæ," or History of the Order of St. Benedict, part ii., in which he speaks of the blessed Reinold, Rainard or Renaud, who, he says, was son of Aymon, and also by Gramaye, in his "Antiquitates Belgicæ," in which, speaking of Berthem, a village near Louvain, he says, that Adalard or Alard, the eldest son of Aymon, Count of Ardennes, gave the lordship of Berthem to the monastery of Corbie in Picardy, of which he became monk, and afterwards abbot, and that the monastery alienated it in 1562. Berthem, he says, means "the dwelling of the horse," and the town bears the horse as its arms, and in the neighbouring forest of Ardennes is a valley called "the valley of the horse;" all which, according to local tradition, have reference to the famous horse Bayard, which in the romantic legends and poems was the horse of the four sons of Aymon, and which performed most extraordinary feats. Cantimpre, or Thomas Cantipratanus, a Dominican monk and miscellaneous writer of the middle of the thirteenth century, in his work "Miraculorum et exemplorum memorabilium

sui temporis libri duo," edited by J. Colvenerius in 1605, asks, under the head of "the folly of tournaments," those who piqued themselves on their feats of horsemanship and jousting, "Whether they could ever expect to rival the reputation of the famous horse Bayard, who lived in the time of Charles, and had been dead more than five centuries, but whose memory lived still?" To this the editor Colvenerius adds this note in the appendix: "This horse Bayardus is commonly said to have belonged to the four sons of Haimon, in the time of Charlemagne, and is called in Belgian Rosbeyaert; or in French "rouge Bayard." Fabulous tales of this horse are repeated to the present day both in French and in German. A child can perceive that they are fables, but these fables are probably built on some ground of truth, from the serious manner in which our author speaks of Bayard. Of the four sons of Haimon, mention is made by Peter Louvvius, in the notes which I have above quoted." Traditions about Bayard and the quatre fils Aymon are still preserved in Belgium. Several towns, and Mons among the rest, have streets named "des quatre fils Aymon." In the county of Namur there is a cliff, called the "Roche à Bayard," from which the horse, it is said, leaped into the Maas. In the novel "Les quatre fils Aymon," however, the story is that Charlemagne passing through Liège after Regnault had set out for the Holy Land, ordered Bayard to be thrown from the bridge into the Maas, with a millstone round his neck; but Bayard stemmed the current, leaped on shore, and "is said to be still alive in the forest of Ardennes." There is, or was, an old castle, called Bayard, at Dny, in the county of Namur, which, according to tradition, had been a place of shelter to the fils Aymon when they were obliged to quit the Ardennes. Bayard, or Ros-Beyaert in Flemish, figured and still figures in some popular processions at Louvain, Mechlin, and other parts of Belgium. Paquot, the historian of Flanders, in the last century, states that he had read in an old MS., that previous to the wars of the sixteenth century, there was on the grand altar at Berthem a picture representing the four sons of Aymon kneeling before a crucifix. Father Foulon, in his History of Liège, places the adventures of Aymon of Ardennes and his sons about the middle of the sixth century: other chronicles and traditions make them live in the time of Charlemagne.

The novel "Les quatre fils Aymon" was written by Huon de Villeneuve, a French poet, who lived under Philippe Auguste, and wrote several chivalric romances concerning Charlemagne and his Paladins. These romances were afterwards turned into prose, and we have several editions of the prose version of the "Quatre fils Aymon." Brunet,

"Manuel du Libraire," registers the following among others:—1. "Les quatre fils Aymon" (traduit de rime en prose) ending thus: "Cy finit l'hystoire du noble et vaillant Chevalier Regnault de Montauban, imprimée à Lyon, le xx jour du mois d'Apruil, l'an mil quatre cens nonante trois," fol., Gothic character, with figures. 2. "Histoire singulière et fort récréative contenant les faitz et gestes des quatre filz Aymon et de leur cousin Maugis, lequel fut pape de Rome, semblablement la chronique du Chevalier Mabrian, Roy de Jérusalem," 4to. Paris (no date). Em. Bekker has published a long fragment of the original poem from a MS. in the Paris library, at the beginning of the edition of "Fierabras," 4to. Berlin, 1829. There is an English translation of the prose version: "The right pleasant and goodly Historie of the four Sommes of Aimon, the which for the excellent endyting of it, and for the notable prowess and great vertues that were in them, is no less pleasant to rede than worthy to be known of all estates both hyghe and lowe;" and at the end, "there finisheth the history of the noble and valiant knyght Reynaude of Mountawban and his three brethren. Imprinted at London by Wynkyn de Worde, the viii daye of Maye, and the yere of our Lorde 1504, at the request and commaundement of the noble and puissant Erle, the Erle of Oxenforde, and now emprinted in the yere of our Lord 1554, the vi daye of Maye, by William Copland, for Thomas Petet."

The name Rainaldus or Reginaldus appears frequently in the early chronicles of the Carolingian dynasty. A Count Rainaldus of Aquitania, Count of Nantes, is mentioned in Duchesne's "Historia Francorum Scriptores," as having fought under Charles the Bald against the Bretons, and being killed in battle, A.D. 843. Near Ancenis, not far from Nantes, is a place called Clairmont, which is the name ascribed to the family of the Regnault of romance. Eginhardt, in his "Annales Ludovici Pii," mentions a Reginaldus, chamberlain to Louis the Pious, who joined in a conspiracy against his sovereign, for which he had his eyes seared out. There are other Reginaldi or Rainaldi mentioned as having revolted against their sovereign. Le Grand, in his notes to "La Confession du Renard," in "Contes et Fabliaux du 12^e et 13^e Siècles," says, "History speaks of a certain Reginald or Reinard, a very cunning baron, living in Austrasia in the ninth century, who was councillor to Zwentibold, King of Lorraine, and son of the Emperor Arnulf, and who being banished for some misdeeds, instead of obeying, withdrew to one of his strong castles, from whence he gave great trouble to his master, exciting both the French and the Germans against him. This conduct rendered his name obnoxious, and many songs were written about him, in which he was nicknamed "Vulpecula," or

little fox. Satirical pieces were subsequently written in the romance of the Trouveres, in which Reinard is represented under the allegory of the animal who bears his name in French, "Renard, or the fox." It ought to be remarked that the Paladin Regnault or Rinaldo of the romantic narratives is represented both as having revolted against Charlemagne, and as being a sort of freebooter or border baron, sallying out of his stronghold of Montauban at the head of his bands and laying travellers under contribution. There is an old castle near Montauban, which is called Château de Renaud, although the town of Montauban did not exist in the time of the Carolingians, but there are other places called Montauban in other parts of France. In the Spanish ballad entitled "Don Reynaldos," he appears as banished from the court of Charlemagne, of whose injustice he bitterly complains. He then resolves to accompany his cousin Roland to fight against the Moors, and they both perform prodigies of valour. A Rainaldus is mentioned by the historian Ordericus Vitalis, under the year 876, and is called, hyperbolically no doubt, chief or general of all France, "totius Francie Dux." Dudo of St. Quentin, in Duchesne's collection, speaks of a Reginoldus, contemporary with the Rainaldus of Ordericus, as a celebrated warrior who died in battle against the Normans, who had invaded France in the reign of Charles the Bald, and says that his standard-bearer Rotlandus fell with him. Ordericus says that both Rainaldus and Rotlandus were killed by the Normans of Rollo, the finishing blow to Rainaldus being given by a fisherman of the Seine, who pierced him with a spear. All these Rainaldi were probably confounded in one personage by subsequent romance writers, who gathered their materials from old ballads and traditional legends. In the same manner the weak and credulous character attributed in most romances to Charlemagne belongs more properly to his successors Louis and Charles the Bald, and the wars of Charles Martel against the Saracens who had invaded France have been ascribed, through a like anachronism, to the reign of Charlemagne.

In the romance "Les quatre fils Aymon," by Huon de Villeneuve, already mentioned, Aymon, Count of Dordone, is represented as having four valiant sons, Alard, Regnault, Guichard, and Richardet. The sons had a cousin named Maugis (the Malagigi of Italian romance), who equalled them in valour, and who was moreover a sorcerer or enchanter. Beuve d'Aygremon, father of Maugis, had killed one of the sons of Charlemagne, but had sued and obtained pardon. Some time after Guennes (the Gano of the Italian poems), a relative of the emperor, and a man of consummate wickedness, treacherously slew Beuve with the connivance of Charle-

magne. It happened, after this, that Regnault was playing at chess with Bertholet, the emperor's nephew, when the latter insulted and struck him. Regnault, who had not forgotten the murder of his uncle, seized the chess-board, which was of solid gold, and struck Bertholet with it, and with such violence that he clove his head in two. In consequence of this, the four brothers, as well as Maugis, were outlawed, and Aymon himself was ordered by the emperor to march against his own sons. They obtained possession of a castle called Montensor, in which they defended themselves for seven years, and defeated their father's vassals. Being obliged at last to evacuate the castle, they were attacked in their retreat by the emperor in person, when Regnault slew one of the emperor's squires, and nearly killed the emperor himself. The brothers then took shelter in a forest, where they lived as banditti. They afterwards found protection from Yon, King of Bordeaux, who gave his sister Clarice in marriage to Regnault, whom he allowed to build a strong castle in his dominions, which was called Montauban, the Montalbano of Italian romance. Yon, however, being hard pressed by Charlemagne, consented to betray the Fils Aymon. Richardet was seized, and would have been hanged had it not been for the timely assistance of Regnault. Maugis escaped by the help of his sorcery, after which he turned hermit, and Regnault went to the Holy Land, where he performed many exploits against the Saracens. On his return home, he made peace with the emperor. He then killed Fouques of Morillon, a traitor of the Maganza family, after which a combat took place, in which Regnault's sons Ivon and Aymonet killed the two sons of Fouques. Regnault then, being tired of the world, repaired to Cologne to assist in the building of the cathedral of that town, as a common workman, in expiation of his sins, and there he was killed by his brother workmen, who were jealous of his superior skill and address. His body afterwards performed miracles, and he was canonized as a saint.

Such is the substance of this story, which, with many alterations and additions, has been made the groundwork of subsequent romances, through which the name of Regnault or Rinaldo has acquired a sort of historical fame. (*Les quatre filz Aymon*, 4to. Lyon, 1539; Panizzi, *Essay on the romantic narrative Poetry of the Italians*, prefixed to his edition of Bojardo and Ariosto; Ferrara, *Storia ed Analisi degli antichi Romanzi di Cavalleria e dei poemi romanzeschi d'Italia*, and a critical article on the same work in the *Foreign Quarterly Review*, No. xii. October, 1830; *Biographie Universelle*, Supplément.) A. V.

AYMON, JEAN, an ecclesiastical writer in the early part of the eighteenth century. He was a native of Dauphiné, but the time and

place of his birth are not given. In the inscription to a portrait in one of his works, he is styled *Johannes Aymon Craveta, Delphinus, ex Dominis Genollæ*. Having entered the church, he became a priest at Grenoble; and accompanied the Bishop of Maurienne, in the capacity of almoner, to Rome, where he was appointed one of the protonotaries. On leaving Rome he went to Geneva, and there renounced the Roman Catholic religion for Protestantism. From Geneva he went to Berne, where he repeated his renunciation of the Romish church; and from thence to the Hague, where he married. The time of his change of religion and his marriage are not known: his conversion must have been before 1700. In 1706 he obtained leave to return to Paris, through the interposition of Clement, keeper of the king's library there, who placed such confidence in him as to leave him alone in the library. Aymon appears to have promised to return to the Romish church; and it was affirmed at the time that he had formally renounced Protestantism. This, however, in his vindication of himself, published soon after, he denied; and declared that throughout his stay in Paris, he wore the habit of a Protestant minister, and stoutly defended Protestant opinions. This may have been the case; but there appears evidently to have been an understanding that he would return to the church of Rome, as Cardinal Noailles, archbishop of Paris, obtained a pension for him, and placed him in the Seminary of Foreign Missions. Aymon shamefully abused the confidence of Clement, by stealing some of the manuscripts of the king's library, and, it is said, mutilating others. Notice of the theft of an important volume, containing manuscripts relating to the last Greek council of Jerusalem, held 1672 and 1673, was given, with a description of the volume, in "*La République des Lettres*," a journal of the time, for June, 1707; but without naming Aymon as the thief. Aymon was, however, obliged, by the rumours which were spread abroad respecting him, to publish a vindication of himself. It was contained in a small pamphlet, entitled "*Lettre du Sieur Aymon, Ministre du Saint Evangile et Docteur aux Droits, à Mons. N—, Professeur en Théologie, dans l'Université Réformée de N—*," 4to., the Hague, 1707. He denied the accuracy of some parts of the description given of the work; intimated that it did not belong to the king's library; that at least it was not marked with the usual library stamp; and declared that it was put into his hands by some Roman Catholics, who were secretly favourable to the Reformation, and desired the publication of the work with the view of damaging the cause of the Romish church. The account of the council of Jerusalem, taken from these MSS., and given in Antoine Arnauld's "*Grande Perpétuité de la Foi*," was affirmed by Aymon

to be a garbled account, and he declared his purpose of proving his charge of suppression and falsification by demonstrative evidence. Clement endeavoured to recover the volume by legal proceedings, but without success. It was, however, restored in 1709, by the intervention of the States-General of Holland; but some other works which were missed from the king's library, and which Aymon was supposed to have taken, were never found. The time of Aymon's death is not stated; but the date of his published works shows that he lived to 1719, if not later. We have no account of him after he was obliged to restore the stolen volume. He probably continued to reside in Holland, as his works were published there.

The works of Aymon are as follows:—
1. "*Métamorphoses de la Religion Romaine*," 12mo., the Hague, 1700. 2. "*Lettre du Sieur Aymon à tous les Archiprêtres, Curés, Vicaires, et autres du Clergé Séculier, &c.*," 12mo., the Hague, 1704. This work was occasioned by some proposals of an Abbé Bidal and other persons for the reunion of the Romish and Reformed churches. It is sometimes cited under part of its title, "*Sur la Réunion des deux Religions*." 3. "*Lettre du Sieur Aymon, Ministre du Saint Evangile et Docteur aux Droits, à Monsieur N—*," 4to., the Hague, 1707. This has been already noticed. 4. "*Tableau de la Cour de Rome*," a satirical work, 12mo., the Hague, 1707. Reprinted in 1726 and 1729. 5. "*Monumens Authentiques de la Religion des Grecs et de la fausseté de plusieurs Confessions de Foy des Chrétiens Orientaux produites contre les Théologiens Réformés, &c.*," 4to., the Hague, 1708. This is the work in which Aymon designed to show the bad faith of Antoine Arnauld and the Port-Royalists, in their "*Grande Perpétuité de la Foi*." It was replied to by the Abbé Eusebe Renaudot, in his "*Défense de la Perpétuité de la Foi*," 8vo. Paris, 1709. Aymon's book was reprinted under the title of "*Lettres Anecdotes de Cyrille Lucar*," 4to. Amsterdam, 1718. 6. "*Actes Ecclésiastiques et Civils de tous les Synodes Nationaux des Eglises Réformées de France*," 2 vols. 4to., the Hague, 1710. Reprinted in 1736. It contains a translation of fifty letters from Cardinal Prosper de Ste. Croix, nuncio of Pope Pius IV. at the court of Catherine de Médicis, to Cardinal Borromeo. 7. "*Maximes Politiques du Pape Paul III., touchant ses démêlés avec l'Empereur Charles Quint au sujet du Concile de Trente, tirées des lettres anecdotes de Dom Hurtado de Mendoza, son Ambassadeur à Rome, &c.*," 12mo., the Hague, 1716. 8. "*Lettres Anecdotes, et Mémoires Historiques du Nonce Visconti*," 2 vols. 12mo. Amsterdam, 1719. In the title-page Aymon is called *Ci-devant Prêlat Théologal et Jurisconsulte gradué à la Cour*

de Rome. In the catalogue of the library in the British Museum the "Mémoires et Négotiations Secrètes de la Cour de France touchant la Paix de Munster," 4 vols. 12mo. Amsterdam, 1710, are described, we know not on what authority, as edited by Aymon; and in the "Biographie Universelle" he is said to have edited not only the above work, but also the "Lettres, Mémoires, Négotiations du Comte d'Estrades, depuis 1663 à 1668," 5 vols. 12mo. Brussels (the Hague), 1709. A thin 4to. pamphlet in the British Museum Library professes to describe an instrument invented by Aymon, called the Diogiromètre, for finding the latitude and longitude at sea. It appears to have been written by Aymon himself, and bears date the Hague, 1700. (*Biographie Universelle; Adelung, Supplement to Jöcher, Allgem. Gelehrten-Lexicon; Aymon, Works.*)

J. C. M.

AYMON, AIMOÑE in Italian, Count of Savoy, was the second son of Amadeus V., Count of Savoy, and of Sybilla of Bugey, and was born at Bourgen-Bresse, in 1291. He was first intended for the church, and he took the minor orders, but afterwards he gave up the clerical profession, and was made a baron, and fought in the wars of his father against the Dauphin of Vienne and the Counts of the Genevois. When his elder brother, Edward, Count of Savoy, died in 1329, without male issue, Aymon was staying at Avignon, at the court of Pope John XXII. The States of Savoy assembled at Chambéry to elect a successor to Edward. John, Duke of Brittany, who had married Edward's only daughter, claimed the succession, and his messengers repaired to Chambéry to assert his claim. But Bertrand, Archbishop of Tarentaise, declared to them in the assembly that by all precedents and customs of the country no female could inherit the sovereignty as long as there was any male bearing the name and arms of the House of Savoy. Aymon was then chosen count, and two bishops and four barons were sent to Avignon to inform him of the election of the States. Aymon was at first little inclined to accept the proffered dignity, which—in the existing circumstances of the country, harassed by enemies and weakened by a signal defeat suffered by Count Edward from the Dauphin of Vienne, at Varai, in the Bugey, in 1325—was a charge more onerous than profitable; but, being urged by the deputies, he at last repaired to Chambéry, where he was proclaimed count, and had the ring of St. Maurice placed on his finger as the emblem of sovereignty, according to ancient usage. Savoy continued at war with Guy, Dauphin of Vienne, who was soon after killed at the siege of the castle of La Perrière, and was succeeded by his brother Humbert, Lord of Faucigny. Philippe de Valois, King of France, happening to be at

Lyon about the time, invited both the Count of Savoy and the new Dauphin to repair thither for the purpose of making peace, which was effected through the good offices of the king. Aymon afterwards sent an auxiliary force to join the troops of King Philip, who was at war with Edward III. of England, and in 1340 he joined the French camp, where he was instrumental in bringing about a truce between the French and the English. He also sent troops to the assistance of Azzo Visconti, Lord of Milan, the husband of Catherine of Savoy, daughter of Louis, Baron of Vaud. Azzo was attacked by a powerful band of condottieri, who were defeated by the timely arrival of the succour from Savoy.

Aymon married, about 1331, Yolande, or Violante, daughter of Theodore Palæologus, Marquis of Monferrato. Theodore was a younger son of Andronicus Palæologus the elder, Emperor of Constantinople, and he had inherited the marquise in right of his mother Yolande, called Irene by the Greeks, who was sister of John, the last Marquis of Monferrato, of the dynasty of Aleramus, who died in 1305, without issue. By the marriage contract between Count Aymon and the younger Yolande, it was stipulated, that in case of the extinction of the male line of the Marquis Theodore, the descendants of Yolande should succeed to the marquise, and it was in virtue of this stipulation that, about two centuries later, the House of Savoy laid claim to Monferrato, which it eventually succeeded in annexing to its dominions. Count Aymon had few possessions on the Italian side of the Alps, as his father, Amadeus V., had given Piedmont in fief to his nephew Philip, Prince of Achaia, with the title of Lord of Piedmont, under the suzerainty of the Count of Savoy. Louis of Savoy, cousin of Count Aymon, held likewise, in fief, the Barony of Vaud, on the north shore of the Leman Lake, by virtue of a grant of Amadeus to his father, Louis I., Baron of Vaud. [AMADEUS V.] The direct dominion of the Count of Savoy was therefore restricted to Savoy Proper, with the exception of Faucigny, and the Genevois, which were under their respective lords, to the valleys of Susa and Aosta, on the Italian side of the Alps, and to the countries of Bresse and Bugey on the French side of the Rhône and of the Jura mountains.

Aymon was the first Count of Savoy who created the office of chancellor, in imitation of that of France. He appointed as chancellor a learned jurist to reside at his court and be at the head of the judiciary, to enforce the execution of the laws, and to have a censorial authority over all other judges and magistrates in the dominions of Savoy. He also established, in November, 1329, a supreme council of justice at Chambéry, to hear appeals from the local courts. By an

edict of 1336 he made all the judges of his dominions liable to be summoned before the public assizes by any private individual who had any complaint or charge against them.

Yolande, Aymon's wife, died in 1342. She is spoken of by the chroniclers as a most excellent princess and the ornament of her age. Her husband raised a handsome monument to her memory, in the abbey of Hautecombe. He died in 1343, and was buried by her side. The abbey of Hautecombe having been devastated by the French in the revolutionary wars, the late King Charles Felix has had the monuments of his ancestors restored, and ornamented with new sculptures. Among these monuments, in the chapel styled "of the Princes," that of Aymon and Yolande is one of the handsomest. Aymon left only one son, a minor, having appointed as his tutors Louis of Savoy, Baron of Vaul, and Amadeus, Count of the Genevois. This son succeeded his father by the name of Amadeus VI., styled the "Green Count."

Count Aymon has obtained in history the denomination of "the Pacific," because he strove to keep his country at peace, and to heal the wounds inflicted by former wars. He had adopted for his emblem two stags running one ahead of the other, with the motto "Firmat victoria pacem," meaning to say that when he had been obliged to make war, it was for the purpose of obtaining an honourable peace.

Pope Benedict XII. issued a bull, dated April 6, 1339, in favour of Count Aymon, in which he established the rule that whenever a count of Savoy happened to be present at the coronation of a pope, he should take rank immediately after the kings.

Aymon has been called by some old chroniclers Amé and Amadeus, and has been placed as such in the series of the Amadei, by the title of Amadeus V., these same chroniclers making one person of the first two Amadei, and thus making room for Aymon as the fifth of the series. But this arrangement has been long discarded, and we have followed in this article the official genealogy of the House of Savoy, as it is acknowledged and published at Turin, which registers five Amadei before Aymon, and designates Aymon by the distinct Italian name of Aimone. (Bertolotti, *Compendio della Istoria della Real Casa di Savoia*; Guillaume Paradin, *Chronique de Savoie*; Dalpozzo, *Essai sur les Anciennes Assemblées Nationales de la Savoie et du Piémont*; Bertolotti, *Viaggio in Savoia*, Letter 55, on the abbey of Hautecombe.)

A. V.

AYMON OF SAVOY, LORD OF THE CHABLAIS. [AMADEUS IV.]

AYNSWORTH, HENRY. [AINSWORTH.]

AYO or AÏO, son of Arigisus I., Duke of Beneventum, succeeded his father in the

dukedom A.D. 641. Paulus Diaconus ("De Gestis Langobardorum," iv. 45) says that Ayo, being sent in his father's lifetime on a mission to Rothar, King of the Longobards, at Pavia, passed through Ravenna, which was subject to the Byzantines, and that while staying there "the malice of the Romans," by which term is meant the officers of the Eastern emperor, administered to him a beverage which affected his brain, so that he never showed a sound judgment afterwards. His father Arigisus, knowing his deficiency, recommended him, while on his deathbed, to the care of Radoald and Grimoald, the sons of Gisulfus, late Duke of Friuli, whom he had adopted as his own children, and whom he designated to the assembled Longobard chiefs as the fittest persons to supply the place of his son. After the death of Arigisus, a party of piratical Slavi having landed on the coast of Apulia, Ayo went to fight them, but was killed in the combat. Radoald then marched against the Slavi, defeated them, and drove them out of the country, after which he and his brother Grimoald were proclaimed joint dukes of Beneventum, A.D. 642. This Ayo, Duke of Beneventum, must not be confounded with Aïo or Ayo, Prince of Beneventum, who reigned more than two hundred years later. [Aïo.] (Camillus Peregrinus, *Istoria Principum Langobardorum*; Paulus Diaconus.) A. V.

A'YOLAS, JUAN D', a Spanish adventurer, who accompanied Don Pedro de Mendoza on a voyage of conquest and discovery to the river La Plata. The armament in which Ayolas sailed is said to have been the finest that had hitherto left Europe for America: it consisted of eleven ships and eight hundred men, principally Spaniards, with a few Germans and Flemings, and was well furnished with ammunition and provisions. Don Pedro de Mendoza, a knight of Cadiz, and a daring man, but unprincipled and avaricious, was commander-in-chief, with the title of Adelantado. Juan de Osorio appears to have been second in command, and Ayolas third or fourth. On the 1st of September, 1534, the expedition weighed anchor from the port of San Lucar in Spain, and, after a prosperous voyage, arrived at Rio de Janeiro. Mendoza remained at this port for about a fortnight to refresh his men. After the expiration of this period, the expedition proceeded under the command of Osorio, to whom Mendoza, although he himself accompanied the armament, had been compelled by illness to depute his authority. They anchored at the island of San Gabriel, within the river Plata; the climate here was remarkably salubrious, and the Spaniards gave the name of Nuestra Señora de Buenos Ayres to a small town which they built on the south side of the Plata, near a little river. At this station reports were

circulated that Osorio aimed at usurping the chief command, and he was shortly afterwards basely murdered by order of Mendoza. Before the expedition left Spain, it had been remarked by several that the service of the dead ought to be performed for the adventurers. The ill-omened words seemed now about to be fulfilled. In healthiness their settlement of Buenos Ayres could scarcely be surpassed; but after remaining here for some time their provisions almost completely failed, and the inhabitants of the country, a tribe of Quirandies, were hostile. It was ascertained, however, that this tribe possessed a town a short distance in the interior, well stored with provisions; and Diego de Mendoza, Don Pedro's brother, was dispatched with three hundred foot and thirty horse to make themselves masters of it. The Spaniards stormed the place, and returned to Buenos Ayres laden with provisions. After some time, however, this supply failed, and they were again threatened with famine. Three men stole a horse for the purpose of eating it, and by Mendoza's orders were hanged; they hung all night on the gallows, and in the morning it was discovered that their comrades had eaten their flesh from the waist downwards. One man ate up the dead body of his brother, who had died of hunger: others murdered their messmates and concealed their death, for the purpose of receiving their miserable rations. At length George Luchsam, a Fleming, was dispatched up the river with four brigantines, to obtain, if possible, a supply of food; but the natives fled at his approach, carrying with them the greater part of their stores, and burning the remainder. Half of Luchsam's men died of starvation, and they might all have shared the same fate, but for a friendly tribe, who gave them maize enough to sustain life until they rejoined their companions empty-handed. The Quirandies and other tribes now assembled in great numbers, and attacked and burned Buenos Ayres. The governor's residence, which was built of stone, was the only building that escaped the flames. Four ships shared in the conflagration; the remainder got to a safe distance in time, and with their artillery drove off the savages. In this encounter thirty Spaniards were killed, and a vast number wounded.

To remain at Buenos Ayres was now impossible. Accordingly, in 1536, Mendoza sailed up the river, leaving some of the ships with a small body of men behind, to repair the settlement. He was at this time suffering from disease, and accordingly deputed his command to Ayolas. After advancing for about eighty-four leagues, they reached an island inhabited by a tribe of Timbues, from whom they obtained an abundant supply of provisions; and the Spaniards, elated with their prospects, named the place Buena Esperanza. Here they were met by

Gonzalo Romero, a Portuguese, one of the survivors of Sebastian Cabot's former expedition. This man, who was in high favour with the Timbues, informed the Spaniards that there were rich and extensive settlements farther up the country, and advised them to go in quest of them. Ayolas accordingly proceeded in the brigantines with a large body of men. Mendoza, who was now a complete cripple, returned to Buenos Ayres, and, after waiting there some months without hearing from Ayolas, dispatched Juan de Salazar, another of his captains, in search of him. Mendoza's health, however, growing worse, he shortly afterwards embarked for Spain, leaving Francisco Ruyz behind him as governor for the time being, with orders to surrender his authority to Ayolas, if he ever returned, and if not, to Juan de Salazar.

Ayolas advanced with four hundred men in search of the river Paraguay, and the rich countries on each side of it; where, according to the account of Romero, he was to find maize and apples in abundance, sheep like mules, and every description of fish. On their way they discovered a serpent forty-five feet long, in girth like the body of a man, of a black colour, spotted with red and tawny; the natives said they had never seen one larger. A skilful marksman killed him with a single bullet, and the natives used his flesh for food. Before reaching the river Paraguay they had to endure the severest hardships, as well from famine as other causes. They lost one ship, the crew of which were compelled to travel by land; their comrades in the other ships were unable to render them any assistance, and, but for some friendly Indians, this division of Ayolas's men must have perished. At length they advanced three hundred leagues into the country of the Carios, a tribe less savage than any they had hitherto encountered. The Carios were an agricultural people, and the appearance of the country corresponded with the information they had received from Romero. After recruiting their strength, the Spaniards, delighted with the salubrity of the climate and the richness of the soil, determined to take possession of Lampere, the principal town of the district. On advancing, however, Ayolas found a formidable body of Carios drawn up in military array to oppose him. After some parley, the Spaniards attacked the town. Lampere was tolerably fortified, and the Carios fought bravely for two days; on the third day the Carios, dismayed by the number of their killed and wounded, were glad to sue for peace. On the feast of the Assumption of the Virgin Mary, Ayolas took possession of Lampere, which he declared should ever afterwards be called "Asumpcion," the name by which it is still known; but his victory was purchased by the loss of sixteen of his men killed, and a

great many wounded. The Spaniards, on taking possession of the town, appear to have treated the inhabitants with leniency. The Indians presented Ayolas with six stags and seven virgins, besides two women for each of his soldiers. Ayolas erected a strong fort at Asumpcion, and he was assisted by the Carios. In return for their services, he marched with them against a tribe of Agaces, with whom the Carios had been for a long time at war. The Agaces, with the exception of a few who were absent on a hunting expedition, were exterminated, and the allies returned to Asumpcion with five hundred canoes laden with booty.

After remaining for six months at Asumpcion, during the whole of which time he continued on amicable terms with the Carios, Ayolas determined to proceed eighty leagues farther up the Paraguay into the country of the Payagoes. Leaving a hundred men at Asumpcion, he advanced to a small town which he named Candelaria. The Payagoes, informed of his approach, offered no resistance, and Ayolas was enabled to refresh his men with abundance of wholesome provisions; but the Spaniards hitherto had found neither gold nor silver, the principal objects of their search, and were gladly informed of a tribe of Carcarisos still farther in the interior, who possessed the precious metals.

Ayolas, after a short stay at Candelaria, dismantled three of his vessels, and leaving the remaining two with fifty Spaniards under the command of Domingo Martinez de Yrala, he himself marched in a westerly direction with two hundred of his men, and three hundred natives to carry provisions and act as guides. Before setting out he ordered Yrala to remain four months at Candelaria, and if he should not return within that period, to fall down to Asumpcion. Ayolas proceeded on his expedition, and Yrala remained for six months at Candelaria, in expectation of hearing from his commander. At the expiration of that period, his vessels required caulking, provisions also at Candelaria were scarce, and he accordingly proceeded down the river to Asumpcion. Here he remained for some time, took in stores, and returned to Candelaria. Still there were no news of Ayolas; Yrala again fell down to Asumpcion, and on reaching that station his courage failed at finding the country almost devastated by locusts.

Meanwhile Juan de Salazar, who had been dispatched by Mendoza in search of Ayolas, after advancing only as far as Buena Esperanza, had been compelled by want of provisions to return to Buenos Ayres. Francisco Ruyz, not brooking to be superseded in his authority by Salazar, at the suggestion of the latter, next went in search of Ayolas, with six vessels and two hundred men. With only six ounces of maize per diem for each

man, the expedition was almost hopeless; but after great hardships they reached Asumpcion. Here they found Yrala and the Carios barely sustaining life by plundering the neighbouring tribes. Ruyz accordingly resolved to fall back upon Buena Esperanza. Yrala, still clinging to the hope of hearing from Ayolas at Candelaria, and his own vessels being rotten, entreated Ruyz to furnish him with a vessel to carry him to that port. Ruyz at first refused, unless Yrala would acknowledge him as his superior in command; but the latter, dexterously evading the conditions, succeeded in inducing Ruyz to comply with his request. Yrala probably advanced to Candelaria in the vessel which Ruyz gave him, and again shortly afterwards returned to Asumpcion.

On the return of Mendoza's vessel to Spain, the king ratified the appointment of Ayolas as governor, and dispatched two vessels from Seville, and a galleon with arms and ammunition, under the command of Alonzo de Cabrera, to complete the conquest of the newly discovered provinces. Six Franciscans accompanied the expedition to convert the natives to Christianity: and a pardon from the king was granted to such Spaniards as in the extremity of hunger had been guilty of eating human flesh.

On reaching Buenos Ayres with a supply of provisions, Cabrera, Ruyz, and the main body of the Spaniards proceeded to Asumpcion. Here they found Yrala with a handful of men, still living on friendly terms with the Carios. No tidings had reached him of Ayolas, and his death being now considered almost certain, the question who should be the new governor remained to be settled. Yrala produced a deed by which Ayolas had appointed him to the command during his absence; and his claims to the supreme authority were supported, in opposition to those of Ruyz, by Cabrera, who hoped to share his powers. Yrala however would admit of no equal, and there was little chance of an amicable settlement of the question. In this dilemma, Cabrera proposed that they should again go in search of Ayolas. Yrala acquiesced, and placing himself at the head of the expedition, with nine ships and four hundred men, again sailed to Candelaria.

From Candelaria he advanced some leagues farther up the river, until he was met by six Indians in a canoe, who informed him by signs that some of his countrymen occupied a fort in the interior of the country, and were employed in digging for the precious metals. Yrala, trusting to this information, and concluding that it was Ayolas or some of his men who were thus employed, dispatched two hundred Spaniards, under the guidance of the Indians, in search of them. After consuming a whole month to no purpose, their provisions and strength completely failed, and they returned to Can-

delaria. Two days after the return of this force, Yrala learned the fate of his commander from an Indian belonging to a friendly tribe of Chanes. According to the account of this Indian, Ayolas penetrated into the country of the Chanes, and was amicably received by that tribe, who informed him that the Chemeneos and Carcaraes or Carcarisos, two tribes still farther inland, had abundance of gold and silver. Ayolas advanced into the country, and with his own eyes saw its riches; but meeting with resistance from the natives, turned back with the intention of recruiting his forces at Candelaria. On passing through the country of the Chanes, the chief of that tribe presented him with treasure to a considerable amount in token of his friendship, and a numerous body of Indians accompanied him with it to Candelaria. On reaching that station they were completely exhausted, and complained bitterly at not finding Yrala or any of his men to receive them. The Payagoes, however, affected to welcome them, and promised to entertain them as guests until Yrala's return. Ayolas confided in them, and the Payagoes shortly afterwards decoyed the whole body into a morass, where, with the single exception of the narrator, they were all murdered.

Yrala, although eager to chastise the Payagoes, could not immediately spare time for that purpose, as it was necessary for him to rejoin his forces at Asumpcion. Not long after his arrival at that station, however, the Carios made two of the tribe prisoners, and having tortured them until they confessed to the murder of Ayolas, Yrala sacrificed them to his vengeance by roasting them alive.

Yrala shortly afterwards returned to Buenos Ayres, but his cupidity was excited by the narrative of the treasures said to have been accumulated by Ayolas, and he soon transferred the whole of his force to Asumpcion, with the intention of penetrating into the country. Hulderick Schmidel, a German who accompanied the expedition, says that Yrala was much esteemed for his justice and benevolence; but there is reason to believe that his justice and benevolence were confined to his own soldiers. (Herrera, *Historia general de los hechos de los Castellanos en las islas y tierra firme del Mar Oceano*, Dec. v. lib. ix. cap. 10, lib. x. cap. 15, Dec. vi. lib. iii. cap. 17, 18, lib. vii. cap. 5; Schmidel, *Vera historia admiranda navigationis, ab anno 1534 usque ad annum 1554, in Americam vel novum mundum juxta Brasiliam et Rio della Plata*, cap. i.—xxx., inserted also, in Spanish, in the third volume of Barcia's *Historiadores primitivos de las Indias Occidentales*; Southey, *History of Brazil*, part. i. 57—75.) G. B.

AYRAULT or AIRAULT, PIERRE, Latined Petrus Aerodius, and sometimes called Airaud and Errault, was born at Angers in 1536. He was descended of a family

of the noblesse of the robe, and his father was Reni Ayrault, the procurator-fiscal and mayor of Angers, after whose name one of the town gates was called in commemoration of his public services. Ayrault was proud of his ancestors, to whom he makes occasional allusions in his works; and he erected a monument in the church of St. Michel, at Angers, with a Latin inscription to the memory of his great-grandfather, his grandfather, and his father. When he was twenty-one years old he lost his father, and his mother placed him under his uncle, François Ayrault, Prior of Bécon and Aviré, to whose zeal and kindness he complimentarily attributed his acquisition of whatever knowledge he procured. Having studied Latin and philosophy at Paris, he went to Toulon, where he received instruction in law from Barnabé Brisson. He afterwards attended the lectures of Cujacius and other celebrated jurists in Bourges, where he took a degree as Bachelor in Laws. He practised as an advocate in his native town of Angers, and afterwards in the Parliament of Paris, where, according to Loisel, in his "Dialogue des Advocats," who frequently mentions him, he obtained a high reputation. In 1564 he married Anne, daughter of Jean des Jardins, whose name is Latinized by Menage as Johannes Hortensius, first physician to the King of France. Wishing to be settled in his native town, he accepted, in 1568, the office of lieutenant-criminal at Angers. He administered the duties of his office with strict justice. He was compared to Cato the elder, and received from his contemporaries the title of *Ἀγέλαστος* or the severe. His biographer, however, vindicates his character from the charge of harshness, urging that he was kind, generous, and conciliating among his friends, and terrible only to those who were bad citizens. During the war of the League, to which he was opposed, he acted as interim president of Angers, the person who held the office having, it would appear, been found incapable of acting up to the emergencies of the time. He gained the good opinion of his fellow-citizens by his conduct in this office, and they rewarded him with honorary civic distinctions, and assigned to him a costly official residence, which was afterwards inhabited by his representatives. The most remarkable circumstance in his life is the vain effort which he made to detach his son from the Jesuits. Anxious that the young man should have an opportunity of acquiring the superior instruction communicated by the teachers of that body, without becoming a member of their order, he sent his son René to be taught by them, under a promise that they would use no efforts to induce him to join their body. The individuals who superintended the education of the youth are charged with having broken their pledge, and, at all events, he became a

devoted admirer of the principles of his instructors, and, joining their order, assumed a new name, by which he baffled his father's efforts to obtain access to him. In connection with this painful circumstance, Ayrault published a work, "De patrio jure, ad filium pseudo-Jesuitum." The earliest edition mentioned in the authorities is dated 1593; but at the commencement of the essay the author dates it October, 1589. He states that he has been making an ineffectual search for his son during the preceding three years, and he expresses a hope that whoever reading his work and approving of it, may happen to meet his lost son, will lay it before the youth, when the author doubts not that, if master of his own actions, he will return to his obedience, or, as he quaintly expresses it, "quin mihi pareat aut non pareat patri." The work takes for its text the commandment, "Honour thy father and thy mother," &c., which is frequently printed in the body of the work in capital letters. A French edition of this work is mentioned with the title "De la puissance paternelle," without date—it is probably the original, the Latin being a translation. Sinking under the disappointment occasioned by his fruitless efforts to recover his son, Ayrault died on the 21st of July, 1601, and was buried with public honours in the church of St. Michel. He was the author of several works of which the titles are given at length by his biographer. Among these there is an edition of Quintilian, printed in 1563, which has long been rare, and is said to be very imperfect and erroneous. He published several sets of his "Plaidoyers." A work which went through several editions has the title "L'Ordre, Formalité, et Instruction Judiciaire, dont les Anciens Grecs et Romains ont usé en accusations publiques, sinon qu'ils ayent commancé à l'exécution; conféré au stile et usage de nostre France," &c. Another work which has also gone through several editions is called "Decretorum, rerumve apud diversos populos ab omni antiquitate judicatarum, libri duo." Besides the editions of this work mentioned by Menage, another appeared subsequently to the publication of his biographical sketch, published at Geneva, in 1677, and edited by Andrea Oldenburger. It is remarkable for having no fewer than twenty-one dedications by the editor, who, beginning with the emperor of Germany and the king of Denmark, gradually descends through the ranks of the petty German princes, till he comes to subordinate officials. It is divided into ten books, and appears to contain matter culled from the civil and canon laws and from the institutions of the modern European states, without distinction or order. Authorities are scarcely ever quoted, so that it is difficult to suppose that the book can have ever been advantageously consulted. It mixes up principles

of law derived from the civilians with historical and local incidents, and may be said to display a portion of the animation and versatility which characterized the author's nephew and biographer, (Menage, *Vita Petri Ærodi; Works referred to.*) J. H. B.

AYRAULT, RENÉ, the son of Pierre Ayrault, about whom he wrote his work on the authority of parents, is said to have been born at Paris, on the 11th of November, 1567. He studied with the Jesuits, who, perceiving in him promise of high talent and accomplishments, urged him to join their order. He became a member of the society at Treves, on the 21st of June, 1586. He afterwards travelled in Germany, and appears to have encountered some hardships while passing through the Protestant states. He was living at Dijon in 1594, when the Jesuits were banished from France, and he then proceeded to Piedmont and subsequently took refuge in the Papal territory at Avignon. Returning afterwards to France, he became prefect of the college of Paris, and held several rectorships. He died at La Flèche, on the 18th of December, 1644. It is said that he answered the work written by his father, alluded to above; but if such a book was published, its title is not mentioned by the authorities. (Moréri, *Dict. Historique*; Taisand, *Vies des plus Célèbres Jurisconsultes.*) J. H. B.

AYRENHOFF, CORNELIUS HERMANN VON, a German poet, was born in 1733, at Vienna. He entered the military profession at a very early age, but as he had received a good education, he retained through life a love for scientific pursuits, and especially for poetry, which he cultivated with considerable success. He gradually advanced in the army to the rank of colonel, and in 1776 he obtained the command of a regiment of infantry. He was subsequently appointed president of the institution for military invalids at Vienna, and in 1794 he was raised to the rank of lieutenant-field-marshal. After the close of the war against France, he resigned his post in the Austrian army, and died in his native place, on the 14th of August, 1819.

Ayrenhoff began his literary career very early, and devoted himself mainly to the cultivation of the drama. He wrote a series of tragedies, comedies, and other minor poems, some of which were published separately and others only in the several collections of his works which appeared during his lifetime. Ayrenhoff might have done great service to dramatic literature in Germany, for he possessed undoubted talent, and the condition of the stage, which he endeavoured to raise, was then in a very deplorable condition. But he was misled by the notion that the French drama must be followed as a model, and that the French plays alone were master-pieces of dramatic composition. This

was the general opinion in Germany at the time when Ayrenhoff began his career, and he was so strongly biased by his notion, that even after a better taste had been diffused by Lessing and others, he continued obstinately to defend his ground, both by argument and example, so that in the end he stood alone among his contemporaries. His tragedies, therefore, are stiff and conventional, though the dialogue is always animated. The characters are on the whole well drawn, and the action always excites a considerable degree of interest. The versification is very faulty, and the language antiquated and awkward. Ayrenhoff, like most Viennese poets, is much more successful in comedy, especially the burlesque, than in tragedy, and some of his comic productions, such as "Der Postzug" and "Die grosse Batterie," were for many years performed with great applause on all the stages in Germany. All his dramas, however, have now fallen into oblivion, and are remarkable only as specimens of the mistaken notions of the drama which the Germans had for more than a century, until they were exposed and refuted by Lessing. All the works of Ayrenhoff were published in the following collections:—1. "Dramatische Unterhaltungen eines Kaiserl. Königl. Officiers," Vienna, 1776, 8vo., contains five dramas and some essays on the drama. 2. "Sämmtliche Werke," Vienna and Leipzig, 1789, 4 vols. 8vo. 3. "Sämmtliche Werke," Vienna, 1803, 6 vols. 8vo., contains all the tragedies, comedies, minor poems, essays, tales, &c. that had till then appeared. A much improved collection, under the same title as the preceding one, which also contains an autobiography of Ayrenhoff, appeared at Vienna, 1816, 6 vols. 8vo. Separate editions of his minor poems and tragedies were published at Vienna in 1816 and 1817. (Ayrenhoff's autobiography, entitled *Schreiben an J. F. von Retzer über einige seiner Militärischen und Literarischen Begebenheiten*, Vienna, 1810; Jördens, *Lexicon Deutscher Dichter und Prosaisten*, vol. i. p. 68, &c., vol. v. p. 725, &c.; Wolff, *Encyclopädie der Deutschen Nationalliteratur*, vol. i. p. 105.) L. S.

AYRER, a name of some German artists, apparently of Nürnberg, of whom, however, little or nothing is known.

Heller mentions JACOB AYRER, a designer, who lived towards the close of the sixteenth century, but he does not specify any of his works. There are three portraits said to be engraved by CHRISTIAN VICTOR AYRER, dated 1665 and 1667. And there was a MICHAEL AYRER, silk-embroiderer to the electoral court of Dresden, who died there in 1582, aged 43.

JUSTINA AYRER, a miniature-painter, was born at Danzig in 1704. There are also some *genre* pieces by her. She died about 1790. (Heller, *Monogrammen Lexicon*; Brulliot, *Dictionnaire des Monogrammes*,

&c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

AYRER, GEORG HEINRICH, was born on the 15th of March, 1702, in Meiningen, where his father was court-confectioner and "Silberdiener," or yeoman of the Silver Chamber. In the year 1721 he was a student at Jena, and he afterwards attended in the capacity of tutor two young noblemen at the universities of Leipzig and Strassburg, and in their travels through Germany, Holland, and France. In 1736 he received from the university of Göttingen a doctor's degree, and was made extraordinary professor of law and assessor of the faculty of law there. In the following year he was made ordinary professor. George II. as Elector of Hanover, raised him, in 1743, to the dignity of counsellor, and, in 1768, appointed him privy-counsellor of justice. In 1769 he was president of the Historical Institute. He died on the 23rd of April, 1774.

The list of Ayrer's works, amounting to a hundred and four, fills more than two pages of Adelung's Supplement to Jöcher. A considerable proportion of them are small tracts on temporary or local subjects; sixteen of the most important of his minor works were published after the author's death, in 2 vols. 8vo., with the title "Georg. Henr. Ayreri, Opuscula varii argumenti, edidit et præfatus est Ioannes Henricus Iungius Academiæ Georgiæ Augustæ secretarius, 1786." This work is ornamented with a portrait of the author. It contains the earliest tract which he is supposed to have written, "De Cambialis instituti vestigiis apud Romanos Diatribe," first printed in 1735, in the form of a letter to a Danish nobleman, a fellow-student, who in an inaugural thesis, "De Fœderibus Commercialium," had suggested this subject to Ayrer. It is a very short essay, treating, as its title intimates, on the information which may be derived from the Latin classic writers and the ancient jurists regarding the manner in which the Romans conducted the pecuniary department of their commerce. It was inserted by Heineccius in his "Elementa juris Cambialis" (1748). Two tracts in the Opuscula will be of some interest to the English reader. The one a eulogium on the statesmanship and courage of George II., with the title "Oratio Prima de Georgio Augusto, M. B. Rege Augustissimo heroe in toga et sago æque magno sub auspicio suscepti Anno 1744 Magistratus Academici habita." The other is a congratulatory oration on the occasion of the victory of Culloden and the suppression of the insurrection of 1745, with the title "Oratio Secunda de Gulielmo Augusto Serenissimo Cumbriæ Duce, Rebelling Scotiæ Domitore Patriſque et Patriæ Defensore felicissimo." This tract is interesting as exhibiting the light in which the question of the Hanoverian succession was viewed in Germany. The

constitutional principles involved in the question of the succession are suppressed, or rather perverted, for it will naturally be imagined that the principle of fixing the succession to a crown by the vote of a legislative assembly, however favourable it had been to the Brunswick family in England, would be far from being a palatable doctrine among the German princes. Accordingly Ayrer revives the old story of the warming pan and the fictitious birth of James II.'s son. He maintains that the Pretender was an impostor like Simnel and Warbeck, cites the Hanoverian line as representing legitimacy, and arrays in their favour all the divine-right doctrines of the civilians and their denunciations of the crime of rebellion. In his brief narrative of the expedition of Charles Edward, and the campaign of the Duke of Cumberland, Ayrer is pretty accurate, except in one particular—he represents the duke to have acted with humanity after the battle of Culloden. Ayrer's Latinity has been praised by his contemporaries. Of the difficulties he encountered in endeavouring to adapt the nomenclature of British politics to classic forms the following sentence may be taken as a specimen:—"Quantumvis enim speciosa sunt argumenta, quæ pro veritate agniti statim a Rege partus in medium adderebant fraudis participes, et quæ deinde inter oppositas sibi invicem factiones, sub diversis Torrysiorum et Whigum, Episcoporum et Presbyterianorum, superioris et inferioris ecclesiæ nominibus notas, diu satis acriter in utramque partem disputata sunt; de falsitate tamen," &c. Among the *Opuscula* there is a tract on the advantage of having ample indexes to the sources of the civil law, prepared as a Preface to the *Lexicon Juridicum* of Walther. Ayrer's works are always richly indexed, and he seems to have fully appreciated the importance of improving this means of giving access to the contents of extensive works. Another collection of Ayrer's tracts, chiefly on branches of the civil and canon law, was published in a small volume in 1752, with the title "*Georgii Henrici Ayreri, &c. Opusculorum Minorum varii argumenti, &c. Sylloge nova.*" Among several works which he wrote on the local laws of Germany, one is in support of an edict of Frederick the Great of Prussia abolishing the system of special dispensations for marriages which were prohibited by the canon law and removing the prohibition: the title is "*Commentatio juris ecclesiastici de Jure dispensandi circa Connubia Jure divino non diserte prohibita ad Edictum Regium Prutenicum.*" He published, in 1761, an antiquarian inquiry as to the birthplace and history of Hermann, or Arminius, the German liberator, with the title "*Hermannus Officiarius an Gente Billungus?*" (*König, Lehrbuch der Allgemeinen juristischen Literatur*; Ersch and Gruber, *Allgemeine Encyclopädie*; Adelung, *Supplement* to Jöcher,

Allgemeines Gelehrten-Lexicon; Works referred to.) J. H. B.

AYRER, JACOB, a dramatic poet of Germany, who lived towards the end of the sixteenth and the beginning of the seventeenth century, and was consequently a younger contemporary of the famous shoemaker and poet Hans Sachs, next to whom he was the most productive dramatist of that period. Of his life we know little beyond the fact that he was a doctor of law, and practised as a notary and advocate at Nürnberg. Some believe that he was a native of that city, while others state that he went thither as a poor boy, and did not obtain the citizenship till 1594. Tieck has inferred with great probability, from some allusions in his work, that he lived till about 1618. Ayrer wrote his dramas, for his own amusement, in the leisure time which his professional occupations left him, and some of his productions were published in 1585, or perhaps even earlier, or were, at least, circulated in manuscript. But all his scattered poems were collected after his death, and printed under the title "*Opus Theatricum, dreissig ausbündige schöne Komödien und Tragedien von allerhand denkwürdigen Römischen Historien, &c. samt noch andern sechs und dreissig schönen lustigen und kurtzweiligen Fastnacht oder Possenspielen, durch weyland den erbarñ und wohlgelehrten Herrn Jacobum Ayrer, Notarium publicum.*" &c. Nürnberg, 1618, fol., containing 1262 pages, in double columns. This volume, which is extremely scarce, contains, as the editor remarks, most of the serious and merry things which Ayrer composed during his leisure hours, and they are sufficient to give us a notion of his character. He took the subjects of his dramas from history, popular traditions, and legends; and Plautus, Livy, the *Heldenbuch*, Frischlin, Boccaccio, old chronicles and popular story-books are the sources which he used, and which are generally indicated in a prologue, which, as well as the epilogue, is spoken by a character whom the poet calls Ehrenhold. His dramas, sixty-six in number, are little more than stories in the form of a dialogue, without unity of action or of time. The first in the collection, for example, which is entitled "*Von Erbauung der Stadt Rom*," begins long before the birth of Romulus, and terminates with his death; and everything that occurred during that period, and was thought fit for scenic representation and for dialogue, is strung together, without any concern about plan or systematic connection. Serious and jocose scenes are mixed up together, as though the poet wished to relieve the one by the other. Nearly every drama has its buffoon, generally in the person of a servant, who, by puns and coarse jokes, endeavours to raise laughter even in the most serious and tragic scenes. Action can

scarcely be spoken of in Ayrer's plays. The dialogue is natural, though sometimes wearisome, as the most insignificant occurrences are related with great prolixity. All his productions, as well as those of Hans Sachs and other contemporaries, show the influence which the English drama of the time exercised upon the German stage, which was then in its infancy; for about the beginning of the seventeenth century English dramas were frequently acted in Germany by strolling English actors; and, however imperfect their acting may have been, they gave a great impulse to the German dramatists, who often took their subjects from the English, or laid the scenes in England. Notwithstanding his defects, Ayrer was a man of great dramatic power, which is more particularly displayed in his comedies and carnival-plays, some of which are perfect in construction, and show an inexhaustible imagination and abundance of comic humour. His language is powerful and energetic, and far superior in flow and purity to that of his immediate predecessors. His merri-ment sometimes leads him beyond the bounds of modesty or decency; but this is a characteristic of the age rather than of the individual poet. A comic prose work, which was published in Ayrer's lifetime, bears the title "Historischer Processus juris, in welchem sich Lucifer über Jesum auf das allerheftigste beklaget, darinnen ein ganzer ordentlicher Process von anfang der Citation bis auff das Endurtheil inclusive in erster und anderer Instanz, &c., durch Jacob Ayreru, beider Rechten Doctorem und Advocatum in Nürenberg," Frankfurt, 1601, fol. It contains all the documents relative to an imaginary suit which the devil institutes against Jesus for having destroyed hell. This work, which is extremely scarce, is full of excellent humour. (Tieck, *Deutsches Theater*, vol. i., where five of Ayrer's plays are reprinted; Wolff, *Encyclopädie der Deutschen National-Literatur*, vol. i. p. 106, &c.) L. S.

AYRES, JOHN, who is variously styled Major Ayres and Colonel Ayres, was an eminent English penman at the close of the seventeenth and commencement of the eighteenth century. He was of very humble origin, and he appears to have served for some time in the capacity of footman to Sir William Ashurst, a London merchant, who had him taught writing and arithmetic. Making good use of these advantages, Ayres subsequently established a school in St. Paul's Churchyard, by which he is said to have earned near eight hundred pounds per annum. The earliest publication by him, of which Massey, who gives a minute account of his works, could find any notice, was the "Accomplished Clerk," a series of specimens of penmanship, engraved by John Sturt, and published in 1683, and again in 1700, with a portrait of Ayres. Of his other works of the

same character, the titles of which are given by Massey and Watt, the principal was "A Tutor to Penmanship, or the Writing-Master," in two parts, engraved by Sturt upon forty-eight oblong folio plates, some of which are dated 1695, though the address to the reader, prefixed to the second part, bears date January 16, 1697-8. Besides this address, which is by Ayres, and which contains a brief history of the art of writing, there is a second by Sturt, containing notices of several other works executed conjointly by himself and Ayres, and remarks on the difficulties attending the imitation of penmanship by the graver. Massey says that this work also had a portrait of Ayres, but there is none in the copy formerly belonging to George III. Ayres also published an octavo volume entitled, according to Massey, "Arithmetic made Easy, for the use and benefit of Traders," of which the first edition appears to have been printed about 1693 or 1694, and which may be presumed to have been very popular, as a twelfth edition was issued in 1711. Ayres died suddenly, but at what precise time is rather uncertain. Massey conceives it to have been in the reign of Anne, and before the year 1709, in which year he is mentioned as deceased by a pupil named Rayner, in his preface to a copy-book; and Chalmers, without referring to any authority for the date, places it about 1705. (Massey, *Origin and Progress of Letters*, part ii. pp. 12-19; Sturt, *Address* prefixed to the second part of Ayres's *Tutor to Penmanship*; Watt, *Bibliotheca Britannica*; Chalmers, *Biographical Dictionary*.) J. T. S.

AYRES, PHILIP, who is styled "gentleman" upon the title-pages of his works, was an English writer of the latter half of the seventeenth century, of whose personal history we find no particulars. The works which bear his name are as follow:—1. "The Fortunate Fool; written in Spanish, by Don Alonzo Geronimo de Salas Barbadillo, of Madrid," and translated into English by Ayres, according to the dedication, for amusement and practice in the Spanish language. This, as well as all the other works in this list, was published in London, and it forms a small pocket volume, dated 1670. 2. "The Count of Gabalis; or, the Extravagant Mysteries of the Cabalists, exposed in five pleasant discourses on the Secret Sciences." This piece of raillery, which forms a kind of philosophical romance, was translated by Ayres, who added a few pages of animadversions at the end, from the French of the Abbé Pierre Villiers, 16mo. 1680. 3. "Emblems of Love," a very curious little volume, "dedicated to the Ladys," consisting of forty-four poetical emblems, many of them far more singular than beautiful, each repeated in four languages, Latin, English, Italian, and French, and each illustrated with a pictorial design.

The whole of the work is engraved upon copper-plates; and the copy in the British Museum is dated 1683, though Watt speaks of the work as without date. 4. "Lyric Poems, made in imitation of the Italians, of which many are translations from other languages," 8vo. 1687. 5. "Pax Redux; or, the Christian Reconciler;" being, according to a secondary title, "A Project for Reuniting all Christians into One Sole Communion," translated from the French, and published "by authority" in a small 4to. pamphlet, in 1688. The preface, however, intimates that this translation had been previously published, about fifteen years earlier. 6. "Three Centuries of Æsopian Fables," 8vo. 1689. (Watt, *Bibliotheca Britannica*; Ayres, *Works*, as above.) J. T. S.

AYRMANN, CHRISTOPH FRIEDRICH, was born in March, 1693 or 1696, at Leipzig. He received his education at the school of Torgau, and in 1710 he went to the university of Wittenberg, where he took the degree of Master of Arts in 1712. In 1717 he was made adjunctus facultatis philosophiæ; in 1719 he received from King Augustus II. of Poland, a patent, according to which he was to have the first professorship vacant in the philosophical faculty. In 1720 he was preparing himself for a journey to Holland, when he was invited as professor of history to the university of Giessen; in the following year he began to discharge his duties. In 1726 he was made historiographer of Hesse-Darmstadt, and was commissioned to write a history of Hesse, the materials for which he was to collect together with Schmincken and Estor. In 1733 he was made superintendent of the library left to the university of Giessen by the junior professor Majo, and in 1735 ordinary librarian to the university. He became primarius of the philosophical faculty in 1736, and died in March, 1747.

Ayrmann was descended from a very respectable family, his grandfather, Georg Ayrmann, having been raised to the rank of nobility by the Emperor Ferdinand II., in 1623. Christoph Friedrich originally studied theology, but he gave it up for the study of jurisprudence. He had during his whole life to struggle with adversities, which were increased by hypochondriasis, to which he was constantly subject.

He possessed extensive and accurate knowledge in history and literature, but particularly the history of Hesse. He wrote numerous tracts, containing suggestions for the composition of large historical works, some of which he himself began, but he did not finish anything, and, according to his biographers, he was prevented from printing the great mass of his valuable writings, in consequence of the little interest which the public took in the subjects. Under the name of Germanicus Sincerus he edited Velleius Pa-

terculus, Florus, Eutropius, Cæsar, Suetonius, Justin, and Terence, with German notes. (Ersch and Gruber, *Allgemeine Encyclopædie*; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adeling's *Supplement*; and particularly F. W. Strieder, *Hessische Gelehrten Geschichte*, vol. i. pp. 199, 214, for a complete list of Ayrmann's writings, chronologically arranged.) A. H.

AYRTON, EDMUND, Mus. Doc., a truly orthodox composer of English cathedral music, was the son of an active and upright magistrate of the borough of Ripon, and there born in 1734. He was educated, together with Bishop Porteous, at the grammar-school of that town, with a view to his entering into orders, and under the hope of his succeeding to the joint livings of Nidd and Stainley, in the liberty of Ripon, which had been held by two at least of his forefathers; but his strongly marked predilection for music—which most probably was generated by his daily access to a chamber organ that had been nearly one hundred and fifty years in his family, together with his constant attendance at the choir service of the minster—induced his father to prepare him for another profession, though somewhat analogous, as he pursued it, to that for which he was at first designed, and to place him under the instruction of Dr. Nares, then organist of York Cathedral, with whom he commenced an intimacy which ripened into a friendship that death alone terminated.

At an early age he was elected organist, auditor, and *rector-chori* of the collegiate church of Southwell, in Nottinghamshire, where he remained some years, and married a lady of good family, by whom he had fifteen children, of whom only one son and three daughters are now living (1844). In 1764 he quitted that place, on receiving the appointment of "gentleman of the chapel-royal." He was shortly after installed as a vicar-choral of St. Paul's Cathedral, and afterwards became one of the lay-clerks of Westminster Abbey. In 1780 he was promoted by Bishop Lowth to the office of "master of the children of his majesty's chapels," on the resignation of his friend and master, Dr. Nares. Having now become the successor of such eminent musicians as Blow, Croft, and Nares, he deemed it right to follow their example by proving his claim to academical honours. Accordingly, in 1784, the university of Cambridge created him Doctor in Music: some time after which he was admitted *ad eundem* by the university of Oxford. His exercise was a grand anthem, "Begin unto my God with timbrels," having full orchestral accompaniments, a composition which attracted so much notice, and was so highly approved by the best musical critics, that it was ordered to be performed, with a numerous band, in St. Paul's Cathedral, before the civic authorities, the judges, &c., on the

29th of July, 1784, the day of General Thanksgiving for the termination of the American Revolutionary War. The work, which exhibits all those traits that are the distinctive marks of a learned musician, was immediately published in score.

When the far-famed commemoration of Handel took place in Westminster Abbey, in 1784, Dr. Ayrton was nominated by the king as one of the "assistant-directors," which situation he continued to fill at all the subsequent performances in that venerable structure till the French Revolution, at which agitating period the public mind being too much excited, and the great dignitaries of both church and state too much occupied, to attend to such tranquil enjoyments, the festivals, till then annual, were discontinued.

In 1805 he relinquished the mastership of the children of the chapel, having been allowed during many previous years to execute the duties of his other offices by deputy. He died in 1808, and his remains were deposited in the cloisters of Westminster Abbey, near those of his wife and several of his children.

Dr. Ayrton was an excellent musician of the good old English ecclesiastical school, a fact to which his productions performed at the Chapel-Royal bear indubitable evidence. Among these, and which demand particular notice, are, a complete and elaborate Morning and Evening Service in c; another equally complete, but shorter, in E flat; two verse anthems,—“I will sing a New Song,” and “Give the King thy Judgments;” and two full anthems with verses,—“Thy righteousness, O God, is very high,” and “Bow down thine ear, O Lord;” all of which evince the pen of a master, while they are equally pleasing to the learned and unlearned in the art. But the fugues which constitute the greater portion of the last two will ever bear testimony to the scientific skill, the true knowledge of effect, considered in relation to the church, and the taste and good sense of the composer. (*From materials furnished by Dr. Ayrton's family.*)

E. T.

AYSCOUGH, ANNE. [ASKEW, ANNE.]

AYSCOUGH, FRANCIS, appears to have been so completely overlooked by biographical writers, that we have been unable to find any connected statement of facts concerning him, although the “London Magazine” for October, 1766, contains a highly eulogistic notice of his character, in which it is observed that he might have been called, with propriety, in the early part of his life, the child of good fortune. From a pamphlet published in 1730, the title of which will be found at the close of this article, it appears that he was admitted of Corpus Christi College, Oxford, on the 28th of March, 1717. He took the degree of A.M. in 1723; he subsequently took, successively, deacon's and priest's orders, and on the 16th of January, 1727, he was admitted scholar or probationer fellow

of his college. On the expiration of his second year of probation, he became a candidate for an actual fellowship. On the day for considering the claim, January 15, 1729-30, the president and a majority of the fellows voted against his admission, but without assigning any reason. Ayscough hereupon appealed to the Bishop of Winchester, the visitor of the college, who wrote to the president on the subject. The college requested time to prepare a statement of the case, but, in consequence of a further communication from the bishop, two fellows waited upon him to assert the right of their body to judge and decide upon the claims of candidates for fellowships without being responsible to the visitor. At length, however, the Bishop cited the president and fellows to appear before him on the 24th of March; but, considering the case an important one, they resolved to appear by their syndie, appointed under the college seal. It was agreed that the point to be argued should be, whether, by the statutes, the visitor had any jurisdiction over the fellows in the matter in question, a point which the bishop determined in his own favour, declaring also his opinion in Ayscough's favour on the merits of the case. A few days afterwards, he sent an injunction commanding the college to admit him, and requiring those fellows who had excluded him to defray the costs of both parties. Ayscough was admitted accordingly, and he took the degree of D.D. in 1735. In 1736, when he published a “Sermon preached before the Honourable the House of Commons, at St. Margaret's, Westminster, on Friday, January the 30th, 1735-6, being the anniversary of the Martyrdom of King Charles I.,” Dr. Ayscough was still a fellow of Corpus Christi, and chaplain to his Royal Highness the Prince of Wales. In 1752 he preached a sermon on Rev. iii. 17, at the triennial visitation of the Bishop of Lincoln at Hemel Hempstead, which was published in 1753; and in 1755 he published “A Discourse on Self-Murder,” upon Job xiv. 14, which was preached at South Audley Chapel; and on the titles of both of these he is styled rector of North Church, Hertfordshire. Dr. Ayscough held the office of preceptor to George III. before his accession to the throne, and to his brother Edward, Duke of York. It is supposed that he was recommended to the Prince of Wales, their father, by George, Lord Lyttelton, to whom he is said to have been tutor while at Oxford, and whose sister he married. Probably through his connection with the royal family, Dr. Ayscough at length received the appointment of Dean of Bristol. He probably died shortly before the publication of the article above alluded to in the “London Magazine.” He left a son [AYSCOUGH, GEORGE EDWARD]. (Nichols, *Literary Anecdotes of the Eighteenth Century*, iii. 180, viii. 433, ix. 531; *The Proceedings of Corpus Christi*

College, Oxford, in the case of Mr. Ayscough, vindicated, 1730; Catalogue of Graduates in the University of Oxford, from 1659 to 1814, Oxford, 1815, p. 15; London Magazine, xxxv. 532, 533.) J. T. S.

AYSCOUGH, SIR GEORGE. [AYSCUE, SIR GEORGE.]

AYSCOUGH, GEORGE EDWARD, the only son of the Reverend Francis Ayscough, D.D., by Anne, one of the sisters of George, Lord Lyttelton, was a lieutenant in the 1st regiment of Foot Guards, and appears to have been a young man of exceedingly profligate character. We are not informed of the date of his birth, or any particulars of his early history, excepting that he was honoured by having George III. and his brother the Duke of York for his godfathers. In 1774 he edited "The Works of George, Lord Lyttelton, formerly printed separately, and now first collected together; with some other pieces never before printed," in a quarto volume of 771 pages, to which some additional pages, containing further detached writings of Lord Lyttelton, were subsequently added. This volume contains Lord Lyttelton's letters to his father, between 1728 and 1747. A second edition was soon published in the same form, and a third, in three volumes, octavo, in 1776. The work is dedicated to Ayscough's cousin, the second Lord Lyttelton, "who," observes Nichols, "has artfully developed his noble father's motives," in appointing Ayscough to the duty of editing his works, in the twenty-fifth letter of the collection of "Letters" published under his name in 1780, which collection, however, was declared by Lord Lyttelton's family to be spurious. "The testamentary arrangement which appointed him to the honourable labours of an editor," observes the writer of the letter referred to, "took its rise from these motives: 1. To mark a degree of parental resentment against an ungracious son. 2. From an opinion that a gracious nephew's well-timed flattery had created of his own understanding. And 3. From a design of bestowing upon this same gracious nephew a legacy of honour from the publication, and profit from the sale of the volume." In 1776 Ayscough published, in 8vo. "Semiramis, a Tragedy; as it is acted at the Theatre-Royal in Drury Lane." This play, which has an epilogue by Richard Brinsley Sheridan, superseded at Drury-Lane George Keate's adaptation of the "Semiramis" of Voltaire. In the following year, Ayscough having injured his constitution by his vicious habits, travelled on the Continent for the recovery of his health, and during his travels wrote an account of his journey, which was published on his return home in 1778, in 8vo., under the title of "Letters from an Officer in the Guards to his Friend in England, containing some accounts of France and Italy." His journey produced no lasting benefit to his ruined health, for he

died, after a lingering illness, on the 14th (or, according to the "Gentleman's Magazine," the 19th) of October, 1779. Nichols observes that "though a military man," Ayscough "submitted to be insulted by a gentleman (Mr. Swift, author of a poem called "The Gamblers"), who repeatedly treated him as a poltroon; and, though in no affluent circumstances, he gave up his commission to avoid doing his duty when called upon by his sovereign to fight in America;" and he adds that Ayscough "left behind him a monument of his unexampled disregard of every principle of virtue and decency, in a journal of the most secret transactions of his life," which, according to the account given to that writer, was a record of the most abominable character. The "Biographia Dramatica" states that he relinquished the profession of arms in consequence of ill health. (Nichols, *Literary Anecdotes of the Eighteenth Century*, iii. 180—182, ii. 332; *Biographia Dramatica*, edition of 1812, i. 14; *Gentleman's Magazine*, xlix. 520.) J. T. S.

AYSCOUGH, JAMES, a London optician of the earlier half of the eighteenth century, of whose history we have been unable to find any particulars, wrote a very judicious popular treatise upon vision and the use of spectacles, which passed through several editions, under somewhat modified titles. That which appears to be the first is dated 1750, and forms a duodecimo pamphlet, entitled "A Short Account of the Nature and Use of Spectacles; in which is recommended a kind of glass for spectacles, preferable to any hitherto made use of for that purpose." A third edition appeared in 1754. The latest edition preserved in the British Museum is the sixth, published by Ayscough's successor, without date. It is entitled "A Short Account of the Eye and Nature of Vision; chiefly designed to illustrate the use and advantage of Spectacles," and it embraces, at somewhat greater length than the former, rules for choosing glasses to suit various defects of sight, and other useful practical information, and is illustrated with a folding plate. J. T. S.

AYSCOUGH, SAMUEL, was the grandson of William Ayscough, who, about the year 1710, introduced the art of printing into Nottingham, and who died March 2, 1719; and the son of George Ayscough, who succeeded to his father's business in Nottingham, where he was settled as an eminent printer and stationer for upwards of forty years. George Ayscough, however, wasted his substance upon several wild projects, one of which was a scheme for extracting gold from the dross of coals, an idea which, however chimerical it may appear, may have been suggested, in the absence of correct mineralogical knowledge, by the frequent occurrence in the coal of the district in which he re-

sided, of pyritous seams and fragments of a glittering golden hue. About the year 1762 he took a farm at Great Wigston, in Leicestershire, where he lost the remnant of his own property, and also that of his son and daughter. Samuel Ayscough, who, according to a portrait published with his memoir in the "Gentleman's Magazine," was born in 1745, was educated at Nottingham, under Mr. Richard Johnson, the author of "Noctes Nottinghamiæ;" and he assisted his father in his business, his various experiments, and the management of his farm, until circumstances compelled him to work as a labouring miller for the support of his father and sister. While thus struggling against his adverse fortune, his situation became known to a gentleman in London, who had been his school-fellow, and who sent for him, and, on his arrival in the metropolis, clothed him, and obtained employment for him as an overlooker to some street-paviours. It was not long, however, before he obtained a more congenial engagement. After assisting for a time in the shop of Mr. Rivington, a bookseller in St. Paul's Churchyard, he obtained, apparently through the exertions of his friend, an engagement, at a very small weekly stipend, as an assistant under the principal librarian of the British Museum. His skill in arranging and cataloguing books and manuscripts soon recommended him to an increase of salary, and also to occasional employment in the libraries of private gentlemen; and he generously shared his gains with his father, whom he had, with some assistance from his early friend, sent for to London, and whom he maintained in comfort until his death, on the 18th of November, 1783.

After having been employed in a subordinate capacity in the British Museum for fifteen years, Ayscough was, about the year 1785, appointed assistant-librarian upon the establishment. After some difficulties, we are informed, he accomplished his desire of taking holy orders, but at what time appears rather uncertain. Chalmers places that event after his appointment in the Museum, and the title of "Reverend" is omitted in a printed "List of the Society of Antiquaries, from 1717 to 1796," in recording his election as F.S.A. on the 12th of March, 1789; but, on the other hand, he is styled "clerk" upon the title-page of his "Catalogue," published in 1782. In a brief notice of his father in the "Gentleman's Magazine" for 1783 (vol. liii. p. 982), it is observed that he had been engaged for seven years in making catalogues of printed books in the British Museum, and that he entered holy orders at the end of that term. He was ordained to the curacy of Normanton-upon-Soar, in Nottinghamshire; and he also became assistant-curate of St. Giles-in-the-Fields, London, where he gained the esteem and friendship of several distin-

guished persons. In 1790 he was chosen to preach the annual Fairchild lecture, at Shore-ditch church, before the Royal Society; which he continued to do until the completion of his series of fifteen discourses, on Whit-Tuesday, 1804. About a year before his death he was presented, by the Lord Chancellor Eldon, to the living of Cudham, in Kent, about seventeen miles from London, where he regularly performed duty, though he continued to reside at the British Museum, where he died, of dropsy on the chest, on the 30th of October, 1804, in his sixtieth year. He was buried in the cemetery of St. George's, Bloomsbury, behind the Foundling Hospital, with a monumental inscription by his associate in the British Museum, the Reverend Thomas Maurice.

Many of the labours of Ayscough, especially in connection with the library of the British Museum, were of such a nature that they cannot be distinctly pointed out. The following works, however, appear to have been wholly by him, and most of them were published with his name:—1. "A Catalogue of the Manuscripts preserved in the British Museum, hitherto undescribed, consisting of five thousand volumes; including the collections of Sir Hans Sloane, Bart., the Rev. Thomas Birch, D.D., and about five hundred volumes bequeathed, presented, or purchased at various times." This admirable catalogue is in two volumes, quarto, paged continuously, and sometimes bound in one, and it was published in 1782. The manuscripts are arranged in classes, according to their subjects; and the catalogue has two copious indexes, the first of which enables the reader knowing the number of any manuscript to find the page on which it is described, while the second forms a minute index of the names of persons mentioned in the catalogue. A letter explanatory of the plan of this catalogue was communicated by Ayscough to the "Gentleman's Magazine," in 1781, while the work was in progress (see vol. li. pp. 69, 70, 117). 2. "Remarks on the Letters of an American Farmer; or, a detection of the errors of Mr. J. Hector St. John, pointing out the pernicious tendency of those letters to Great Britain," an octavo pamphlet, published in 1783, of which an account is given in the "Gentleman's Magazine," vol. liii. p. 1036. 3. "A General Index to the Annual Register," from 1758 to 1780, both inclusive. This index, which forms an octavo volume, and was published anonymously, was so well received that second and third editions were called for, the latter appearing in 1799, and being somewhat improved and extended; and in the same year appeared a second volume of Index, embracing the years 1781 to 1792. The subjects are, in these indexes, classed under fourteen headings, and the references in each class are arranged alphabetically. 4. "A General Index to the

Monthly Review, from its commencement to the end of the seventieth volume," in two volumes, octavo, 1786. The first volume consists of a catalogue of the books and pamphlets reviewed, divided into eighteen classes, each of which is arranged under a separate alphabet, together with an additional alphabet or index of addenda, and an alphabetical index of authors' names, referring not to the pages of the Review itself, but to those of the Index or classified catalogue of books. The second volume contains, under one alphabet, an index to the memorable passages relating to discoveries and improvements in the arts, literary anecdotes, critical remarks, &c. A "Continuation" of this index, embracing from the seventy-first to the eighty-first volume of the Review, and also compiled by Ayscough, was published in one volume in 1796. 5. "A General Index to the first fifty-six volumes of the Gentleman's Magazine, from its commencement in the year 1731 to the end of 1786," two volumes, octavo, 1789; the first consisting of an alphabetical index to the essays, dissertations, and historical passages, including the more important biographical articles; while the second volume consists of four separate indexes, to the poetical articles, the names of persons, the plates, and the books and pamphlets reviewed, respectively. It is greatly to be regretted that, so far as the commoner names are concerned, the index to the names of persons is rendered almost useless by the omission of initials of Christian names, or any other means of identifying the persons referred to, and the total want of classification as to the nature of the notices referred to. It thus happens, that in many cases one or two hundred references, and in some instances from five to six hundred references, are given under one heading, which renders the search after an obituary notice, or other matter not referred to in the first volume of the Index, a most wearisome task. In the continuation of this Index subsequently published by Nichols, the inconvenience alluded to is even greater, owing to the greater number of references inserted. 6. "An Index to the Remarkable Passages and Words made use of by Shakspeare, calculated to point out the different meanings to which the words are applied," in one large octavo volume, very closely printed, and published in 1790 by Stockdale, together with an edition of Shakspeare printed in a uniform style, for binding in either one or two volumes. In this laborious work the words are given in alphabetical order, and after each word is placed, first the line in which it occurs, then the name of the play, together with a reference to the act and scene, and, thirdly, references to the page, column, and line of the edition of Shakspeare which the Index was intended more especially to accompany. An index to the characters is incorporated under

the same alphabet, and a short index of cross-references, or words referred from one head to another, is added at the end. 7. "A General Index to the first twenty volumes of the British Critic," in one volume, octavo, 1804, arranged on a simpler plan than any of the preceding, being divided into two parts only, the first being an alphabetical list of all the books reviewed, and the second an index to extracts, criticisms, and general matters. A continuation of this Index was subsequently compiled by Dr. Blagdon. 8. Ayscough also assisted in the catalogue of printed books in the British Museum, published in two folio volumes, in 1787, under the title of "*Liberorum Impressorum qui in Museo Britannico adservantur Catalogus*," of which it is said that about two-thirds were compiled by Dr. Maty and Mr. Harper, and the remainder by Ayscough. At the time of his death he was engaged on a new and more extensive catalogue of the printed books in the Museum. He also compiled a very elaborate and excellent Catalogue, which has never been printed, of the Antient Rolls and Charters in the British Museum. The manuscript of this catalogue forms three very large folio volumes, the last of which contains two indexes, the first "to names of places, and some little other matter where it appeared necessary," and the second to names of persons. A table of the contents of the three volumes is prefixed to the first index, according to which the number of charters, rolls, and seals described is nearly sixteen thousand. From notes by Ayscough at the commencement and close of this great work, it appears to have been begun on the 8th of May, 1787, and completed on the 18th of August, 1792; but some few additions were made subsequent to the latter date.

In addition to the separate indexes above mentioned, Ayscough made indexes for several other works, among which were those, of great extent in proportion to the works themselves, to the "*Calendarium Rotularum Patentium in Turri Londinensi*," and the "*Taxatio Ecclesiastica Angliæ et Walliæ auctoritate P. Nicholai IV.*," published by the Record Commission in 1802; and those to Bridges's "*History and Antiquities of the County of Northampton*," and Manning's "*History of Surrey*." According to the "*Gentleman's Magazine*," he also compiled the indexes to the "*New Review*," edited by Dr. Maty; and he is said to have told a friend that he had indexed as much, at various times, as had produced him 1300*l*. He received 200 guineas for his Index to Shakspeare. In addition to these labours he assisted in the arrangement of the Records in the Tower, and he was a very frequent contributor to the "*Gentleman's Magazine*," by the editor of which work it was remarked that he possessed considerable knowledge of topographical antiquities, and that perhaps no man

emerging from such personal difficulties, and contending with many disadvantages, ever acquired so much general knowledge, or knew better how to apply it to useful purposes. He acquired a sufficient knowledge of several languages to enable him, with his knowledge of old books and their authors, and his skill in deciphering difficult handwriting, to perform his duties as librarian with eminent success; and, though there was something of bluntness in his manner, he was ever ready to assist the researches of the curious, and to impart to such as required it the knowledge which he had acquired of the vast resources of the Museum library. His talents being appreciated by his employers, his salary was increased, and during the latter part of his life he was placed in very comfortable circumstances, by which he was the better enabled to exercise the benevolent disposition by which he was especially distinguished. (*Gentleman's Magazine*, lxxiv. 1093--1095, also 518, li. 63, 70, 117, liii. 982, 1014, 1036; Chalmers, *Biographical Dictionary* (the article "Ayscough" in that work having, according to Nichols's "Literary Anecdotes," vol. ix. pp. 54--56, where it is reprinted almost verbatim, been revised by Chalmers himself from Nichols's own memoir in the "Gentleman's Magazine"); Nichols, *Preface* to vol. v. of the *General Index to the Gentleman's Magazine*, p. viii.; Ayscough, *Works* as above.) J. T. S.

AYSCU, EDWARD, appears, from the address to the reader prefixed to his only known work, to have resided at Cotham, in Lincolnshire; but we can find no other account of him. He published in 1697, at London, a small quarto volume of about 400 pages, entitled "A Historie containyng the Warres, Treaties, Marriages, and other occurrents betweene England and Scotland, from King William the Conqueror, until the Happy Union of them both in our gracious King James; with a briefe declaration of the first inhabitants of this island, and what severall nations have sithence settled themselves therein one after another." Ayscu's professed object in the publication of this work was the promotion of a good feeling between the English and the Scotch; and he claims credit only for digesting his matter, derived from various imperfect and scattered sources, into a compact and continuous history. J. T. S.

AYSCUE, AYSCOUGH, ASCOUGH, or ASKEW, SIR GEORGE, was descended from a good family settled at South Kelsey, Lincolnshire, the name of which is written in many different ways by different writers, and even by the same writer at different times. Whitelock alone gives the name of this individual in five different forms—Aiscough, Ascue, Ascugh, Askue, and Ayscough; and other authorities have Aiscue, Ascough, and Askew; while the name Ash-

cough has been applied to some earlier members of the family. Ayscue, the orthography adopted in the "Biographia Britannica," and in this article, is the form in which, as appears by two original letters preserved among the Lansdowne MSS. in the British Museum, Sir George wrote his name. Sir George Ayscue was a younger son of William Ayscue, Esq., one of the gentlemen of the privy chamber to Charles I.; and he had an elder brother, Sir Edward Ayscue, who, on the breaking out of the civil war, adhered to the parliament, and was one of the commissioners appointed by them on the 22nd of December, 1645, to reside with the Scottish army. George Ayscue, the date of whose birth we are unable to ascertain, entered the navy at an early age, acquired the character of an able officer, and received knighthood from Charles I. He, however, took part with the parliament, "when," as Dr. Campbell observes in the "Biographia Britannica," "by a very singular intrigue they got possession of the fleet;" and when, in July, 1648, the greater part of the navy, being twenty men-of-war, most of them first and second rates, well manned and furnished, quitted the service of the parliament, and went over to the Prince of Wales, Ayscue gave a proof of his zeal in their service, by securing for them the vessel commanded by himself, which was called the *Lion*, which he then brought into the Thames. This secured the confidence of the parliament, who immediately gave him the command of a squadron that was employed to watch the motions of the Prince of Wales; in the execution of which commission he not only kept the royalist fleet in check, but also, by the exercise of his interest with the scamen, drew back many who had deserted from the parliament. What his rank in the navy may have been previous to this event we are not informed; but it appears from Whitelock that, on the 10th of March, 1648-9, the parliament passed an order for him "to command as Admiral of the Irish Seas," without, it would appear, giving him a formal commission. Subsequently, however, the same writer records an order for "continuing" Ayscue as "Vice-Admiral of the Irish Seas." In this capacity he supplied the garrison of Dublin, which was then in danger of starving, with provisions, and thereby enabled it to hold out; and he watched the revolted fleet, then under the command of Prince Rupert, so narrowly as to prevent it from doing anything of importance, and at length blocked it up in Kinsale. He also convoyed Cromwell's army to Ireland, and secured its landing; and to his services the parliament chiefly owed the securing of Ireland at that critical period. For these the parliament, in July, 1649, not only voted his continuance in the same command, but also ordered the payment of his arrears, and presented him with 100*l*.

When the war in Ireland was at an end, and parliament had time to attend to the subjection of the more distant dependencies of the country, Ayscue was instructed to form, man, and victual, as soon as possible, a squadron to proceed to Barbadoes; but, before he was ready to sail, his destination was changed in consequence of a report that the Dutch were in treaty with Sir John Greenville, who then held the Scilly Isles for Charles II. It being considered necessary to reduce the Scilly Islands before proceeding to Barbadoes, Blake and Ayscue were sent there in the spring of 1651; but as they had only a small body of troops on board their squadron, while Greenville had a considerable force in the island of St. Mary, commanded by some of the ablest officers of the royalist army, they hesitated to risk an engagement. Greenville also perceived that, if the contest were pushed to extremities, it must end fatally to himself and his forces, and he therefore entered into a treaty with the parliamentary commanders, who gave him fair conditions. Ayscue arrived at Plymouth with Greenville and other prisoners in June, 1651; and the parliament were much pleased with the reduction of the islands; because the privateers issuing from them had been exceedingly mischievous to trade. When, however, they heard the conditions of the treaty, they blamed Blake and Ayscue for being too liberal, and hesitated to ratify it, until Blake threatened to lay down his commission, and said that Ayscue would do the same. Ayscue subsequently* sailed for Barbadoes, where he arrived on the 26th of October. He found that Lord Willoughby of Parham, who commanded there for the king, or rather for the royal party, but who had formerly been connected with the parliamentary party, had assembled a body of 5000 men for the defence of the island, and that his talents and probity had completely won the affections of the inhabitants. Ayscue, while fully aware of these difficulties, boldly forced his passage into the harbour, and took possession of one English and eleven Dutch merchant ships, hoping also to excite an insurrection in the island. Failing in the latter object, he summoned Willoughby on the next day to surrender; but his lordship declared his intention to keep the island for Charles

II. at the hazard of his life, and immediately put it in the best possible position for defence. Knowing his numerical weakness, Ayscue did not choose to discover it to so cautious an enemy by landing his forces; but on receiving intelligence from England of the defeat of the royal army at Worcester, together with an intercepted letter from Lady Willoughby, giving a detailed account of the battle, he summoned the governor a second time, sending with the summons Lady Willoughby's letter, which, however, did not make him alter his resolution. Ayscue continued at anchor in Speight's Bay until December, when, on the arrival of the Virginia merchant fleet, he summoned Willoughby a third time, and made as if he had received an expected reinforcement, welcoming the Virginia ships as if they had been men-of-war. Having thus given an idea of his superior strength, he speedily prepared for landing his forces, which appear to have been greatly inferior to those of Willoughby. The "Biographia Britannica" says that he had not above 2000 men; but this number probably included his whole force, naval and military, as the same authority afterwards speaks of the forces landed as a regiment of 700 men, to whom were added 150 Scotch servants from the Virginia fleet, and some seamen, to make them appear more formidable; while Whitelock says he had 600 men, of whom 170 were Scots. The soldiers landed on the 17th of December, under the command of Colonel Allen, a gentleman of Barbadoes, who had been to England to solicit aid from the parliament, and who was in Ayscue's fleet. They found Willoughby well entrenched near a fort on the sea-coast; but, after a sharp engagement, they succeeded in overpowering the islanders, and taking their fort, with four cannon which were mounted in it. Colonel Allen was killed while attempting to land; and after the engagement the sailors returned to the ships, which cruised about to prevent the arrival of succours, while the soldiers retained possession of the fort, from which they made excursions into the country. There still remained, however, more than 5000 horse and foot with Willoughby, and the Virginia fleet was about to depart for want of provisions. In this critical position of affairs, Ayscue entered into negotiations with Colonel Moddiford, or Muddiford, one of the leading men of the island, with a view to bringing Willoughby to terms of capitulation; an attempt which might have proved unsuccessful, but for the accident of a cannon-ball, which was fired at random, breaking into the room in which his officers were sitting in council, and striking a panic among them. Ayscue promptly followed up this advantage, and ordered all his forces on shore, under the command of Captain Morrice, as if he intended to attack the enemy in their entrenchments. This demonstration so

* A note in the "Biographia Britannica" would make it appear that Ayscue could have had no share in actually granting these conditions; because, it states, he had not only written for the parliament's orders to continue his voyage to Barbadoes, but had actually sailed before the articles were signed, the date of the latter event being May 23rd, 1651. This statement, however, is inconsistent with those of Whitelock who mentions, under the date June 12th, 1651, the receipt of letters by parliament, "That Sir George Ayscue was not gone for Barbadoes, but was come into Plymouth with Sir John Greenville," &c.; and again, under date August 8th, 1651, "Letters that Sir George Ayscue was set sail for the Barbadoes." (*Memorials of the English Affairs*, ed. 1732, pp. 495 and 519.)

alarmed the principal inhabitants, that Willoughby was induced to enter into negotiations with Ayscue, and in January, 1651-2, the island was given up upon honourable terms, which provided for Willoughby's freedom of person and estate, and for the protection of the inhabitants. The islands of Nevis, Antigua, and St. Christopher were surrendered to the parliament by the same articles; and the news of the reduction of Barbadoes had such an effect that Virginia was taken without any difficulty by Captain Dennis, who was detached with a few ships for that purpose. Ayscue appointed new governors for Barbadoes, and Antigua and the Leeward Isles, and then returned to England with his squadron and thirty-six prizes, arriving at Plymouth, where he was received with extraordinary manifestations of joy, on the 25th of May, 1652. The reduction of Barbadoes had been considered more important than that of any other of our foreign possessions; and, independent of the circumstance that Willoughby, as a deserter from the popular cause, could not hope for mercy from the parliament, the inhabitants were considered to be the least affected to the new government.

Soon after his return, Ayscue was again called into active service by the Dutch war which had broken out during his absence, notwithstanding the foul condition of his ships, which were more fit to be laid up than to be pressed immediately into active service. In the month of June, in obedience to orders from London, Ayscue, with his squadron of eleven sail, joined his old friend and colleague, Admiral Blake, at Dover; and as Blake was ordered early in the following month to sail northward to destroy the Dutch herring fishery, Ayscue was left alone to command the fleet in the Downs. Of his exploits about this time there are various accounts, which could only be explained and reconciled by entering into very minute details. It is sufficient to say that he captured several Dutch vessels, and that, receiving intimation of a Dutch fleet of forty sail, called by Charnock Saint Ube's fleet, being near the coast, he gave chase, captured seven vessels, sunk four, ran twenty-four upon the French coast, which was little better for them than being taken or sunk, seeing that the French plundered them without mercy, and separated the rest from their convoy. While in the Downs with his small fleet, which some say at that time consisted of ten, and others of only seven vessels, the Dutch admiral Van Tromp, who had a very large force at sea, dispatched some ships to cut off his escape to the north or the south, and stationed himself between Ayscue and the river Thames, resolved to prevent reinforcements from reaching him, and to attack and sink his fleet. Such, however, were the precautions adopted by the English, by a signal

made from Dover Castle for all the ships to keep to sea; by raising a platform with artillery between Deal and Sandown Castles, so as to bear upon the Dutch fleet if it should endeavour to come in; and by ordering the Kentish militia to the sea-shore to aid the attack with their small-shot, that Van Tromp was compelled to abandon his design, and to leave Ayscue and his squadron in safety. This was early in July, and, so soon as this danger was over, Ayscue was ordered to Plymouth, to bring in five East India ships under convoy, after which he captured four French and Dutch prizes. In August intelligence was received of Van Tromp's fleet having been seen off the back of the Isle of Wight, upon which Ayscue, with a fleet of about forty vessels, most of which were hired merchantmen, stretched across towards the coast of France to meet it. On the 16th of August, according to Dr. Campbell in the "*Biographia Britannica*," Ayscue got sight of the Dutch fleet, which immediately quitted its convoy of merchantmen, fifty in number. The fight commenced about four in the afternoon, and Ayscue, with nine others, broke through the Dutch fleet, receiving much damage in his rigging, and returning it in the hulls of the enemy. Having passed through them, according to the same account, he got the weather-gage, and attacked them again; but as all his fleet did not come up, and night drew on, it was a drawn battle, no ship having been lost by the English or Dutch, although several of the Dutch ships were shot through and through. They were, nevertheless, able to proceed on their voyage, and anchored the next day, after being followed by the English to the Isle of Bassa, beyond which no further attempt was made by Ayscue's fleet, on account, ostensibly, of the danger of the French coast, whence they returned to Plymouth Sound to repair. The truth, however, observes the writer whose account of this affair we have condensed, was that some of Sir George's captains were a little bashful in this affair, and that the fleet was in such a condition that it was absolutely necessary to refit before proceeding again into action. He adds, in a note, that there were various reports respecting this engagement, some of which reflected on Ayscue himself, and others on those under him; and both he and Charnock quote several different statements respecting the relative numbers of the two fleets, the discrepancies between which may be partly, but not entirely, accounted for by a confusion as to which were vessels of war, which merchantmen armed and taking part in the fight, and which trading vessels under convoy. According to the French memoir of De Ruyter (who appears to have been the commander of the Dutch fleet engaged on this occasion, although it is called Van Tromp's fleet), the Dutch commander had a fleet of thirty-three vessels

of war (not thirty-eight, as quoted by English writers, probably by a clerical or typographical error), and he escorted sixty merchant vessels; while Ayseue had forty ships of war. But, supposing these numbers to be correct, it appears unquestionable that, owing to the tardiness of many of Ayseue's captains, he was left to bear the brunt of the action with a force greatly inferior to that of the enemy. The author of the French life of De Ruyter alluded to, the title of which will be found at the close of this article, describes the engagement as a most gallant affair; but says that while Ayseue retired to Plymouth under cover of the night, De Ruyter, having repaired his injuries as well as he could, prepared to meet him on the next day, and finding that he did not seek a second battle, contemplated even following him to Plymouth; which, however, he did not do. An English memoir of De Ruyter, also referred to at the close of the article, states that after the engagement the Dutch commander, being chiefly anxious for the safety of his convoy, and finding that Ayseue did not think well to renew the contest, carried off his fleet without the loss of a single ship; but that, being directed to remain in the mouth of the Channel, Ruyter "discharged an English ship that he had taken, upon condition that the master should acquaint Sir George Ayseue that he stayed for him, and would be glad to see him; but," proceeds this authority, "Sir George, knowing well the prudence and valour of the commander, and the humour of the Dutch, not rash to run any apparent risk only for ostentation of bravery, his own fleet being inferior in numbers, and having received no new orders from his masters, returned no answer."

During the greater part of September, in the same year, 1652, Ayseue was with Blake in the northern seas, where he took several prizes; and towards the latter end of that month he returned with him to the Downs, with men-of-war to the number of one hundred and twenty sail; after which, while Blake pursued a great Dutch fleet which made its appearance on the 27th, Ayseue returned to Chatham with his own ship, and sent the rest of his squadron into various ports to be careened.

It would seem that, though the parliament had not openly expressed dissatisfaction with his conduct upon his return from Barbadoes, his friends intimated to him that the cordial reception given to him by his employers was more apparent than sincere, and that they were secretly ill-pleased with the liberality of the terms which he had granted to Lord Willoughby, as they had been in the previous affair of Sir John Greenville. So long as these jealousies were concealed, Ayseue continued to perform what he conceived to be his duty, without suffering himself to be disturbed by them; but the next important

event in his life appears to be the natural consequence of so unpleasant a state of feeling. About the close of November, a few weeks only subsequent to the events above narrated, Blake, who was lying near the mouth of the Thames, conceiving that the winter was too far advanced to render further action probable, detached twenty vessels from his fleet to bring up a convoy of colliers from Newcastle, and sent twelve more to Plymouth. Ayseue being also absent with fifteen ships to be careened, Blake had only thirty-seven sail of men-of-war, and a few small vessels, remaining under his immediate command, when Van Tromp appeared, with a fleet of eighty-five sail. Blake determined to give him battle, and a general engagement ensued, the details of which belong to the life of Blake. The English accounts of the battle say nothing of Ayseue, who, it might be presumed, took no part in the engagement; but, according to the Dutch accounts referred to by Dr. Campbell, he would seem at least to have been with Blake when, after having, as he conceived, sufficiently vindicated the honour of his country, he determined to retreat up the river, instead of renewing the battle on the following day; for it is stated that Ayseue inclined to a bolder, though less prudent course, anticipating the ostentatious exaltation which was, in fact, manifested by Van Tromp, when, after seeking in vain for the English fleet, he hoisted a broom at his maintop to intimate that he had swept them from the Channel; and that, disgusted at Blake's retreat, he laid down his commission. Supposing these circumstances to be true, it is hardly probable that the resignation of such a man would have been accepted, if there had not been a wish to get rid of him; but some writers do not even assign this cause, while Charnock says that the parliament dismissed him from their service upon the shallow pretence "that he had not been so victorious as he ought to have been," a statement which, though not distinctly supported by Heath, is not inconsistent with his account, which shows that, at least, they never employed him again, on account of some such dissatisfaction. The manner in which William Lilly preserved the dates of Ayseue's principal achievements in his almanac, also favours the supposition that, while Ayseue was in high credit with the people, he had received ungrateful treatment from the parliament; for Lilly seems to have made allusion to Ayseue's exploits after he was laid aside, with a view to casting odium upon the parliament. The "Biographia Britannica" hints at a further reason which may have induced the parliament the more willingly to part with Ayseue, arising from the circumstance that the vacancy occasioned by his retirement would aid them in their efforts to curb the influence of Cromwell, by removing some of his most suspected adherents from the

army into the naval service; and also intimates that Cromwell and his party were probably well pleased with his retirement, because, on the one hand, it might tend to render the parliament, which he was about to dissolve, unpopular, and likewise because he might, had he continued in the fleet, have opposed their contemplated measures. Whatever may have been the real cause of his retirement, his past services were acknowledged by a parliamentary grant of three hundred pounds in money, and of an estate in Ireland worth three hundred pounds per annum, in consequence of which he visited Ireland in 1655, where he appears to have had frequent conferences with Henry Cromwell, who was then governor of that country, and who appears, from a letter to secretary Thurloe, which is printed in the notes to the "*Biographia Britannica*," to have had a just appreciation of his merits.

Upon his dismissal or resignation, Ayscue retired to his country-seat in the county of Surrey, where he led a quiet life, without interfering in public affairs. He appears to have lived in considerable splendour, and to have been visited by distinguished foreigners, as well as by his own countrymen, as one of the greatest naval captains of the age. He was drawn from his retirement after a few years by circumstances which arose out of Cromwell's jealousy of the Dutch, occasioned especially by their having espoused the cause of the King of Denmark, and shown a desire to destroy the power of Sweden. Wishing to oppose the Dutch without a renewal of open war with them, the Protector encouraged the Swedes to improve and extend their naval force, and promised to assist them with able and experienced officers. In pursuance of this policy the Swedish ambassador was introduced to Ayscue by the Lord-Keeper Whitlock, who has preserved in his "*Memorials*" (pp. 649, 650) an account of the conversation which took place on the subject of naval architecture during this interview, which was held in 1656, at Ayscue's country residence. Ayscue did not comply with the invitation offered to him during the life of Oliver Cromwell, but at length, towards the close of the year 1658, after seeing some other officers embark, he sailed for Sweden. Before he went, however, Simon Petkun, the Danish minister, wrote to Thurloe by way of remonstrance, endeavouring, but in vain, to induce the English government to interfere and prevent his voyage. On his arrival in Sweden, Ayscue was most honourably received by the king, Charles Gustavus; and a letter written by him to Sir John Williams, from Lanscrowne, or Landseroone, towards the close of 1659, and now preserved among the Lansdowne MSS., shows that he was well satisfied with the honours bestowed upon him. Charles Gustavus might probably have fulfilled a

promise which he is said to have made, of raising him to the rank of high admiral of Sweden, had he not been himself carried off by unexpected death, on the 13th of February, 1660, shortly after which event Ayscue returned to England. He does not appear to have had any hand in the restoration of Charles II., which took place during his absence; but on his return he expressed his adhesion to the new government, and his readiness to serve under it; and he was admitted to kiss the king's hand.

On the breaking out of a new war with the Dutch in 1664, Ayscue was again put in commission, under the Duke of York, who then held the chief command in the fleet. In the spring of the year 1665, he was rear-admiral of the blue, under the Earl of Sandwich; and in the great battle fought on the 3rd of June in that year, in which the Dutch were defeated with immense loss, his squadron had the honour to break through the centre of the Dutch fleet. When the English fleet was again in a position for service, in the month of July, Ayscue was vice-admiral of the red under the Earl of Sandwich, who took the chief command in consequence of the retirement of the Duke of York, and he took part in the continued aggressions upon the Dutch. In the spring of the following year, 1666, Ayscue was again at sea, with the rank of admiral of the blue (not of the white, as erroneously stated by Echard, Rapin, and other writers), in which capacity he served in the memorable action of the 1st of June in that year, when the Dutch fleet under Van Tromp and De Ruyter was attacked by the English under Monk, Duke of Albemarle. The fight was renewed with vigour on the next day, at the close of which the Duke of Albemarle determined to retire, and endeavour to join Prince Rupert, who was coming to his assistance. This retreat was performed in good order, the best English ships forming a rear-guard, but on the following day, June 3, Ayscue's vessel, the *Royal Prince*, which was one of the best in the fleet, if not absolutely the best, unfortunately struck upon the Gapper or Galloper sand-bank, where, being threatened by the Dutch fire-ships, and so situated that no assistance could reach him, Ayscue was compelled to surrender to the Dutch vice-admiral Sweers. The accounts of this affair vary in their details, and those afforded by the Dutch are fuller than the English. Granger says that Ayscue was compelled by his seamen to strike, which agrees with the statement of the French, that the crew gave up the vessel contrary to the desire of Ayscue, who had given orders for setting her on fire. The Dutch authorities attribute the loss of the vessel wholly to accident, and bear testimony to the gallant conduct of Ayscue during the action. According to the account in the "*Biographia Britannica*," based upon the

minute information respecting the engagement collected by the Dutch government, Ayscue made signals for assistance, but the English fleet continued its retreat, leaving him quite alone and without hope of succour; in which situation he was attacked by two fire-ships, by which he would have been burnt had not lieutenant-admiral Tromp, who was on board the vessel of Sweers, made a signal to call them off, seeing that Ayscue had already struck his flag, and made a signal for quarter. Sweers then went on board and brought off the officers and some of the men; after which, though the ship was got off the sands, the remainder of the crew were removed and the vessel was burnt, because, as Prince Rupert was bearing down upon the Dutch fleet, there was not time to take her away with security. Independent of the circumstance that the Royal Prince was one of the finest ships in the navy, carrying 92 brass guns and 620 men, and being in the best possible condition, the loss of this vessel was peculiarly vexatious to the English government, as it was the ship which had brought Charles II. to England at the Restoration. Ayscue was immediately sent off to the Dutch coast, probably from an apprehension that he might be retaken in the expected battle. He is said to have been civilly treated on his arrival at the Hague; but the Dutch government paraded him in triumph through the principal towns of Holland, and afterwards imprisoned him in the fortress of Loevestein. A letter, of which a copy is preserved among the Harleian MSS., together with some details respecting the Royal Prince and the circumstances of her capture, is published in the "Biographia Britannica" from the French Life of De Ruyter, which purports to have been written by Ayscue to Charles II. on his arrival at Loevestein, and which states that more than one hundred and fifty of his men had been killed before his ship was taken, and requests the king to see to the comfort of his family; but Dr. Campbell, the writer of the article "Ayscue" in the above-mentioned work, gives reasons of considerable weight for doubting its authenticity. A strange uncertainty is expressed by most writers respecting Ayscue's subsequent fate, the question of his ever having returned to England being left undecided. Dr. Campbell, however, in his "Lives of the British Admirals," states, on the authority of the "Annals of the Universe," that Ayscue returned to England in November (of what year is not stated), after an imprisonment of some months, when he was graciously received by the king, but that he spent the remainder of his days in quiet, and went no more to sea. Charnock says that he was not released from his confinement till the end of October, 1667; that he returned to London, where he was received most affectionately

by the people, and that he was introduced to the king on the 12th of November. This authority adds, that after his misfortune he declined going again to sea, and lived very privately; but nevertheless states that, according to a manuscript list of the navy, of unquestionable authority, he was employed in 1668, in which year he hoisted his flag on board the *Triumph*, and again in 1671-2, when he was on board the *St. Andrew*. These appointments, it should be observed, were made in a time of profound peace. Of the time and place of Ayscue's death we can find no account. (Campbell, *Lives of the British Admirals*, ed. 1785, ii. 264—274, and article "Ayscue," in the *Biographia Britannica*; Charnock, *Biographia Navalis*, 1794, i. 89—93; Granger, *Biographical History of England*, fifth edition, 1824, v. 158, 159; Whitelock, *Memorials of English Affairs*, ed. 1732, passim; Heath, *Chronicle of the Intestine War in the three Kingdoms of England, Scotland, and Ireland*, ed. 1676, folio, pp. 306, 307, 322, 323; Clarendon, *History of the Rebellion*, Oxford edition of 1807, iii. 697, 698, &c.; *La Vie et les Actions memorables du Sr. Michel de Ruyter*, Amsterdam, 1677, part i. pp. 10—14, 345, 346, 348—350; *The Life of Michael Adrian De Ruyter*, London, 1677, pp. 20, 21; *Lansdowne MSS.*, 821, fol. 20, and 1054, fol. 71.) J. T. S.

AYTA or AYTTA, ULRIC VIGER VAN ZUICHM, a jurist and statesman of the sixteenth century. His family name was Ayta, but civilians will more readily recognise him as Viglius Zuichemus, the latter being Latinized from his patrimonial estate of Zuichm, close to the town of Leeuwarden in Friesland, where he was born on the 9th of October, 1507. He was the second of a family of six children. His uncle Bernard Buchon, who was dean of the Hague, adopted him when he was a child, and furnished him munificently with the means of education. Buchon appears to have carried to an extreme the educational system of the age, under which young men whose fortunes admitted of a considerable expenditure wandered from one university to another, and derived instruction successively from a number of celebrated teachers. His biographers supply a long list of the places in which, and the professors under whom Ayta studied. He acquired while a youth the friendship of Erasmus, who appears to have been on intimate terms with his uncle the dean. Erasmus mentions a present which he had received from the youth—a ring with astrological devices engraved on it; and he remarks, in reference to the dawning abilities of his young friend, that if his life were spared, he would some day be an ornament to Friesland. He was about twenty years old, and his plan of education was yet far from being completed, when he lost his kind

uncle. It is said that want of means to continue his studies would have made him at that time abandon the legal profession, if he had not found another patron in Gerard Mulert, counsellor to the Emperor Charles V. He gave private instruction in jurisprudence at Avignon, and being driven thence by the plague, continued his instruction at the university of Valence in Dauphiné, where he obtained a doctor's degree. Erasmus had introduced him to Andrea Alciati, to whom he seems to have attached himself as a disciple. He accompanied this celebrated jurist to Bourges in 1528. It is stated by Ayta's biographers that he held the chair of law at Bourges for two years as successor to Alciati, but this is impossible, as he left Bourges in the autumn of 1531, and Alciati did not leave it till 1532. It is probable that he taught as Alciati's assistant. On leaving Bourges he returned to his native country, and resolved to proceed through Germany to Italy. He had then acquired a wide reputation, and the various learned men in the towns and universities which lay between the Netherlands and Italy were desirous of making his acquaintance as he travelled. He left Bourges accompanied by a crowd of admirers, who attended him to the nearest town. In his journey he visited Leiden, Fribourg, Basle, Berne, Soleure, and Tübingen, and among other learned men he met with his friend Erasmus, Antony and Jerome Fugger, Ecolampadius, Reylinger, and Baumgärtner. Arriving at Padua, he presented letters from Erasmus to Bembo, subsequently the celebrated cardinal, and other men of influence. He established himself at this university as a public teacher of law, and gave lectures on the Institutes. He had applied himself to the study of the Roman law with an ardour which had seldom been matched, and having made many researches through manuscript authorities, he possessed sources of information which did not come into the hands of the ordinary students of the civil law till the succeeding century. He is said to have possessed a wonderful facility in classifying his subjects and explaining his meaning to his hearers, so that uniting to the value of the matter a happy method of instruction, he became the most popular juridical teacher of his age, and is said to have excelled all his predecessors. It was while pursuing his researches at Padua that he discovered the Greek version of the Institutes generally attributed to Theophilus. To the principal MS. which he made use of he obtained access through the influence of Cardinal Bembo, and the MS. having afterwards passed into his own possession, was deposited in the college which he founded at Louvain. When he had completed his collation of the MSS., he published the Greek text of the Institutes, with the title "*Institutiones D. Justiniani, in Græcam Linguam per Theo-*

philum Antecessorem olim traductæ, ac nunc primum in lucem restituta, curâ ac studio Viglii Zuichemi Frisii," 1534, dedicated to the Emperor Charles V. Though there have been several editions of the Institutes of Theophilus, the text as published by Ayta has preserved its reputation, and Reitz, in his "*Theophili Paraphrasis Græca*," prefers it to the later edition of Fabroti. In 1534 Ayta received the appointment of official, or judge of the court of the bishop of Münster. In this situation he had very important duties to perform in connection with the outbreak of the Anabaptists. In the following year the Emperor appointed him assessor of the imperial chamber at Spire. In 1537 William, Duke of Bavaria appointed him professor of the university of Ingolstadt. He soon afterwards, however, quitted the occupation of an instructor for that of a statesman. In 1543 he was appointed an imperial senator. In 1549 he was made president of the imperial council of the Netherlands, and received the Order of the Golden Fleece, of which he afterwards was chosen chancellor. He was much in the confidence of Cardinal Granville, and it was perhaps at the recommendation of that ambitious minister that he entered the ecclesiastical profession. He was first coadjutor and then successor of the abbot of St. Bavon at Ghent. He was in favour with the Spanish government, and thus at the outbreak of the disputes which ended in the securing of independence to Holland, he was unpopular with the Revolutionists. He showed himself, however, an opponent of the violent methods which were afterwards resorted to. When the Duke of Alba proposed heavy commercial taxes, he remonstrated with him in a state paper, which has been preserved, and which Le Clerc justly remarks contains advice suited to governors in all ages. He states that the Netherlands are a country of which the commerce forms the riches. That the existence of this commerce depends upon all imposts, whether on exports or imports, being light; and that no governor could more effectually injure the country, and by injuring it bring unpopularity on his own head, than by establishing heavy commercial duties. Ayta could not be called in any shape a partisan of the liberators of the United Provinces. From his family name, indeed, it may be inferred that he was of Spanish origin. He was to the last in the confidence of the Spanish court, and was detained a prisoner while Brussels was in possession of the Revolutionists. He was, however, one of those judicious and humane statesmen who anticipate the effects of harsh measures on a high-spirited people, and he was fully alive to the doubly invidious character of a tyranny exercised through officials who were aliens in the country where they governed. He prepared an account of his own life, which con-

stituted the material of the memoir by Petrus, and is mentioned by Foppens as being in the archiepiscopal library at Mechlin. This book doubtless contains his views of the dispute between Spain and the Netherlands, and its publication would be an interesting addition to the literary and political history of the period. He appears to have left behind him some MSS. bearing expressly on the contest which he witnessed. About the year 1660 there was published a work called "Narratio tumultuum Belgicorum sub Ducissa Parmensi et Duce Albano," as the production of Ayta, but Foppens says this book contains internal evidence that it is by another and inferior writer. Ayta was dangerously ill in 1560, and his cure is attributed to his having frequented the baths of Aix-la-Chapelle. He died at Brussels, on the 8th of May, 1577, and was buried with great pomp in a mausoleum which he had constructed in the church of his abbey at Ghent. Through the exercise of his profession as a lawyer, his political appointments, and his ecclesiastical preferment, he had acquired a large fortune, which he spent sumptuously. He founded a college in the university of Louvain, partly with his own money, partly through a government subsidy of 2000 florins. The library of this institution contains some of his unpublished MSS. He added to the edifices of his abbey, and founded several charitable institutions. Besides his edition of the Greek text of the Institutes, he wrote a legal work, of paramount authority in its day, though now of course seldom referred to, which was first published in 1534, and afterwards in 1591, with the title "Commentaria ad decem titulos Institutionum juris civilis. Quibus omnia pene testamentorum jura eleganter ac dilucide explicantur." There are several other editions of this work. It is a commentary on titles 10 to 19 of the second book of the Institutes relating to wills. It is referred to with much respect by Heineccius and others who have gone over the same ground. It is generally accompanied by two small tracts of minor importance, the one on a title of the Code, the other on the title of the Pandects, "si certum petatur," lib. xii. tit. 2, regarding actions. (Petrus, *De Scriptoribus Frisicæ*, 182—218; Foppens, *Bibliotheca Belgica*; Panzirolus, *De Claris Legum Interpretibus*, 287, 288; Adamus, *Vite Germanorum Jurisconsultorum*, 102—107; Taisand, *Les Vies des plus célèbres Jurisconsultes*; Le Clerc, *Histoire des Provinces Unies*, liv. i.; Strada, *De Bello Belgico*, lib. iv. vi., &c.; *Works referred to*.) J. H. B.

AYTON, SIR ROBERT, was born at Kinaldie in Fifeshire, an estate which had belonged to his family for several generations, in 1570. He was a younger son, and was incorporated a student at St. Leonard's College in the university of St. Andrews, with his elder brother, in 1584. He took the de-

gree of master of arts at St. Andrews, in 1588, and afterwards studied in France. Dempster says, that he left in that country distinguished marks of his literary abilities, and speaks of his having written French and Greek poems, but none of these productions are known in this country, and Dempster is too fond of boasting of the eminence of his fellow-countrymen to be believed without confirmation. In 1603 he addressed an encomiastic Latin poem in hexameters to King James I., on his accession to the throne of England, with the title "De Fœlici, et semper Augusto, Jacobo VI. Scotiæ, Insularumque adjacentium Regis Imperio, nunc reens florentissimis Angliæ et Hiberniæ sceptris amplificato. Roberti Aytoni, Scoti, Panegyris." Ayton seems to have been an accomplished courtier. There were no surer means of securing the good opinion of James than by complimenting him on his learning in a classical language. Ayton has left several other poetical pieces addressed to the king or members of the royal family, as well as to the Duke of Buckingham, all breathing a strong spirit of adulation. He reaped his reward in being appointed to the offices of private secretary to the queen, gentleman of the bed-chamber, and master of requests. He was employed by King James to convey copies of one of his works to the emperor and the various princes of Germany. His latest biographer supposes, that because he is called "Eques Auratus" he had received the decoration of the Golden Fleece, but the adjective was simply used to distinguish those who obtained knighthood as a mark of honour from the feudal rank incident to the possession of a knight's fee. He became the proprietor of a small mountainous estate called Over Durdie, in Perthshire. It was no unfit residence for a poet. It is situated on the brow of a steep bank rising abruptly to the height of seven or eight hundred feet above the level Carse of Gowrie. Beneath it lies what was then the most productive district of Scotland, full of fruit-trees and richly cultivated fields, through which the river Tay runs eastward to the sea. On the other side a range of broken rocks leads westward to the Grampian Mountains, and presents such a scene as he himself described when he says—

"My courted secretaries
In whom I do confide,—
The hills and crags I mean,
The high and stately trees,
The valleys low and mountains high,
Whose tops escape our eyes."

Whether his mountain-home had charms sufficient to wean him from the court is not known. Aubrey says of him, that "he was acquainted with all the wits of his time in England," and that "he was a great acquaintance of Mr. Thomas Hobbes, of Malmesbury, who told me he made use of him (together with Ben Jonson) for an Aristarchus, when

he drew up his epistle dedicatory for his translation of Thucydides." Jonson, in his conversation with Drummond of Hawthornden, is found to make the remark that "Sir Robert Ayton loved him dearly." In his Latin poems there are some epitaphs and epigrams in which the names of other distinguished men of the day, who appear to have been his friends, are commemorated. The latest event to which any of these productions refers is the assassination of the Duke of Buckingham, "In obitum ducis Buckinghamii à Filtono cultro extincti, 1628," a poem in hexameters and pentameters. He died in the palace of Whitehall, in March, 1638. The vernacular poems of Ayton, for which alone his personal history is now an object of any curiosity, appear to have never been considered by him worthy of preservation, though many of his Latin poems were twice published during his lifetime. Vernacular composition of any kind was then unpopular with Scotsmen, who found it easier to use a dead language than to acquire a dialect so different from their own as the English, which was then becoming the literary language of Britain. With a trifling exception, such of his English poems as have reached us have come down almost traditionally, and have not retained their original orthography. Aubrey says, "Mr. John Dryden has seen verses of his, some of the best of that age, printed with some other verses;" but if this alludes to his English poems, it would appear that they must have been printed anonymously. During the last century some pieces of poetry which found their way into poetical selections were attributed on imperfect testimony to Sir Robert Ayton—a collection of these was printed in the miscellany of the Bannatyne Club. A student of St. Andrews lately accidentally purchased a MS. at a sale of books which bore the title "The Poems of that worthy gentleman Sir Robert Ayton, Knight, Secretary to Anna and Mary, Queens of Great Britain," &c.; but this version is also of comparatively late date, and in modern orthography. It contains some pieces which are not in the Bannatyne collection, and has been very creditably edited by the discoverer. Burns was a great admirer of some of the poems attributed to Ayton. One of them, which he rendered, without certainly improving it, into the modern Scottish dialect, begins with the following melodious and expressive lines:—

"I do confess thou'rt smooth and fair,
And I might have gone near to love thee,
Had I not found the slightest pray'r
That lips could speak had power to move thee.
But I can let thee now alone,
As worthy to be loved by none.

I do confess thou'rt sweet, yet find
Thee such an unthrif of thy sweets,
Thy favours are but like the wind,
Which kisseth everything it meet;
And since thou canst love more than one,
Thou'rt worthy to be kissed by none."

Another of his poems at once associates itself with Burns: it begins—

"Should old acquaintance be forgot,
And never thought upon,
The flames of love extinguished,
And freely past and gone?
Is thy kind heart now grown so cold,
In that loving breast of thine,
That thou canst never once reflect
On old langsyne?"

He indulges, though rarely, in satire. Thus, in addressing a lady who painted herself, he sarcastically praises the modesty which will make her decline all credit for the skill with which she has imitated the bloom of nature. A monument to Ayton's memory, with an inscription detailing some of the events of his life, stands in the south side of the choir of Westminster Abbey, at the corner of Henry V's chapel. It is a brass-gilt bust, with a character in the attitude and features which makes it appear to have been copied from a portrait by Vandyke, surrounded by emblematic sculpture in black marble. (*Delicia Poetarum Scotorum; Miscellany of the Bannatyne Club; Dempster, Historia Ecclesiastica; The Poems of Sir Robert Ayton*, edited by Charles Roger, 8vo. 1844.) J. H. B.

AYTŪ. [AYTŪ.]

AYYŪB IBN HĀBĪB AL-LAKHIMĪ, third governor of Mohammedan Spain under the khalifs, was a noble Arab of the tribe of Lakhm. Trained to arms from his youth, he served in all the African wars, and accompanied Mūsā Ibn Nusayr, whose relative he was, to the conquest of Spain. He was present at the sieges of Merida and Saragossa, where he gained great renown by his courage and skill. In A.H. 95 (A.D. 713) Mūsā was summoned to Damascus by the khalif Sulaymān, and Ayyūb obtained the command of a division of troops stationed on the Ebro, with orders to prosecute the conquest. In concert with Mugheith Ar-rumī, another Arabian officer, Ayyūb made several incursions into the provinces beyond the Ebro, reduced many important fortresses, and defeated the Goths wherever they dared to show themselves. 'Abdu-l-'azīz, son of Mūsā, who commanded in Spain during his father's absence, seeing the success which attended his arms, supplied Ayyūb with men and provisions, and enabled him to carry the Moslem banners to the foot of the Pyrenees. When Sulaymān, who had in the meanwhile imprisoned and fined Mūsā, sent secret orders to Spain to have 'Abdu-l-'azīz deprived of the government of this country and put to death, Ayyūb was consulted by the agents of the khalif as to the best means of carrying the royal mandate into execution. They addressed themselves to him, and, having exhibited the letters they had received from the khalif, proceeded to represent 'Abdu-l-'azīz as a traitor and an apostate who had secretly embraced the

Christian religion, and who was about to revolt against the commander of the faithful; they concluded by calling upon him to aid them in their undertaking. Ayyūb, who was the cousin of 'Abdu-l-'aziz, and who owed his promotion to his father Mūsā, hesitated at first; but the offer which Ḥabīb Al-feḥrī, one of the khalīf's agents, made him of the government of Spain, in case they succeeded with his assistance in putting 'Abdu-l-'aziz to death, overcame his scruples, and he gave his consent. That governor was assassinated in the Dhī-l-hajjah, A.H. 97 (A.D. 716), whilst saying his prayers in the mosque [ABDU-L-'AZIZ, son of Mūsā]; and Ayyūb was accordingly invested with the command. He did not, however, retain it long. The news of 'Abdu-l-'aziz's death had no sooner reached Damascus, than Sulaymān, who had conceived a mortal hatred against all the members of Mūsā's family, deprived Ayyūb of the government, and appointed in his stead Al-horr Ibn 'Abdi-rahīmān Ath-thakefī, who landed at Alge-siras in the month of Dhī-l-hajjah, A.H. 98 (July or August, A.D. 717). Ayyūb made no resistance, and retired into private life. The year of his death is unknown. (Al-makkārī, *Moham. Dyn.* ii. 32, and App. p. iii.; Borbon, *Cartas para ilustrar la historia de la España Árabe*, p. lxxxii., et seq.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 105, 234, 323; Conde, *Hist. de la Dom.* i. 18.) P. de G.

AYYUB IBN SHA'DHI, surnamed Abū-sh-shukr and Malek Al-afḥal Nejmūd-dīn (the excellent prince, the star of religion), father of Salāhu-d-dīn, or Saladin, the founder of the dynasty of the Ayyūbites, was born in Sejestān, or, according to other accounts, at Jebel Jūr, in Armenia. Ibn Khallikān, who gives his life among those of his illustrious Moslems, says that Ayyūb was a native of Duwīn (Tovin), and the son of Shādhi Ibn Merwān. Other writers, as Ibnū-l-athīr and Ibn-Shohmah, add that he was a Kurd of the tribe of Rawāḍiyah. Having accompanied his father Shādhi to 'Irāk, Ayyūb and a brother of his, named Shirkūh, entered the service of Bihruz, at that time governor of Baghdād for the Seljūkides. After some years spent in the service of that governor, Ayyūb and his brother Shirkūh obtained from him the government, or rather the feudal tenure of a castle, called Tekrit, in the province of Diyār-Bekr; but Shirkūh, having some time after put to death one of Bihruz's officers, and fearing the vengeance of that governor, the two brothers left Tekrit, and fled to Mosul, at that time the court of 'Imādu-d-dīn Zinkī, by whom they were kindly received and hospitably entertained. In A.H. 534 (A.D. 1139), when 'Imādu-d-dīn took Bā'lbek, he intrusted its custody to Ayyūb, whose fidelity and courage he had experienced on several occasions. After the death of his benefactor, Ayyūb retained possession of Bā'lbek until A.H. 541 (A.D. 1146), when the place having

been besieged by the troops of Damascus, Ayyūb consented to surrender it on conditions highly advantageous to himself. Both he and his brother Shirkūh continued to serve under Nūru-d-dīn Mahmūd, son of 'Imādu-d-dīn Zinkī, whose confidence they enjoyed. In A.H. 558 (A.D. 1162-3) Nūru-d-dīn determined upon sending a body of troops to Egypt, to the assistance of the vizīr Shawār, and Shirkūh was chosen to command the expedition. This event laid the foundation of the future prosperity of the Ayyūbites; for Shirkūh, having in the course of time become vizīr to Al-'adhed the Fatimite, was succeeded at his death by Salāhu-d-dīn, the son of Ayyūb, who ultimately obtained the sovereignty of Egypt. Ayyūb remained at Damascus until A.H. 565 (A.D. 1170), when, at the request of his son, he set out for Egypt. He arrived at Cairo on the 24th of Rejeb (April, A.D. 1171), and was met outside of that city by the khalīf Al-'adhed, and by his son Salāhu-d-dīn, who offered to resign in his favour; but Ayyūb replied that "God had not chosen thee to fill this place, hadst thou not been deserving of it: it is not right to change the object of Fortune's favours." Ayyūb led a private life till the end of A.H. 568 (July or August, A.D. 1173), when he died of a fall from his horse. He was buried by the side of his brother Shirkūh, in a chamber of the royal palace, and some years later their bodies were transported to Mecca, to be deposited in a magnificent mausoleum which Salāhu-d-dīn had built to receive them. (Ibn Khallikān, *Biographical Dictionary*, translated by Baron de Slane, i. 243; Schultens, *Saladin's Vita et Res Gestæ*, pp. 30-34; Price, *Chron. Retrospect*, &c. ii. 415; Abū-l-faraj, *Hist. Dynast.* p. 306; D'Herbelot, *Bib. Or.* "Aionb.") P. de G.

AYYUBIAH, or AYYUBITES, is the name of an Egyptian dynasty founded about A.H. 567 (A.D. 1171) by the celebrated Salāhu-d-dīn (Saladin), who was the son of Ayyūb Ibn Shādhi. On the death of Saladin, which happened in Safar, A.H. 589 (July, A.D. 1193), his vast dominions were divided among his sons, brothers, and nephews. Nūru-d-dīn 'Alī, surnamed Al-malek Al-fūdhil (the virtuous king), who was the eldest son, had for his share all the territory of Damascus and the whole of Palestine. Malek Al-'aziz 'Othmān, who was the second, had Egypt, of which country he had been governor during his father's lifetime. Malek Adh-dhāfer Ghiyāthu-d-dīn, another son of Saladin, remained master of Aleppo and Upper Syria, whilst others among the brothers and nephews established themselves in various parts of Syria and Yemen, and founded many dynasties which are all known by the generic appellation of Ayyūbiyah, or the descendants of Ayyūb, although they were distinguished by the name of the countries over which they

ruled, as the Ayyūbites of Egypt, the Ayyūbites of Damascus, the Ayyūbites of Aleppo, &c. Among the above-mentioned those of Egypt, nine in number, were the most celebrated. Malek Al-'aziz 'Othmān was succeeded in A.H. 595 (A.D. 1198) by his son Malek Al-mansūr, who was shortly after dethroned by his uncle Malek Al-'ādil. This last-named prince, who was likewise Lord of Damascus, died in A.H. 615 (A.D. 1218), and was succeeded by his eldest son Malek Al-kāmil, whose death took place in A.H. 635 (A.D. 1237). Malek Al-kāmil was succeeded by his son Malek Al-'ādil, surnamed As-saghīr, that is, the younger or the second, to distinguish him from his grandfather, but he had scarcely reigned two years when he was dethroned by his brother Malek As-sāleh Nejmū-d-dīn, who was governor of Kark in Syria. Malek As-sāleh died in Sha'bān, A.H. 647 (A.D. 1249), and was succeeded by his son Malek Al-mo'adhem Turān Shah, who was put to death by his Baharite mamlūks in A.H. 648 (A.D. 1250). Shajaru-d-dorr, mother of Turān Shah, held for some time the power conjointly with the mamlūk Aibek, who became afterwards the founder of the dynasty known in history as the dynasty of the Baharite Mamlūks. [AIBEK AZAD-ED-DIN.] Malek An-nāsir, son of Malek Al-'aziz, who reigned at Aleppo and Damascus, tried, though in vain, to re-establish the power of his family in Egypt; he was obliged to return into his own dominions, where he was soon attacked and put to death by Hulāku Khān, the Tatar, in A.H. 658 (A.D. 1259). There are various histories of the Ayyūbites of Egypt, among which the most celebrated are:—1. "Shefi-l-kolūb fī manākib Benī Ayyūb" ("The remedy of the heart: on the high deeds of the Benī Ayyūb"), a copy of which is in the Library of the British Museum, among the Rich MSS. No. 7311. 2. "Solūk lina'rafati dowali-l-molūk" ("The trodden paths to the knowledge of the different dynasties of Egypt"), by the celebrated Al-makrizī. This work, one of the most important in Arabian literature, is not confined to a history of the Ayyūbites; it contains likewise that of all the amlūk dynasties of Egypt. 3. "Mufarraja-l-korūb fī tawārikh Benī Ayyūb" ("The dispeller of sorrow: on the history of the Benī Ayyūb"), in the Library of the University of Cambridge. (D'Herbelot, *Bib. Or.*, "Aiyubiah;" Quatremère, *Histoire des Sultans Mamelouks d'Egypte*; Price, *Chron. Retrospect of Moham. Hist.* vol. ii. p. 206, 316; Al-makrizī, *Khittāt*, MS.) P. de G.

AZAD KHA'N, an Afghan chief, who served with distinction under Nādir Shāh, by whom he was rewarded for his services with the government of Azerbaijan. About six years after the death of Nādir, A.D. 1753, Azād Khān became a competitor for the throne of Persia, then occupied by Karīm

Khān Zend. The rival chiefs met near Kazwīn, each accompanied with a numerous army, and after a desperate battle the Persian ruler was totally defeated, and compelled to abandon all the western provinces of the kingdom. Karīm Khān was further disheartened by the desertion of a great number of his followers; so much, that he meditated flight into India, leaving the crown to his successful rival. From this scheme he was dissuaded by the remonstrances of Rustam Sultan, a petty chief of a mountainous district named Khisht, through which the army of Azād Khān must march. The shrewd mountaineer represented how easy it would be to annihilate the army of Azād Khān when entangled in the narrow and difficult passes which they had to traverse; and he readily undertook the task with his own men. The pass of Kumārīj, which leads into the valley of Khisht, is about two miles long, and the path extremely narrow, so as to admit of troops marching only in single file. The hills on both sides are very steep, and in the most inaccessible parts of these mountains Rustam Sultan posted his men, while Karīm Khān waited for the enemy in the valley below. Azād Khān, unsuspecting of the vicinity of an enemy, entered this dangerous pass with all his army, when they were immediately attacked and thrown into irremediable confusion. They were entirely exposed to the destructive fire of the mountaineers, who took aim at them with all the coolness inspired by security. Those who rushed forward to gain the open valley, were instantly destroyed, before they could form in any numbers, by the troops of Karīm Khān. All who remained for any time in the pass were killed in detail; but retreat was impossible, as those in the rear, when the action commenced, rushed forward to support their comrades. A few brave men, rendered desperate by their situation, made an attempt to reach their enemies by scaling the steep mountains, but they merely hastened their own destruction. In short, the defeat of Azād Khān's army was complete, and he himself with great difficulty escaped. Karīm Khān, attended by the chief of Khisht, pursued the fugitives, and in a very short time succeeded in re-establishing himself the undisputed ruler of Persia. Azād Khān gradually lost all his possessions, and was obliged to fly for safety, first to Baghdad, and afterwards to Georgia. At length, wearied of a wandering life, he came and threw himself upon the clemency of his conqueror. Karīm Khān received his once formidable rival with the utmost kindness and generosity. He promoted Azād Khān to the first rank among his nobles, and ever treated him with such friendly confidence, that this most dangerous of his enemies became the most attached and the most devoted of his friends. We know not how long Azād

Khân enjoyed his prosperity, as his name no more appears in history. Karim Khân died in A.D. 1779, at the age of eighty. (Malcolm, *History of Persia*.) D. F.

AZAD-UD-DLAULAH, the second prince of the Dilamî family, who ruled over the western portions of the Persian empire in the tenth century of our æra. His grandfather, Abu Shujâ Buîyah, was an obscure fisherman of the district of Dilam, a part of the province of Tabristân. Ali Buîyah, the eldest son of Abu Shujâ, was enabled by his valour to acquire a considerable kingdom along the eastern bank of the Tigris; and on his deathbed, having no children of his own, he appointed as his successor Azad-ud-daulah, the eldest son of his brother Rukn-ud-daulah. This young prince was appointed ruler of Shiraz about A.D. 950, and was soon after nominated vizir to the khalif of Baghdad. By all the neighbouring princes he was treated as an absolute sovereign, which he in fact was; although respect for the prejudices of the age made him call himself the slave of the Lord of the Faithful. During thirty-three years he was the actual ruler of a portion of Arabia, and of the finest provinces of Persia, though he modestly appeared as the vicergerent of the pageant khalif. The memory of this prince has been handed to posterity with every claim to admiration and gratitude. He was a generous patron of learning, and became the copious theme of the poet's eulogy and the historian's approbation. He greatly improved the capital of the empire, carefully repairing all the damages it had sustained from sieges. He discontinued a vexatious tax then levied on religious pilgrimages; and restored the sacred buildings at Medina, Kербela, and Nujuff. He also built hospitals for the poor at Baghdad, to which he appointed physicians with regular salaries, and furnished them with necessary medicines. Nor was he less attentive to the prosperity of the Persian provinces, which, under his long reign, were completely alleviated from the evils which they had suffered from previous wars. The most remarkable of his works remaining is a dyke over the river Kair (or Kîr), which passes through the plain of Mardasht. This dyke, still called Bandi-Amir, is situated at a short distance from the ruins of Persepolis, and when entire it fertilized a vast tract of fine country. Price, in his Mahommedan History, speaks of this dyke as existing "between Armenia and Georgia," having read for Kair (or Kîr, as some authors have it) the word Kîr applied to the river Cyrus. Indeed Sir John Malcolm reads the word Kîr, though apparently not satisfied with the name. In a fine manuscript (*Laḥb-ul-Tawarikh*) to which we have frequent occasion to allude, the word is Kair or Kîr, which is most probably the correct reading. Azad-ud-daulah died in March, A.D. 983; and we are told

that the khalif himself read the prayers prescribed by the Koran at his funeral. His name is still fondly cherished in a country over which he made it his endeavour, during a reign of thirty-three years, to diffuse prosperity and happiness. Unfortunately his virtues and abilities were not transferred to successors. From the moment of his death his possessions became a subject of contention between his cousins and nephews, none of whom are deserving of any notice in history. Not many years after Azad-ud-daulah's death this brief dynasty was swept away before the victorious arms of Mahmûd of Ghizni. (Malcolm, *History of Persia*; Price, *Mahommedan History*; *Laḥb-ul-Tawarikh*, MS.) D. F.

'AZA'IRI OF RAI, a Persian poet who lived at the close of the tenth century of our æra. He was brought up at the court of the Dilamî or Buîyah family, to the princes of which many of his earlier pieces are dedicated. At length when Mahmûd of Ghizni took possession of Western Persia, and the race of Buîyah ceased to reign, the poet followed the fortunes of the conqueror, whom he accompanied to the court of Ghizni. There he became distinguished, even in that tuneless assembly, consisting of all the poets of Persia. It would appear that Mahmûd, like many great men, was fond of flattery, and 'Azâiri excelled in panegyric composition. It is said that in return for a single ode Mahmûd rewarded him with seven purses of gold, amounting to fourteen thousand silver dirams. The author of the "*Majâlis-ul-Mumînîn*" states that 'Azâiri's compositions were in great estimation in his time; but it is most probable that few of them are now extant, their subjects having been only of temporary importance. (Daulatshâh, *Persian Poets*; *Majâlis-ul-Mumînîn*, Persian MSS.) D. F.

AZÂIS, PIERRE HYACINTHE, was born in 1743, at Lader, a village in Languedoc, and entered the choir in the cathedral of Carcassonne as a boy. At the age of fifteen he was placed under the organist of the metropolitan church at Auch, whence, after a few years, he went to Marseille, and was appointed director of the concerts there. Two years afterwards he went to Paris, where he pursued his musical studies under Gossec, and produced several Motets which were performed at the Concerts Spirituels. By Gossec he was recommended as musical instructor to the students of the military college at Sorèze, where he continued seventeen years. In 1783 he finally settled at Toulouse, where he produced several compositions for the church, and died in 1796.

He published in 1776 a work which was much esteemed in France, entitled "*Méthode de Musique sur un nouveau plan, à l'usage des élèves de l'école militaire*." It contained a "studio" for the violin, and an elementary

work on singing, with a short but well-arranged treatise on harmony. In 1780 he published 12 violoncello solos, 6 duets for the same instrument, and 6 trios for different instruments. His sacred compositions were never printed, and were lost by his son in the time of the Revolution. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

AZAMBUZA, DIOGO DE, was a Portuguese commander, who was intrusted by Joam II., King of Portugal, with the charge of an expedition from that country to the western coast of Africa. Father Labat and other French writers claim for their countrymen of Dicppe the honour of the first discovery of Guinea; but it is now generally conceded to some Portuguese navigators despatched for that purpose by Prince Henry of Portugal, who was a patron of geographical science and maritime discovery, and one of the most enlightened men of the age. The Portuguese immediately recognised the importance of the discovery, and during a series of years carried on an advantageous commerce with the natives. This, however, was liable to frequent interruptions, and it was necessary for its protection that a permanent establishment should be formed upon the coast. During the reign of Alfonso V., who was all his life engaged in foreign wars, no steps were taken for the accomplishment of this object; but his son Joam II. resolved to prosecute it, as a means of encouraging a spirit of enterprise in his subjects. An effective armament was accordingly fitted out for the purpose. It consisted of ten caravels and two smaller vessels, completely furnished with arms, ammunition, and provisions. The number of men is not stated; but as it carried out a large body of masons and artisans of various kinds, it may be supposed to have contained altogether upwards of a thousand persons. Several missionaries accompanied the expedition, and the whole was placed under the command of Azambuza, with orders to erect a fort and persuade the natives to embrace Christianity.

In 1481 the expedition sailed from Lisbon, and, after a prosperous voyage of twelve days, arrived at the small port of Besequichi. Azambuza immediately notified his arrival to Casamense, the king of the country, and requested an interview for the purpose of communicating the object of his voyage. Casamense sent word that he would visit him the following day, and the Portuguese commander determined to receive him with a display of pomp and magnificence calculated to impress him with the importance of his mission. Accordingly on the morning of the next day, the anniversary of St. Sebastian, the whole of the expedition disembarked; Azambuza fixed upon a spot for the erection of a fort, an eminence not far from the king's residence; an altar was erected at its base, and mass was celebrated for the first

time on the shore of Western Africa. The flag of Portugal was unfurled, and Azambuza, magnificently attired in a robe of cloth of gold glistening with precious stones, and with a chain of gold round his neck, sat in a chair of state surrounded by his principal officers. A sound of gongs and other savage music indicated the approach of Casamense, attended by an immense body of negroes armed with spears and bows and arrows. Casamense was in the centre, conspicuous by a profusion of gold rings and bracelets on his legs and arms. As he advanced slowly to the sound of the music, the Portuguese opened their ranks, and Azambuza rising, advanced a few paces to receive him. Casamense shook his hand cordially, snapped his fingers according to the custom of his country, and cried "Bére, Bére," several times, to indicate his desire for peace.

After various ceremonies on both sides, Azambuza proceeded to state the object of his voyage. He began by enlarging upon the power and grandeur of the King of Portugal, who was delighted with the friendly intercourse maintained between his subjects and the natives of the coast of Guinea; but the king, his master, he said, being a very religious prince, was much shocked at the idolatrous practices of King Casamense's subjects, and had accordingly despatched some teachers to instruct them in the truths of Christianity. He impressed upon Casamense the propriety of setting a good example to his followers by allowing himself first to be baptized; in which event he said the King of Portugal would acknowledge him as his friend and brother. He next informed him that he had brought with him a large supply of articles of merchandise, and as several other vessels similarly laden would shortly follow, the King of Portugal was anxious to establish a permanent colony of his subjects on the coast, which would be for the mutual advantage of the two nations. He concluded by requesting the king's permission to erect a fort on the eminence which he had selected for the purpose.

Casamense, in his reply, remarked on the splendour and magnificence of Azambuza, who, he concluded, must be either the father or brother of the King of Portugal; he dexterously evaded the subject of religion; and, with respect to the erection of the fort, intimated a wish that Azambuza should not press the matter, but rather suffer the relations of the two countries to remain on the same footing as before. Upon further solicitation, however, he yielded his consent to the erection of the fort; the king took his departure; and the masons proceeded to work on the following day.

The consent of Casamense, however, was not sufficient in itself to protect the workmen in their task. The principal negro chiefs were from the first opposed to Azambuza's

project, and the Portuguese themselves, by unintentionally appropriating to the erection of the fort some materials which were considered sacred by the natives, gave them a pretext for interrupting their proceedings. A skirmish ensued, and a pitched battle might have taken place, but for the prompt interference of Azambuja, who controlled his own men and appeased the natives by some judicious presents. Frequent disturbances of a similar kind followed, but Azambuja always prevented a needless effusion of blood, and encouraged his men in the prosecution of their task. They worked day and night, and the fort was completed within three weeks from the laying of the first stone. On its completion Azambuja despatched a portion of his fleet to Lisbon to inform the king of his success. Joam II. decreed that it should be called Fort St. George El Mina, and granted various privileges and immunities to such of his subjects as should embark for the new colony. In addition to his former titles, he assumed that of Lord of Guinea, and confirmed Azambuja as governor of that country. The colony shortly afterwards was recruited from the mother-country; Azambuja superintended its interests for three years, and at the expiration of that period returned to Portugal. He was an able, upright commander, and one of the few instances on record of early European adventurers who advanced the interests of their native land without oppressing the inhabitants of the countries which they wished to colonize. (Marin, *Description general de l'Afrique*, book ix. chap. 22; Wimmer, *Geschichte der geographischen Entdeckungsreisen*, vol. ii. 66—68; *Biographie Universelle*.) G. B.

AZANZA, DON MIGUEL JOSE' DE, was born at Aoiz, in Spanish Navarre, in 1746. He studied successively at Sangueza and Pampeluna, and at the age of seventeen went to the Havana, where he completed his education under the care of his uncle, Don Martin José de Alegria, who was director-general of the Royal Company of the Caracas. Alegria was afterwards appointed administrator of the royal treasure at Vera Cruz, and on proceeding to take possession of that office, was accompanied by Azanza, whom he employed in various matters of business. Azanza next accompanied his uncle to Mexico, and rendered him essential service in the measures which he was instructed to take for the expulsion of the Jesuits from New Spain.

In 1768 Azanza was appointed secretary to Don José de Galvez, Marquis of Sonora, inspector-general of New Spain, and afterwards minister of the Indies. In this capacity he was intrusted with the execution of various important transactions, in which he distinguished himself by his ability. In 1769, Galvez undertook an expedition

against the Indians of Sonora, and was induced to penetrate thence into New California, in search of the gold and silver mines, which the Jesuits were accused of having discovered, and concealed from the government. Azanza accompanied him in this expedition, and after traversing a parched barren country, without finding any traces of gold or silver, represented to the inspector the propriety of abandoning the enterprise. Galvez, however, refused to listen to this advice. He had for some time shown signs of madness, and the wild and extravagant projects which he now formed revealed it to his followers. Azanza expressed his disapprobation, affirming that Galvez was mad, and that for his own part he would no longer execute his commands. For this hardihood he was thrown into prison, by order of the inspector, in the small village of Tepozotlan, where he remained in confinement for five months.

On obtaining his release, he abandoned Mexico and the civil service, and in 1771 entered the Spanish regiment of Lombardy, as a cadet. On the 4th of May, 1774, he was appointed lieutenant of a regiment at the Havana, and in 1776 was promoted to a captaincy. At the same time he held the office of secretary to the Marquis de la Torre, captain-general of Cuba, and governor of the Havana. On the return of that general to Spain, Azanza accompanied him, still acting in the capacity of secretary. By the influence of the marquis, he obtained a captaincy in the regiment of Cordova, and was at the siege of Gibraltar, in 1781. Not long afterwards the marquis was appointed ambassador to Russia. Azanza accompanied the Marquis to Saint Petersburg, and was employed by him in several delicate negotiations, in which he displayed considerable diplomatic skill. In reward for his services, he was made secretary to the embassy, and on the return of the Marquis to Spain, was left sole chargé-d'affaires at Saint Petersburg. In December, 1784, he was appointed chargé-d'affaires at Berlin, and continued in that capital for nearly two years. He returned to Spain in 1786, and appears to have held no important employment for the next two years. In 1788, he was appointed intendant and corregidor of Salamanca. Hitherto these offices had never been held by one person, and the royal ordinance, by which Azanza was appointed, declared that they were now, for the first time, united and conferred upon him, as a reward for his extraordinary services. On the 24th of May, 1789, he was appointed intendant of the army and kingdom of Valencia; and in 1793, on the breaking out of the war with France, he was intrusted with the superintendence of the army of Roussillon. In the course of the same year, he was appointed minister of war. He held this office with considerable ability, for

nearly three years, until having given offence to the favourite and prime minister, Godoy, he was compelled to resign on the 19th of October, 1796, and accept the post of viceroy of New Spain.

Azanza was exceedingly well qualified for this post, which, however, was only a species of brilliant exile. During a brief administration of three years, he governed that colony with equity, and made various salutary regulations. Former viceroys had distinguished themselves by their lawlessness and rapacity; but Humboldt bears testimony to the grateful recollection cherished by the Mexicans, of the disinterestedness and generosity of Revillagigedo and Azanza.

In 1799, Azanza was recalled from Mexico without any assigned reason. On his return to Spain, he appeared for a short time at court, and was appointed a councillor of state. This appointment, however, was merely honorary; and Azanza, despairing of receiving any further substantial employment during the ascendancy of Godoy, retired to a country residence at Santa Fé, not far from Granada.

Azanza remained in obscurity until the memorable events at Aranjuez, which terminated in the disgrace and fall of Godoy, and the abdication of Carlos IV., king of Spain, in favour of his son Fernando VII., on the 20th of March, 1808. The young king, on his accession, recalled most of the nobility and ministers, who, through the jealousy or hatred of Godoy had been banished from court. Azanza, in compliance with the royal summons, repaired to Madrid, and on the 28th instant, was appointed minister of finance. On the departure of Fernando to meet Napoleon at Bayonne, Azanza was appointed a member of the Supreme Junta, which, with the Infante Don Antonio for its president, was intrusted with the government of Spain, during the king's absence. In this capacity, Azanza acted for a short time with skill and resolution. A French army, however, under the command of Murat, whose head quarters were in Madrid, held the whole country in subjection, and controlled the operations of the Junta. Murat was in reality the supreme governor, and the Junta which professed to act in the name of Fernando gradually ceased to possess even the semblance of authority. News soon reached Madrid of the equivocal reception of Fernando by Napoleon, at Bayonne, and the French grew daily more insolent. The ex-king and queen were shortly afterwards enticed by Napoleon to Bayonne, and Murat insisted on the departure of the young princes, to join them. During the insurrection of the 2nd of May, which occurred in consequence, the ministers, Azanza and O'Farrill, were conspicuous for their exertions in quelling the tumult. On the following day, Murat took a bloody revenge by the military execu-

tion of hundreds of the citizens. On the evening of the same day, the Infante Don Antonio resigned his office of president, and prepared to join his nephew, Fernando, at Bayonne. This defection of the last member of the royal family who remained in Spain, appears to have been the signal for the Junta to resign itself to the domination of Murat. On the 4th instant, Murat intruded himself personally on the Junta, and intimated his intention of presiding for the future at its deliberations. Some of the members obsequiously complied with his demands. Azanza and O'Farrill resigned their offices, and at the same time ceased to attend the meetings of the Junta: but on being solicited by Murat, they consented to resume their functions, waiting anxiously for events by which they might direct their future conduct.

On the 7th or 8th instant, news reached Madrid of the re-assumption of the crown by Don Carlos, and the Junta was completely paralysed. That assembly had previously dispatched a courier to Fernando, at Bayonne, to receive his instructions as to what measures they should take with respect to the government, and the French army in Spain. On the 5th of May, Fernando replied by the issue of two decrees, signed by his own hand, and intrusted to a faithful courier, to be delivered to Azanza. The former of these, addressed to the Supreme Junta, authorized that assembly to transfer itself to any part of the kingdom which might seem best adapted for its security, or if more convenient, to delegate its authority to one or more of its members; to carry on the government in his name; to oppose the introduction of fresh troops from France into the Spanish territory; and as soon as news should arrive that he was conveyed into the interior of France (which he assured the Junta could not happen without violence to his royal person) to declare hostilities against Napoleon. The second decree was addressed to the Royal Council, and if that body should not be in a situation to act when it arrived, to any chancery or audience of the kingdom, authorizing it to assemble a Cortes in any part of Spain which might seem most convenient; that the Cortes should at first attend solely to the levies and subsidies necessary for the defence of the kingdom; and that it should afterwards declare its sittings permanent to provide against any events that might happen. The courier who had to carry these decrees was compelled to take a circuitous route to prevent their falling into the hands of Murat, and the consequence was, that before he reached Madrid, Murat had already announced to the Junta the re-assumption of Don Carlos. In this dilemma, Azanza contented himself with showing the decrees to one or two of his colleagues as irrelevant as himself, and with their consent determined for the present to suppress them.

On the 10th instant, Fernando, on behalf of himself and the rest of the royal family, abdicated the throne in favour of any member of the Bonaparte family whom Napoleon might choose to proclaim king of Spain. On the communication of this intelligence at Madrid, with the news that Fernando was afterwards conducted to Valençay, Azanza destroyed the edicts which he had in his possession, and with the rest of his colleagues, submitted to Murat. On the 25th, Napoleon issued an edict for an assembly of Spanish Notables to meet at Bayonne, on the 15th of June following, for the purpose of framing a constitution, and swearing fealty to his brother Joseph, whom he had appointed to the vacant throne. Almost at the same time, Azanza was summoned to Bayonne to submit to the Emperor a statement of the finances of the kingdom. Azanza obeyed the summons, and on the 28th instant, repaired to Bayonne: If, up to this time, he still cherished any patriotic feelings, they either ceased to exist, or he carefully suppressed them, after his first or second interview with Napoleon.

Napoleon, who saw that Azanza was pusillanimous and vain, resolved to win him over to his interest. This was easily effected by a few dexterous compliments, and a pretence of admitting Azanza to his confidence. He frequently consulted him on the affairs of the Peninsula, but without revealing to him any more of his plans than were already sufficiently apparent, and invited him almost daily to his palace at Marrac. On one occasion, when Azanza entered the apartment of the Emperor, he perceived lying on the table, as if by accident, a ribbon of the Legion of Honour, with which Napoleon, after the first salute, was proceeding to decorate him. "Sire," said Azanza, putting it aside, "when I decided to recognise the brother of your majesty, as king of Spain, I consulted the good of my country, which I wished to preserve from devastation and the misfortunes with which it was menaced. If my countrymen saw me decorated with this ribbon, they might, perhaps, look upon it as the reward of my compliance with the wishes of your majesty." Napoleon pretended to see the force of the remark, and Azanza flattered himself that he had obtained a considerable ascendancy over the Emperor. From this period he surrendered himself to the service of Napoleon.

Of the 150 Notables summoned by the Junta of Madrid, to meet Napoleon at Bayonne, some excused themselves on account of the distance, others declined to attend from indifference, and a few from patriotic motives. Among the last, Don Pedro Quevedo y Quintana, Bishop of Orense, declined obedience in a calm and dignified remonstrance against the interference of Napoleon in the affairs of Spain. Only ninety assembled at Bayonne. They were pre-

sented in a body to Napoleon, on the 18th of June, and Azanza was appointed president. The want of any legitimate authority to legislate for the nation was so apparent, that he represented to Napoleon the propriety of assembling a Cortes in Spain. Napoleon replied that the consent of the Spanish nation would supply the want of any minor formalities, and delivered to Azanza the project of a constitution, which the Notables were to discuss; with permission to suggest alterations.

At their first sitting, Azanza congratulated the Notables on the glorious task to which they were summoned, of contributing to the happiness of their country under the auspices of the hero of their age, the invincible Napoleon. "Thanks and immortal glory," said he, "to that extraordinary man, who restores to us a country which we had lost." He spoke of the long misgovernment by which Spain had suffered under a succession of crafty or imbecile kings, until the last of these had resigned his authority to a prince who united in himself all the talents and resources required for restoring Spain to her former prosperity. He called upon his associates to sacrifice their privileges upon the altar of their country, and to construct a simple monument in place of the Gothic structure of their former government. The assembly received the speech of Azanza with applause, and the business of their first meeting was confined to the preparation of a flattering address to King Joseph. The object of their second meeting was to present it. During nine other sittings they were occupied in some trifling discussions relating to the new constitution, and after suggesting a few unimportant alterations, they agreed to accept it at the hands of the new king.

At their twelfth and last meeting, on the 7th of July, the hall of assembly was fitted up with a throne and altar, for the purpose of swearing fealty to King Joseph and the constitution. Joseph first addressed them in the Spanish language. The constitutional act was then read, and the president Azanza asked the Notables if they accepted it. On their replying in the affirmative, he addressed a speech to King Joseph, in which he thanked him in the name of the Assembly and Spanish nation for his paternal language and his promise to alleviate the miseries of Spain. "Sire," said he, "these miseries will cease when your subjects shall see your Majesty in the midst of them; when they shall be acquainted with that great charter of the constitution, the immoveable basis of their future welfare—that charter, the precious work of the earnest and beneficent ear which the hero of our age, the great Napoleon, the Emperor of the French, condescends to take for the glory of Spain. What auspices could be so fortunate for the commencement of a reign and of a dynasty, as the renewal of the compact which is to unite the people to the

sovereign, the family to its father ; which determines the duties and respective rights of him who commands, and of those who have the happiness to obey !”

After this address, King Joseph, assisted by the Archbishop of Burgos and two canons, laying his hand upon a copy of the Four Gospels which had been taken from the altar, swore to observe the constitution which had been just read. The Archbishop of Burgos and the other clerical members of the assembly then took the oath of fidelity to Joseph. They were followed by Azanza and the members of the royal household, and after the rest of the deputies had paid homage, the whole assembly attended Joseph to his carriage. On returning to the hall, the Notables, on the motion of Azanza, voted that two medals should be struck to perpetuate the event which had just occurred. After this, they waited in a body upon Napoleon at his palace of Marrac, to express their gratitude for all he had done for Spain. Azanza addressed the Emperor in the name of the Notables. The deputies stood in a circle round Napoleon while Azanza delivered his fulsome address, and the French Emperor, says Southey, “for the first and perhaps the only time in his public life, was at a loss for a reply.”

After the dissolution of the Junta, Azanza, who on the 4th inst. had been appointed minister of the Indies, accompanied King Joseph to Madrid. On the 19th of July the Spaniards defeated Dupont at Baylen ; and on the following day the French army were compelled to capitulate. This was the very day on which Joseph entered the capital. On the news of the capitulation reaching Madrid, Joseph and his court were compelled to retire to Burgos, to avoid falling into the hands of Castaños, who was marching with his victorious army to drive the French from the capital. Azanza and O’Farrill accompanied Joseph in his flight. At Baytrago, on the 2nd of August, these two ministers drew up a memoir on the best means of consolidating the alliance between France and Spain, and on the propriety of relieving the pressure on the finances of the latter country. Azanza and Urquijo were sent to Paris to submit it to Napoleon ; but the Emperor declined to take it into consideration.

On the 22nd of January, 1809, Joseph Bonaparte re-entered Madrid. About the same time Azanza resigned the department of the Indies, and was appointed Minister of Justice. In October he received the ribbon of the Royal Order of Spain, and was appointed commissary-royal of the kingdom of Granada. In the month of April, 1810, he received the title of Duke of Santa-Fe, and was sent ambassador extraordinary from King Joseph to congratulate Napoleon on his marriage with the Archduchess Maria Louisa.

The real object of his mission was to remonstrate with Napoleon on his continued military occupation of Spain, and the little kingly authority which Joseph was permitted to exercise. After remaining for some months in Paris, without obtaining an audience, he succeeded at length in laying his statement of grievances before the Emperor. Napoleon was displeased. He treated the ambassador personally in a manner totally different from what he had expected, considering their former intimacy at Bayonne ; he reproached his brother Joseph with ingratitude, and said that he was surrounded by French renegades, who laboured to render Spain completely independent of French influence. Azanza, failing in his negotiation, returned to Joseph at Madrid, probably about the commencement of the year 1811.

From this time until the retreat of the French armies from the Peninsula, Azanza shared the various fortunes of King Joseph, and showed himself always his faithful friend and councillor. In August, 1812, he accompanied Joseph in his second retreat from Madrid. After the battle of Vittoria, in which Joseph narrowly escaped with his life, on the 21st of June, 1813, the ministers Azanza, O’Farrill, and others, accompanied him into France. Azanza at first took up his residence at Montauban. In December he was sent for by Joseph to Paris, and during the brief stay of the ex-king at Paris he was in constant attendance upon him. During the hundred days in 1815, Azanza and his colleagues were solicited by Joseph to mount the tricolor, with the promise, if they did so, of becoming senators. They replied in a sort of mock-heroic, “Sire, we wish to continue what we are—Spaniards.” “Then,” said Joseph, “you will continue to be unfortunate.”

After the battle of Waterloo and the departure of Joseph to the United States of North America, Azanza continued to reside at Paris until the year 1820. In that year the decree of the Central Junta at Cadiz (November 25, 1808), declaring the ministers of Joseph Bonaparte traitors to their king, their country, and their religion, having been annulled, he returned to Spain, and offered his services to King Fernando. Azanza was coldly received. He offered to proceed to Mexico, and use his exertions to reconcile that colony to the mother country. The king declined his services, and in the spring of 1822 Azanza went back to France. Fernando allowed him a pension of 6250 francs per annum. He took up his residence at Bordeaux, and on the 20th of June, 1826, he died in that city, in the eightieth year of his age. The prefect of Bordeaux, M. d’Haussez, and some of the most influential citizens, to whom Azanza had endeared himself, attended his funeral.

In estimating the character of Azanza, if

it were possible to draw a veil over his conduct from the year 1808 to 1813, the epithets of "virtuous and enlightened" applied to him by Napoleon in the "Moniteur," after the proscription of Azanza by the Central Junta at Cadiz, might perhaps be considered as not inordinately extravagant. Sprung from a comparatively low station, without family influence or personal intrigue, he owed his advancement solely to the respectability of his character and his capacity for business. From an employé at Mexico in 1768, he rose to occupy the highest offices in the state. In all these, but more particularly in his government of Mexico, he discharged his functions in a manner honourable to himself and advantageous to his country. In a corrupt and venal court, he refused to ally himself to any of the various factions which agitated Spain; and on being summoned to meet Napoleon at Bayonne, he was perhaps the only Spanish minister who had served his country for nearly forty years without amassing a considerable fortune. But after swearing allegiance to Fernando, he stooped to become the instrument of Napoleon. His main error appears to have been that he so soon despaired of the fortunes of Spain after the abduction of the royal family. Terrified by the French arms, he placed no faith in the resistance that could be offered to them by a united people. His conduct with respect to the edicts transmitted to him from Fernando is indefensible. At Bayonne he became an unblushing traitor, and his speeches as president of the Notables have never been surpassed in base adulation. While he was delivering these disgraceful speeches, and seeking to rivet the chains of his native country, the peasants of Spain, disdaining the yoke of French bondage, had risen against their oppressors. Azanza knew this; he must have felt his degradation when contrasting his own conduct with that of Palafox, Blake, Castaños, and other Spanish patriots.

Azanza, during his government of Mexico, collected all the reports of the expeditions to the north of California under his predecessors Bucarelli, Florez, and Revillagigedo. They were in four MSS., and were consulted by Humboldt on his visit to Mexico.

While at Paris, towards the latter end of the year 1815, Azanza and O'Farrill drew up a justificatory memoir of their conduct from 1808 to 1814, entitled "Memoria de Don Miguel Jose de Azanza y Don Gonzalo O'Farrill sobre los Hechos que justifican su conducta politica desde Marzo 1808 hasta Abril de 1814," Paris, 1815, 8vo. A French translation by M. Alexandre Foudras appeared the same year. This work is important only as containing some highly interesting official documents, some of which do not appear elsewhere. Of the justificatory portion, which it is surprising that two such

sensible men as Azanza and O'Farrill could have ever written, the following may serve as a specimen:—"When the transactions at Bayonne had deprived us of our king; when our only choice was between anarchy and constitutional rule—between the inevitable disasters of conquest and the advantages of an independent government; when called upon to decide whether we would undertake a war, heroic indeed, but of long duration and uncertain in its results; the large party which resolved on submission may surely be forgiven: such a resolution in such circumstances can never be imputed to them as criminal. . . . In spite of the obstacles by which their good intentions were often frustrated during the war, Azanza and O'Farrill have the consolation to know that they were never the instruments of evil. On the contrary, they shielded a vast number of their countrymen from the misfortunes which are always the accompaniment of war. . . . They protest that they have served their country from pure and disinterested motives, and with all the integrity and uprightness of which they are capable. . . . In a word, they believe they have done nothing which should render them unworthy of the favour of their sovereign, or call a blush to their cheeks when in the presence of their fellow-citizens." (*Annales Biographiques*, vol. i. 297-328; *Biographie Universelle, Supplement*; Humboldt, *Essai politique sur le Royaume de la Nouvelle Espagne*, vol. i. Introduction p. 32, Work p. 311, vol. ii. 803; Sonthey, *History of the Peninsular War*, and more particularly vol. i. chap. v.—vii.; Alison, *History of Europe from the commencement of the French Revolution*, and more particularly vol. vi.; Walton, *The Revolutions of Spain*, vol. i.)

G. B.
AZA'RA, DON FELIX DE, was born at Barbunales, near Balbastro in Aragon, on the 18th of May, 1746. He was the son of parents who had retired from active life in order to educate their children in private. His elder and only brother was Don Josef Nicolas Azara, who was fifteen years old when Felix was born. Immediately after the birth of his brother, Nicolas was sent to Salamanca to pursue his studies, and this separation of the brothers, with only a momentary exception, was maintained till the close of their lives. Felix commenced his studies at the university of Huesca in Aragon, and afterwards proceeded to the military school of Barcelona. In 1764 he was named cadet in the regiment of infantry of Galicia; in 1767 he was made ensign, and in 1773 lieutenant in the same regiment. He was present at the battle of Algiers in 1775, where he received a wound from a musket-ball, and was left for dead, and would have lost his life had it not been for the dexterity and courage of a sailor, who abstracted the ball from his wound with a common clasp-knife.

At this period of his life he was strong and healthy, but he never ate bread, as it produced attacks of dyspepsia.

In 1776 he was made captain. In the following year the courts of Spain and Portugal wished to settle their disputes about their territories in South America, and the treaty of St. Ildefonso was drawn up. The survey of the frontiers was ordered by both governments, and Azara was chosen by Spain to undertake this duty. Previous to his appointment to this office he was made, in 1780, lieutenant-colonel of engineers, and was named captain of a frigate, which sailed from Lisbon with Portuguese colours, as Spain was then at war with England.

On arriving in South America, Azara found that the Portuguese government had determined on throwing every obstacle in the way of the proposed survey. He thus found himself, in the prime of life, and at a period when a man is most capable of exerting himself, at a distance from society and friends, and without any object to which he could devote himself. He accordingly conceived the project of forming a correct map of the interior of the country, whose frontiers only he came to survey. Having obtained the sanction of the home government, he commenced this work, in which he had to encounter a vigorous opposition on the part of the colonial authorities. He, however, prosecuted his design amidst hardships and obstacles that would have dismayed a less energetic and enterprising mind. His labours were crowned with success, and he succeeded in furnishing a very complete outline of the physical geography of Paraguay and Buenos Ayres.

During his labours for constructing a map of this part of the world, he became interested in the varied new forms of animal life which presented themselves, and was desirous of recording something of their history. For this purpose he obtained the skins of the animals he met with, and endeavoured to preserve them, in order to forward them to Europe; but finding that his skins were destroyed, he determined on drawing up descriptions of the animals with which he became acquainted. This was a work of considerable difficulty, for he had not studied natural history in Europe, and every form of animal was an entirely new study, and he often described the same animal several times, from the want of a knowledge of distinguishing characters. Under these circumstances he drew up a system of classification of his own, by which he was enabled to assign distinguishing characters to the animals he met with. He had been thus engaged some years before he obtained any assistance in his studies, but at last he procured a copy of Buffon's "Animal Kingdom," translated into Spanish by Don Josef Clavijo y Faxado. He was much assisted in his labours by this work, through which he be-

came acquainted with the labours of European naturalists, and was enabled to make those criticisms for which his works on the quadrupeds and birds of Paraguay are remarkable.

After fifteen years' labour in South America, Azara petitioned to return to his native country, but his petition was refused, and he was not only obliged to remain away from home, but to endure the envy and jealousy of the Spanish authorities in Paraguay and Buenos Ayres. His ardour in the pursuit of knowledge was misunderstood, and his exertions in the cause of science attributed to interested motives. At one time, when he wished to consult the public library in the city of Assumption, he was told that the governor had lost the keys. The citizens of Assumption being desirous of knowing the results of his labours, he freely communicated to them his information, and he was rewarded with the honorary title of "the most distinguished citizen of Assumption." The public document in which this distinction was enrolled was destroyed by the governor, and when the popular rage threatened retaliation, he brought the charge against Azara of designing to betray the interests of his country to the Portuguese. His papers and collections were seized, and if Azara had not previously deposited some portion of his manuscripts in the hands of a friend, none of his works would probably ever have seen the light. Some of his papers on natural history found their way, through the officers attached to his expedition, into a journal at Buenos Ayres, and these were made use of by the viceroy of that district in his reports to the home government as the result of his own researches, and he did all he could to induce Azara to give up to him the rest of his papers.

Although thus harassed, Azara was constantly employed on important missions by the government. He was commissioned to survey the south of Paraguay, with a view to the establishment of colonies. He also had for some time the command of the frontiers of Brazil. In 1778 Spain sent out several emigrants to Patagonia, who were settled at Monte Video, Maldonado, and San Sacramento. Here they were in great distress, and Azara removed some of them to the frontiers of Brazil, towards the sources of the Ybicui, where the city of St. Gabriel de Batovi was thus founded, and others he established on the Rio Santa Maria, where they founded the city of Esperanza. The memoirs transmitted by Azara to the home government were first published in the public papers relating to the Spanish possessions, in 1836. The papers are entitled "*Coleccion de Obras y documentos relativos a la historia antigua y moderna de las Provincias del Rio de la Plata, ilustrados con notas y disertaciones por Pedro de Angelis,*"

Buenos Ayres, 1836, folio. This work contains many papers by Azara, on the state of the natives, on the projects for colonizing various parts of Buenos Ayres and Paraguay, and narratives of voyages and surveys on different parts of the coast.

Whilst in America Azara found time to correspond with his brother Nicolas, to whom he sent an account of his observations on the mammalia and birds of Paraguay. This account was placed by his brother in the hands of M. Moreau de Saint-Mery, by whom it was translated into French, and published in Paris in 1801, with the title "Essai sur l'Histoire naturelle des Quadrupèdes de la Province du Paraguay, écrit depuis 1763 jusqu'en 1796; avec un Appendice sur quelques Reptiles; et formant suite nécessaire aux Œuvres de Buffon," 8vo.

Azara at last obtained leave to return, and arrived in Europe in 1801. He lost no time in putting into the hands of the printer the manuscript of his observations on the animals of Paraguay; and his work appeared at Madrid, in five volumes, 1802, 8vo. The first two volumes were devoted to the mammalia and reptiles, and hence entitled "Apuntamientos para la Historia natural de los Quadrupèdes del Paraguay y Río de la Plata." The three last volumes contained the birds, with the title "Apuntamientos para la Historia natural de los Pájaros del Paraguay y Río de la Plata."

After a short stay at Madrid, Azara visited Paris to meet his brother Nicolas, who died only a few months after the arrival of Felix in Paris. Soon after this event he was recalled to Spain, in order to become a member of the "Junta de Fortificaciones y defensa de ambas Indias," a board of control in which was centred the government of the Spanish transatlantic possessions. During the time, however, that Azara was in Paris, he made the friendship of M. Walckenaër, and to him intrusted the task of bringing out an account in French of his labours in America. This work was not a translation of his previously published books, although it contained much of the matter that had appeared in them: it was published at Paris in 1809, with the title "Voyages dans l'Amérique Méridionale, par Don Felix de Azara, commissaire et commandant des limites Espagnoles dans le Paraguay," 4 vols. 8vo. It was accompanied with an atlas of twenty-five plates and a map. This work contains a general account of the natural history of Paraguay, embracing a consideration of the meteorology, geology, mineralogy, botany, and zoology of the country, with accounts of the natives, as well as of the various commercial and economical uses of the plants and minerals, and a full account of the birds. It is also enriched with notes by G. Cuvier, M. Walckenaër, and M. Sonnini.

An English translation of the first volume of the Spanish edition of Azara's works on natural history, by Mr. Percival Hunter, appeared at Edinburgh in 1836, with the title "The Natural History of the Quadrupeds of Paraguay and the River La Plata," 8vo. In this volume the Spanish text is adhered to throughout, and copious notes have been added by the translator.

Azara's contributions to natural history place him in the first rank amongst original observers. His opportunities for observation were great, and he availed himself of them to the utmost; at the same time his want of education in natural science is frequently apparent, and his want of a knowledge of the animals of Europe often led him to mistake the descriptions of Buffon, and many of his criticisms on this author are thus rendered nugatory. His descriptions of the forms and habits of both mammalia and birds are exceedingly accurate, and his accounts of the wild horses and oxen, and of the natives of Paraguay and Buenos Ayres, are full of interesting and curious particulars. The severity of his criticisms on Buffon has been condemned, but every allowance must be made for them when it is considered that they were made in seclusion from society and amidst a life of perpetual hazard and anxiety, where but little knowledge of the conventional laws of men of science could be acquired, and where no time was afforded for refining the style of his literary productions.

We cannot ascertain exactly the period of Azara's death. He was alive in 1809, and in the Supplement to the "Biographie Universelle" he is stated to have died in 1811. In 1836 Mr. Hunter was not aware of his death, but that this event has taken place there can be no doubt, as proposals for erecting a monument to his memory at Madrid were circulated amongst the scientific societies of London two years since. (Walckenaër, Notice of Azara, in the *Voyage dans l'Amérique*; Hunter, *Natural History*, &c.; De Angelis, *Coleccion de Obras*, &c.) E. L.

AZARA, DON JOSEF NICOLAS DE, was born on the 28th of March, 1731, at Barbunales, near Balbastro in Aragon, of a noble family. He studied first at the university of Huesca, where he took his degree in jurisprudence, and afterwards at the college of Oviedo, in the university of Salamanca. His reputation attracted the attention of Don Ricardo Wall, then minister of state in the service of King Ferdinand VI., who offered him the choice of a post in the judiciary, the army, or the diplomatic service. Azara chose the last, and in 1765 became the agent and procurator-general of his Catholic majesty at Rome. In this subordinate station he soon acquired the confidence and friendship of Don Joseph Moñino, then Spanish ambassador to the Papal See, afterwards Count of Florida Blanca, and

prime minister of Spain. During the time of Grimaldi, Moñino's successor, Azara was, in fact, ambassador in everything but the title, which he received in 1785, on Grimaldi's retirement, and retained till 1798.

During this long residence at Rome Azara maintained a high character as a patron of literature and the arts. In Spain he had become acquainted with Raphael Mengs, the painter, and by the warmth of his admiration had urged him to attempt some of his finest works. It was owing to his influence that Mengs obtained the favour of being allowed to reside at Rome, and still to retain his pension from the King of Spain. On his death, in 1779, Azara superintended, with Milizia, the publication of his works, and supported his family, whom his negligence had left wholly unprovided for. On every Wednesday Azara kept an open table for the most distinguished artists and men of letters in Rome, and on every Friday he entertained those with whom he was particularly intimate: Angelica Kauffmann, the German lady-member of the English Royal Academy, Winckelman, Fca the Roman antiquary, Canova, Seroux d'Agincourt the French historian of the arts, Gavin Hamilton the Scotch painter, Visconti the Roman antiquarian, Milizia the architectural critic, were all his frequent guests. Although the ambassador was hostile to the Jesuits, this did not prevent him from being on the most friendly terms with several ex-members of the order, who were distinguished for learning: Ortiz, Clavigero, and Andres were indebted to his good offices; and Arteaga was his librarian. With the cardinals Albani and De Bernis he was closely connected; and De Bernis, at his death in 1794, left him trustee of his large property. His influence with the pope enabled him to obtain for Visconti not only forgiveness for the offence of having abandoned ecclesiastical preferment to be married, but the gift of a post for which he was eminently qualified, that of director of the Capitoline Museum. In conjunction with the Prince of Santa Croce, he undertook extensive excavations at Tivoli, on the site of the villa of the Pisos, which led to the discovery of several valuable antiquities, one of which, the only authentic bust of Alexander the Great, Azara afterwards presented to Bonaparte, who gave it to the French National Museum.

These were not, however, the most serious occupations of Azara's time. He materially assisted Moñino, in 1770, in the difficult task of obtaining the consent of Clement XIV. (Ganganelli) to the abolition of the order of the Jesuits. [ARANDA.] On Ganganelli's death, which Azara always believed to be owing to poison, it was found that his successor, Pius VI., though much indebted to Azara's influence for his election, was scarcely

inclined to look with favour on one who had been so active in the downfall of the order. De Bernis, the French ambassador to the Papal See, acted in concert with Azara, and at that time the influence of France and Spain was almost irresistible at the court of Rome; but while De Bernis was always gentle in his remonstrances, Azara found it necessary to assume a firmer attitude, and this had an unfavourable effect on the disposition of the pope towards him. On his return from Vienna, in 1782, Pius VI. showed this feeling more than ever, and almost immediately after an opportunity of revenge was offered to Azara, which to many men would have been irresistible. The Emperor Joseph II., on his first visit to Rome, in 1769, had conceived a very high opinion of Azara's judgment; on his second visit, in 1783, he requested his opinion of a plan which he had formed for breaking off all connection, except a purely spiritual one, between the Austrian states and the court of Rome. Azara strongly dissuaded him from an undertaking which promised very inadequate advantages in return for the risk and trouble with which it would be attended, and, fortunately both for the pope and the emperor, the advice was taken. Azara was often after this in alternate favour and disgrace with the pope, but he never refused his friendly offices when required, and assisted to settle the disputes with Naples and Parma. A more serious danger threatened in 1796. The French revolutionary armies had overrun the north of Italy, and a march on Rome was resolved on by Bonaparte, when Azara, who was more out of favour with the Papal court than ever, was suddenly solicited to interpose his mediation. He made his way through considerable danger to the head-quarters of Bonaparte, who received the veteran diplomatist with respect. By the armistice of Bologna, concluded on the 23rd of June, 1796, Azara saved Rome from invasion at the price of the two legations of Bologna and Ferrara, the sum of fifteen millions of francs (about 600,000*l.*), and the most beautiful paintings and statues in the public galleries and museums. On his return he was received with general murmurs and reproaches, and accused of having inconsiderately or treacherously sacrificed more than was required, but his foresight was justified by the events which followed the non-performance of his stipulations, and led to the ignominious treaty of Tolentino, concluded on the 19th of February, 1797. During the subsequent period Azara became intimate with Joseph Bonaparte, the French ambassador, and was looked upon as standing on such good terms with the French authorities, that when, in February, 1798, the Roman republic was proclaimed, and Azara followed the pope into Tuscany, he received orders

from his court to leave Florence for Paris as Spanish ambassador to France.

In this capacity Azara gave more satisfaction to the French government than to his own. While he was always in favour at the Tuileries, he was twice recalled by the Spanish court, during the administration of Godoy, and on one occasion sent for a few months in honourable banishment to Barcelona, where he passed the time in writing his memoirs. He held, however, the office of Spanish plenipotentiary at the peace of Amiens in 1802. After a third time receiving the appointment of ambassador, he was a third time deprived of it, but, at the desire of Napoleon, allowed to remain at Paris. His brother, Don Felix Azara, the South American traveller, had joined him there, and he was preparing to return to Italy, where he had left his favourite collections and his valuable library, when he was overtaken with a fatal illness. He died at Paris, on the 26th of January, 1804, and was buried in the cemetery of Montmartre.

Azara, though a diplomatist and a courtier, had much of the obstinacy of character and roughness of manners which are thought to be characteristic of his countrymen the Aragonese. He expressed his opinions in matters of taste with caustic sharpness, and in his management of affairs he often gave offence by incautious expressions, and seemed, in general, to have little regard for the opinions of others. It is said, however, that he was never incautious in matters of great importance, and as a proof of this, it is mentioned, that though his own opinions coincided pretty nearly with those of the French philosophers of the last century, he never gave open scandal at the papal court. He was a warm friend, but it was necessary for his friends to allow him to serve them in his own manner.

Azara's Spanish style is remarkable for brevity and precision, qualities which are very rare in the writers of that country. He wrote both Italian and French with ease and propriety, knew English, and was master of Latin. His only separate work is "*Riflessioni sopra le virtù del venerabile servo di Dio G. de Palafox*," Rome, 1777, 8vo., some reflections on the virtues of Juan de Palafox, an eminent Spanish theological antagonist of the Jesuits, whom Pius VI. was solicited to canonize. It is a pamphlet of less than fifty pages, was written in a few hours, and was published without the author's consent; it ran through two editions, of the first of which, more than eight thousand copies were sold. As a translator and editor his labours were more important. He published:—1. "*Obras de Garcilaso de la Vega, ilustradas con notas*," Madrid, 1765, 8vo., 1788, 12mo., and 1796, 12mo. To this edition of the works of the most celebrated Spanish lyric poet, Azara, who was

always a zealot for the purity of Spanish, prefixed a history of that language, written in a masterly manner. Garcilaso was intended to form the first of a series similarly edited, but the plan was carried no further. 2. "*Introducción a la Historia Natural, y a la Geografía física de España*," by Don Guillermo Bowles, or William Bowles, a native of Cork, Madrid, 1775, 4to., and again, in 1782, 1788, and 1789. The composition of this work is due to Azara, who drew it up in pure Castilian from the notes of Bowles in English, French, and very indifferent Spanish. The second edition, which appeared in 1782, two years after the death of the author, was also superintended by Azara, who prefixed a short biography of Bowles, and a few letters, in which he criticises very caustically Swinburne's "*Travels in Spain*," and an incorrect French translation of Bowles by a certain Viscount de Flavigny. A good Italian translation by Milizia was afterwards printed by Bodoni. 3. "*Opere di R. Mengs*," Parma, 1780, 4to. Here also Azara had the task of reducing to order a confused mass of notes in different languages, and converting them, first, into Italian, and secondly, into Spanish, for he published an edition in each. In the Italian part of his task he was assisted by Milizia, who is also accused of some of the critical heresies embodied in the life and notes, in which Raphael Mengs is spoken of as the equal, if not the superior of Raphael Sanzio. In a second edition Azara himself is very severe on Cumberland, who, in his "*Anecdotes of the Spanish Painters*," had ventured to dispute this critical dictum, but, unfortunately for the ambassador, posterity has decided against him. The life of Mengs is a very entertaining piece of biography. The whole work was translated into English, and published in 1796, in 2 vols. 8vo. 4. "*Vida de Ciceron*," a Spanish translation of Middleton's "*Life of Cicero*," Madrid, 1790, 4 vols. 4to. It is executed with remarkable elegance. The book is beautifully printed, and embellished with numerous plates of antiquities, chiefly busts in Azara's own collection, and some of them the fruits of his own excavations at Tivoli. The bust of Hortensius is the only authentic portrait known of that orator. 5. "*La Religión vengée*," Parma, 1795, in four different sizes, from folio to duodecimo, a posthumous poem of the Cardinal de Bernis, to which Azara attached a short notice of his friend. In addition to these editorial labours Azara superintended, in conjunction with his friends Visconti, Fea and Arteaga, a most splendid folio edition of Horace, printed by Bodoni at Parma, in 1791, and another of Virgil in 1793. Smaller editions of both were published, but are not equal in execution to the folios, which must be placed in the first rank of specimens of the typographic art. Azara had also made a translation of the books of

Pliny on the arts, and commenced another of the works of Seneca the philosopher, as well as composed an eulogium on Charles III. of Spain, which have never been published. His memoirs, if still existing in manuscript, will probably form at some future day an important contribution to the history of his time. Two volumes of "Mémoires Historiques et Philosophiques, sur Pie VI.," which were published at Paris in 1799, and have sometimes been attributed to Azara, are assigned by Barbier to his friend Bourgoing. They contain several interesting particulars relative to Azara's conduct at Rome. (Article in *Moniteur* for the 5th of April, 1804, ascribed to Talleyrand on its appearance, but since attributed to Bourgoing; Latassa y Ortin, *Biblioteca Nueva de los Escritores Aragoneses*, vi. 312, &c.; Sempere y Guarinos, *Biblioteca Española de los mejores Escritores del reinado de Carlos III.*, i. 176, &c.; Rezabal y Ugarte, *Biblioteca de los Escritores de los seis colegios mayores*, p. 17, &c.; Azara, *Works*.) T. W.

AZARIH, SHAIKH, a celebrated Persian poet of the Sūfī sect, who lived in the first half of the fifteenth century of the Christian æra. During his youth he applied diligently to the study of poetry, and the pieces which he then composed excited the admiration of his contemporaries. "The King of the Faith," Shah Rokh, was so pleased with Azari's compositions that he was about to bestow upon him the title of "King of the Poets," but at this period, according to Daulatshāh, "the soft breeze of the word of truth was wafted along the rose-garden of the Shaikh's inward man"—in other words, the promising poet became a saint or sufi, despising the vanities of the world, and passed the remainder of his life in poverty and retirement, excepting such portions of it as were devoted to religious peregrinations. He visited Mecca twice during his life, each time on foot, and spent a year there in the sacred temple, where he composed a work entitled "Sa'ī us-Saffā," which treats of the nature and duties of the holy pilgrimage; also a history of the Ka'ba. He afterwards visited India, and was received with the greatest deference by Sultan Ahmed of the Dekkan [AHMED SHA'AH WALI BAHMANI], who, at his departure, offered him a sum of 100,000 (or a *lak* of) dirams, which the Shaikh declined accepting. After these wanderings, Azari passed the remainder of his days in his native place, where he died about 1460, aged seventy-two. His poetical works are of a miscellaneous character, consisting of a *Diwān* and numerous pieces addressed to the princes and nobles of the time. His various religious works it would be needless to enumerate, as they were chiefly confined to the particular doctrines of his own mystic sect, and most probably some of them are now extinct. (*Daulatshāh, Persian Poets; Majālis-ul-Mūminin.*) D. F.

AZARIAH (Heb. עֲזַרְיָה or עֲזִירָה; in the LXX. and in Josephus Ἀζάριος, or in one place, Neh. viii. 7, according to the text of the Complutensian Polyglott, Ἀραρίας; in the Vulgate, Azarias), the name of several persons mentioned in the Old Testament. The following are the principal:—

AZARIAH, called also Uziah, King of Judah. The name Azariah, which is given to him only in the second book of Kings, is probably a corruption of Uziah (עֲזִירָה or עֲזִיָּה), from which it differs in Hebrew only by the addition of a single letter. The error must have been of early date, since it has been followed in the version of the LXX. [UZZIAH.]

AZARIAH. This name is given evidently by mistake in the Masoretic text, of 2 Chron. xxii. 6, and in the English version, to Ahaziah, King of Judah. [AH-AZIAH.]

AZARIAH. This name is given to two sons of Jehoshaphat, slain by their elder brother Jehoram about B.C. 904. [ATHALIAH; JEHORAM.] In the Hebrew they are distinguished from each other by the use of the two forms of the name given at the head of this article; but in the LXX., Vulgate, and English versions, no distinction is made.

AZARIAH, one of the high priests, according to Josephus (*Jewish Antiq.*, x. 8), second in descent from Zadok, the contemporary of David and Solomon. An Azariah, doubtless the same person, appears as grandson of Zadok in the genealogical table of a branch of the priestly family, given in 1 Chron. vi. 4—15; but he is not there called high priest, nor does the line of descent there given correspond with the incidental notices of the high priests in the books of Kings and Chronicles. The list of the high priests given by Josephus is of little value. In Calmet's Dictionary, and some other works, this Azariah is conjectured to be the same person as Amariah, who was high priest under Jehoshaphat, but without any just ground: it is more likely that he is the "Azariah, the son (or descendant) of Zadok," who is first in the list of Solomon's "princes," among whom was another Azariah, the son of Nathan. (1 Kings iv. 2—5.)

AZARIAH, son of Johanan, and grandson of the Azariah mentioned above. His name occurs in the genealogical table in 1 Chron. vi., and it is probable, from the way in which he is mentioned, that he was high priest, though his name is not in the list given by Josephus. It is conjectured by Calmet, contrary to all probability, that he is the same person as Zechariah, the son of Jehoiada, who was slain by order of Joash, about B.C. 849. (2 Chron. xxiv. 20, &c.)

AZARIAH, high priest about B.C. 760, towards the close of the reign of Uziah, whose attempt to combine the priestly with the kingly office he boldly withstood (ii.

Chron. xxvi. 16, &c.), claiming the priesthood as the exclusive prerogative of the house of Aaron. [UZZIAH.] It is observable that although Josephus notices him by name in his account of this event, he does not mention him in his enumeration of the high priests. (*Jewish Antiq.*, ix. 10, x. 8.) Neither can he be identified with any of the persons in the genealogical table in 1 *Chron.* vi.

AZARIAH, high priest under Hezekiah (2 *Chron.* xxxi. 10,) whom he assisted in his reforms. [HEZEKIAH.] He is not mentioned by Josephus, nor in the genealogical table in 1 *Chron.* vi.

AZARIAH (1 *Chron.* vi. 13, 14, and *Ezra* vii. 1), a son of Hilkiah, who was high priest under Josiah (2 *Kings* xxii.; 2 *Chron.* xxxiv.) about B.C. 620, and father of Seraiah, who was high priest at the final capture of Jerusalem by Nebuchadnezzar (2 *Kings* xxv. 18). It is not known whether Azariah himself was high priest. He is not mentioned by Josephus in his list, but is given in the Jewish chronicle ("Seder Olam," in which, however, Seraiah is not mentioned, for whom perhaps he is by mistake inserted).

AZARIAH, son of Oded, a prophet in the time of King Asa, about B.C. 955. [ASA.]

AZARIAH, one of the three companions of Daniel in his captivity at Babylon, better known under the name of Abednego, given him by the Chaldeans. [DANIEL.]

AZARIAH, son of Hoshaiah, one of the leaders of those Jews who in spite of the warnings of Jeremiah, went down into Egypt and took Jeremiah and Baruch with them. [JEREMIAH.] (*Jeremiah* xliii. 2, &c.)

AZARIAH or AZARIAS, a general of the Jews in the time of the Maccabees. Judas Maccabeus had left him in Judæa in conjunction with Joseph, the son of Zachariah or Zacharias, at the head of a body of Jews, with strict injunctions not to fight in his absence. Judas and his brother Jonathan were in the country east of the Jordan, and Simon, the third brother, in Galilee. Joseph and Azariah, seeking to emulate the glory of their chiefs, disregarded the caution of Judas, and marched against Jamnia; but they were defeated by Gorgias, who commanded the Syrian garrison, with the loss of two thousand men. (1 *Maccabees* v. 55 seq.; Josephus, *Jewish Antiq.*, xii. 8.)

J. C. M.

AZARIAH BEN EPHRAIM PIGO, R., (ר' עזריה בן אפרים פינו), an Italian Rabbi, who performed the office of preacher in the synagogue of Venice in the early part of the seventeenth century, where he died A.M. 5402 (A.D. 1642). His published works are 1. "Sepher Bina Lehittim" ("The Book of the Understanding of the Times"), alluding to 1 *Chron.*, xii. 32, which is a collection of

seventy-five discourses for the Jewish festivals and other solemn occasions, as well as on the duties of repentance, prayer, and good works, with funeral sermons on various learned contemporaries, as R. Aaron Aben Chajim, R. Jacob, of the House of Levi, preached A.M. 5391 (A.D. 1631); on R. Abraham Aboul, A.M. 5392 (A.D. 1632). Each discourse has its separate title, into each of which the author manages to introduce the word "Eh" (time): it was printed at Venice, by Francesco Viziri, for Andrea Vendramini, A.M. 5408 (A.D. 1648), folio. At the beginning of the book is the author's inaugural discourse as preacher to the synagogue of Venice. 2. "Ghedule Theruma" ("The Grandeurs of the Offering"), which is a commentary on the "Sepher Therumoth" ("Book of Offerings") of R. Baruch, of Worms, which treats on the rites and ceremonies of the Mosaic law, and which was printed, with this commentary of Azariah ben Ephraim, at Venice, by Franc. Viziri, A.M. 5413 (A.D. 1653), 4to. Two epistles from this Rabbi to R. Issachar Behr ben Leiser are inserted in that author's work, called Beer Shebah. Several "Teshuvot," or answers to questions on the law, by this author, have also appeared in print, according to R. Isaac Chajim, whose authority is cited by Wolff. (*Wolfius, Biblioth. Hebr.*, i. 945, 946, iii. 872; Bartoloccus, *Biblioth. Mag. Pabb.*, iv. 283, 284.) C. P. H.

AZARIAH DE ROSSI, or DE RUBEIS, R. (ר' עזריה מן הדרוסיים), in Hebrew, R. Azariah min Haadomim, an Italian Rabbi, and one of the most learned Jewish writers who appeared in Italy during the sixteenth century, was a native of Mantua, but settled in Ferrara. He possessed an acute and excellent genius, which he cultivated with unwearied study, and applied himself with ardour to the acquirement of the learned languages and to the most useful sciences; and, with a taste for general literature of which the Hebrew nation had then afforded few examples, he made himself acquainted with the best Italian authors, as well as those of Greece and Rome; for these latter, however, says De Rossi, he made use of Italian translations. These important acquisitions were not thrown away, for with this assistance he has displayed in his principal work a degree of erudition very rare in Hebrew books, and, what is still more rare, a spirit of judicious and liberal criticism on many points of theology, which has caused his book to be esteemed among learned Christians as a work almost unequalled in the Hebrew language. The title of this work is "Meor Enajim" ("The Light of the Eyes," Prov. xx. 30), which work he tells us (p. 174) he began to write A.M. 5331 (A.D. 1571), and finished A.M. 5333 (A.D. 1573). It was printed at Mantua A.M. 5334 (A.D. 1574), in 4to., and is divided into three parts.

The first, called "Kol Elohim" ("The Voice of God"), gives a description of the earthquake which happened at Ferrara, A.M. 5331 (A.D. 1571), on the 18th day of November, with a long dissertation on the causes of this and other earthquakes, drawn from the writings of Plutarch, Seneca, Pliny, and other ancient as well as modern writers, nearly the whole of which has been translated by J. Henr. Hottinger, in his dissertation on Earthquakes. The second part, called "Hadrath Zekenim" ("The Glory of Old Men"), is a Hebrew translation by this author, of the History of the Septuagint, by Aristæus. The third, called "Imre Bina" ("Words of Understanding," Prov. i. 2), is the important part of this extraordinary work; it is divided into sixty chapters, and contains much interesting matter on various points of history, chronology, and antiquarian research, and displays the author's varied erudition. The principal matters on which it treats are the necessity for consulting the authors of other nations, on Philo of Alexandria, and on the various sects among the Jews, on the Septuagint version of the Old Testament, on the allegorical expositions of the ancient Rabbis, on many striking differences between Christian and Jewish writers, on the different eras and the various errors of the Hebrew chronologers, on the series of the kings of Persia and that of the high priests; on the vain expectation of the Jews of the coming of the Messiah A.M. 5335 (A.D. 1575); on the Talmudic passage relative to the duration of the world, which is therein fixed at six thousand years; on the difference between Onkelos and Aquila; on the sacerdotal vestments and their form; on the prophecy of Haggai relative to the glory of the second temple; on Flavius Josephus, and his authority on various points; on the signs of great prosperity and great misfortunes; on the prayers used by the Jews for princes and governors; on the literature and chronology of the Samaritans; on the antiquity of the Hebrew language, and of the use of the Chaldee among the Jews; on the antiquity of the letters and vowel points; and lastly, on Hebrew poetry. In all these various dissertations the author has shown a wonderful degree of courage and liberality, far in advance of the age in which he lived, by opposing himself vigorously to the errors, prejudices, and credulity of his nation, so that the most learned Christian authors have made much use of this third part, and translated and inserted in their works whole chapters from it; among the rest Jo. Buxtorf, at the end of the book Cozzi, gives the whole of the final chapter on Hebrew poetry, and in his *Exercitationes* the chapter on Urim and Thummim; he also draws largely upon this work in his treatise "De Antiquitate punctorum." Joh. Meyer has prefixed to his edi-

tion of the "Seder Olam" a Latin translation of the nineteenth chapter, which treats on Jewish chronology. Gilbert Gualmin, in his work on the Life and Death of Moses, often cites the "Meor Enajim," but calls the author Solomon Paniel, confounding the author of the "Meor Enajim" with the author of a book called "Or Enajim," a work of an altogether different character. Among the Jews R. David Ganz, in his celebrated chronological work, the "Tzennach David," frequently cites R. Azariah, whom he calls "Bahal Meor Enajim;" sometimes praising him highly, and sometimes impugning his accuracy; he especially differs with him concerning the *Æra* of the Contracts (the Seleucid *Æra*), and other points of chronology. The learned and accurate De Rossi, who has written an admirable work in defence of this author's treatise on the "Vain Expectation of the Messiah," and who gives the greatest praise to the author and his great work, nevertheless points out some errors and inaccuracies in the "Meor Enajim," among the rest that of the author having given a translation of the supposed compendium of chronology of Philo as an authentic work, although it was well known to the learned to be a fiction of Giovanni Nani, commonly called Anninus Viterbensis. Richard Simon, in his list of Hebrew authors, affixed to his "Histoire Critique," speaks of R. Azariah and his great work in very high terms. There being but one edition of the "Meor Enajim," this work is very rare: De Rossi's copy has marginal notes by the hand of the celebrated R. Judah Arje, who is better known as Leo de Modena. Wolff gives another work by this author, called "Matzprach Lakeseph" ("The Fining-Pot for Silver," Prov. xvii. 3), an historical and critical work in connection with the matter of the third part of the "Meor Enajim," but which remains unpublished. Plantavitius attributes to this author the work called "Orach Chajim," in which error he is followed by Heindreich, in his "Pandectæ Brandenburgicæ," but the work alluded to is by R. Raphael Minnorzi. R. Azariah died near his native city of Mantua, towards the end of the sixteenth century, but the exact year of his decease is not ascertained. (De Rossi, *Dizion. Storico. degl. Autor. Ebrei*, ii. 105, 106; Wolfius, *Biblioth. Hebr.*, i. 944, 945, iii. 871; Bartoloccius, *Biblioth. Mag. Rabb.*, iv. 271, 272; Plantavitius, *Florileg. Rabbini*, pp. 552 and 586; Le Long, *Biblioth. Sacra*, ii. 617; R. Simon, *Hist. Crit. du Vieux Test.*, pp. 537, 538; Jo. Meyer, *Seder Olam*, after the Preface.) C. P. H.

AZARIAH ABU SAMUEL, R. (אֶזְרִיָּהוּ אָבִי שַׁמּוּעַל), a Jewish theological writer, who is called Almoslimani (the Moslem), because he abjured the Jewish religion and embraced that of Mohammed. Among the manuscripts of Dr. Robert Huntington, in the Bodleian library, is one by this

author. It is in the Arabic language, and beautifully written on paper. The catalogue describes it as a treatise on certain ceremonial institutions (of the Jews), in eight chapters, by Azariah Abu Samuel Almoslimani. In the preface it treats on the manner of blessing all those things which are to be used for the sustaining of life. The same volume contains an Arabic treatise on astronomy, by R. Samuel, the son of Azariah, who appears to have followed in the steps of his father, and to have become a Mohammedan. (Wolfius, *Biblioth. Hebr.*, i. 945: *Urus, Catal. MS. Oriental. Biblioth. Bodleian.* i. 43.) C. P. H.

AZARIO, PIETRO, was born at Novara, early in the fourteenth century. He was at first a notary, afterwards a judge and chancellor of Giovanni Pirovano, Podestà of the city of Tortona. In 1362 he compiled a chronicle entitled "*Liber Gestorum in Lombardia et precipue per Dominos Mediolani ab anno 1250 usque ad annum 1362*," which was published for the first time in vol. ix. part 6, of the "*Thesaurus Antiquitatum Italie*" of P. Burmannus, and afterwards in the 16th vol. of Muratori's "*Scriptores Rerum Italicarum*." Cotta ("*Musco Novaresco*") says that Azario continued this chronicle to the year 1389. This, however, is very doubtful; if such a continuation existed when Muratori wrote, it is strange that it should have escaped the notice of that learned and industrious antiquary. A little work entitled "*De Bello Canapiciano et Comitatu Masini*," also written by Azario, was published by Muratori in the same volume with the Chronicle. This had previously appeared in the second volume of the "*Galleria di Minerva*," but in an imperfect form, and shorn of its simplicity, under the idea of improving its Latinity. According to Piccinelli and Cotta, Azario wrote also the annals of Milan from the foundation of that city to the year 1402. Mazzuchelli, however, doubts this, and is of opinion that it is the same work as the "*Annales Mediolanenses*," published by Muratori as the production of an anonymous writer, in the volume of his *Thesaurus* before referred to. It is probable, however, that Azario wrote also a work entitled "*De Dominio centum Nobilium Magnatum Lombardie*," which appears not to have been published. (Mazzuchelli, *Scrittori d'Italia*.) G. B.

AZE, or correctly ADZER, DANIEL JENSEN, a distinguished Danish medallist of the eighteenth century. His father was a peasant of Schleswig. The year of Adzer's birth is not known. He was sent, about 1760, as a pensioner of the Royal Academy of the Arts of Copenhagen, to Rome, where he studied some time, taking Heddlinger and J. Duvivier as his models, who were two of the most distinguished medallists of the eighteenth century. After his return to Co-

penhagen, Adzer was elected a member of the Danish Academy of the Arts, and was appointed medallist to the King of Denmark. He died in 1808, according to Nagler, who quotes Weinwich's "*Kunstens Historie i Danmark*." Adzer executed many medals; among others the gold and silver prize medals of the Swedish Agricultural Society, of which the gold medal is worth fifteen, and the silver three pounds sterling. (Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

AZEGLIO, CESARE, MARQUIS D', was born at Turin in 1763, of the ancient family of the Taparelli. He was the younger son of the Marquis Roberto, and with his elder brother Ferdinando was educated for the military profession. In 1774, he entered an infantry regiment, but as it was destined to remain for three years in garrison in the island of Sardinia, he requested and obtained leave of absence, by which he was enabled to travel through a great part of Italy. In 1787, his brother died, and Cesare Azeglio became the head of the family. He married a rich heiress, and found himself in very good circumstances. On the invasion of Piedmont by the French in 1792, Azeglio joined his regiment and marched against them. In one of the first engagements, however, he was taken prisoner, and as such was sent forthwith to Lyon. By his comrades and family he was supposed to have been killed, and his relatives on opening his will, which he had drawn up before joining the army, were surprised to find a request that they should wear no mourning for him if he fell in the defence of his country. In 1795 Azeglio contrived to communicate with his friends, and they were enabled to insert his name in a list of prisoners to be exchanged. One of the conditions of the exchange, however, was that he should never again bear arms against France, and Azeglio ly refused to be released on such terms. The condition was afterwards abandoned, and he was restored to his country in 1796.

In 1798, on the abdication of Charles Emanuel X., Azeglio accompanied the Sardinian court to Tuscany. Some years afterwards an imperial decree, threatening emigrants with the confiscation of their property, forced him to return to Turin. Here he gained the favour of the reigning king, Victor Emanuel, by whom he was appointed Gentleman of the Chamber, Knight Grand Cross of the Order of Saint Maurice, and ambassador extraordinary to Rome. After fulfilling his mission, Azeglio visited a number of benevolent institutions in various parts of Italy, and on returning to Turin was made a privy councillor and inspector of all the hospitals. In 1822 he founded a journal entitled "*L'Amico d'Italia*," Turin, 8vo., which was devoted to the defence of religion

and monarchical government. He continued editor of this journal until 1829, when, after reaching the sixteenth volume, it stopped. In a notice to the reader, Azeglio assigns the declining state of his health as his reason for quitting the editorship. He died at Genoa, on the 26th of November, 1830. (*Biographie Universelle, Supplement.*) G. B.

AZEVEDO. There are several Spanish and Portuguese physicians of this name.

AZEVEDO, JUAN VELASQUEZ, a Spanish physician, who published a work on the art of memory, at Madrid, with the title "Fenix de Minerva y Arte de Memoria," 1626, 4to.

AZEVEDO, MANOEL, was born at Lisbon. On taking the degree of doctor of medicine, he was appointed physician to the Portuguese fleet, in 1638. He practised his profession with great success for ten years; but becoming disgusted with the world, he took the habit of a Carmelite in the convent of Collars, in 1648, and made a public profession at Lisbon in 1649. He wrote two works on medicine, in Portuguese, which were published at Lisbon, in 4to., in 1668 and 1680, and of which subsequent editions have appeared. These works were both entitled "Correccão de Abuzos," and consisted of an exposition of the author's medical views.

AZEVEDO, MOYSE SALOMON, is the author of a dissertation on asthma, which was published at Leiden in 1662, with the title "De Asthmate," 4to.

AZEVEDO, PEDRO, a Spaniard, who was admitted doctor of the faculty of medicine of Paris, and taught medicine in the schools of this faculty many years. We have no particulars of his life, nor is there a collected edition of his works. Most of his labours appear as dissertations presented on the graduation of members of the faculty in medicine during the time that he was president. The following are the titles of some of these dissertations:—On his own graduation, Dr. A. J. Collot presiding, the question discussed was, whether health was better with one kind of aliment: "An una tantum Alimenti specie utentis robustior Sanitas?" Paris, 1704, 4to. Azevedo was president in 1705, when the question was, whether animal spirits were necessary to sense and motion; which Azevedo denied. The title of this dissertation is, "An Spiritus Animales ad Sensum et Motum necessarij?" The titles of other dissertations were as follows: "An sola Cognitioni Morbi inventio Remedij?" Paris, 1705, 4to. "An Consuetudo Insuetis Tutiora?" Paris, 1720, 4to. "An in Inflammationibus Kermes Minerale?" Paris, 1733, 4to. In the discussion of this question Azevedo opposed Helvetius, and denied that the Kermes-mineral was useful in inflammations. Another work is mentioned in the "Biographie Médicale" on the use of experience in medicine, with the title "De Experientiæ Utili-

tate in Medicina," Paris, 1707, 4to. This is also referred to by Adelung.

AZEVEDO, PEDRO, was born in the Canary Islands, and was educated as a priest, but wrote a work on the plague, which was published at Saragossa in 1589, with the title "Remedios contra Pestilencia," 8vo. This appears to be a Spanish translation of a work in Portuguese by the same author, entitled "Renacão da Alma, e Alivio da Pestilencia," &c., but which was not printed. (*Biographie Médicale*; Adelung, *Supp.* to Jöcher, *Allgem. Gelehrten-Lexicon.*) E. L.

AZEVEDO, ALONSO DE, a Spanish lawyer of the sixteenth century, was a native and inhabitant of Plasencia. Antonio says that Azevedo spent 40 years of his life in his native city in learned ease, and died on the 23rd of July, 1598. He is styled Bachelor on the title-page of one of his works. There is in the library of the British Museum a collection by Azevedo of the laws enacted by Philip II., from 1552 to 1564, a continuation of the collection made by the Licentiate Burgos. It was published at Salamanca in 1565, and is entitled "Repertorio de todas las Pragmaticas, y Capítulos de Cortes, hechas por su Magestad, desde el Año de mil y quinientos y cinquenta y dos, hasta el Año de mil y quinientos y sesenta y quatro inclusive, puesto por sus Titulos, Leyes y Libros, periendo solo lo decidido y quitando lo superfluo. Hecho por el Bachiller Alonso de Azevedo, vezino y natural de la ciudad de Plazencia." It is difficult to conjecture on what principle of arrangement the laws are distributed under the different titles. We learn from Antonio that Azevedo edited the collection of "Royal Constitutions," published at Salamanca, 1583-98, under the title "Nueva Recopilacion," &c. This work consists of six folio volumes; the last volume was completed by Alonso de Azevedo, but he was prevented by death from superintending the printing of it; this task devolved upon his son Juan. Reprints of this collection appeared at Douay in 1612, and at Antwerp in 1618. Antonio also attributes to Azevedo the following works:—"Additiones ad Curiam Pisanam," Salamanca, 1593, 4to.; "Consilia XI.," Valladolid, 1607, a posthumous publication. (N. Antonius, *Bibliotheca Hispana Nova*: Alonso de Azevedo, *Repertorio de todas las Pragmaticas*, &c.) W. W.

AZEVEDO, ALONSO DE, a Spanish poet, who published at Rome, in 1615, a poem entitled "Creacion del Mundo." It is divided into seven days, and is composed in ottava rima. The verses flow easily enough; but the diction is languid, and the ideas commonplace. Antonio conjectures that this Alonso might be a son or other near relation of the preceding; apparently on no better ground than his being styled "Canonigo de la Santa Iglesia de Plasencia" on the title-

page of his poem. (N. Antonius, *Bibliotheca Hispana Nova*; Alonso de Azevedo, *Creacion del Mundo*.) W. W.

AZEVEDO, ANGEIA DE, a native of Portugal, and dramatic author, who wrote in Spanish. She was born at Lisbon, and was the daughter of João de Azevedo Pereira of Casa Real, by his second wife, Izabel de Oliveira. Angela was received into the service of Elizabeth of Bourbon, wife of Philip IV., with whom she became a favourite, and who gave her in marriage at Madrid to a gentleman of good family. Angela had by her husband one daughter, with whom, on becoming a widow, she retired to a convent of the Benedictine order, where she took the veil. Machado, who mentions these particulars, does not name her husband, and gives no dates. Elizabeth of Bourbon died in 1644, and the marriage of Angela de Azevedo must have taken place before that event. Machado notices the following comedies by this lady as having been printed:—1. "La Margarita del Tajo que dió nombre a Santarem." 2. "El muerto disimulado." 3. "Dicha y desdicha del juego, y devocion de la Virgen." (Machado, *Bibliotheca Lusitana*.) W. W.

AZEVEDO, ANTONIO DE. Machado notices three Portuguese authors, and Nicolas Antonio one Spanish author of this name: none of them are of great note.

ANTONIO DE AZEVEDO, a comic poet of Portugal, lived in the reign of João III. (1521-57). Machado speaks in high terms of his works, and in particular of a "Comedia" which he composed on the words of the Evangelist "Venite post me, faciam vos fieri piscatores hominum."

ANTONIO DE AZEVEDO, a native of Orense in Galicia. He belonged to the order of Erenites of St. Augustin, and published a catechetical commentary on the Apostles' creed, under the title "Catecismo de los Mysterios de la Fe, con la Exposicion del Symbolo de los sanctos Apostolos," Barcelona, 1590; reprinted at Saragossa in 1592—both editions in 4to. Herrera attributes to this author a "Cronica de la orden de San Augustin," published in 1607.

ANTONIO DE AZEVEDO SAA, a native of Portugal, who applied himself with great diligence to the study of Spanish, and published at Madrid, in 1615, a translation into that language of the sermons of Francisco Fernandes Galvão, a popular Portuguese preacher.

ANTONIO DE AZEVEDO, a Portuguese Jesuit, son of Antonio de Azevedo Fernandes, was born at Oporto, towards the close of the seventeenth century. He was associated to the order in 1712; devoted himself to the study of literature and science; taught grammar and rhetoric, and subsequently philosophy and theology in the universities of Evora and Coimbra; and

obtained some notoriety as an eloquent preacher. Machado mentions only one printed work of this author: a funeral sermon on Don Antonio de Noreña Moniz e Albuquerque, second Marquis of Angeja, preached and published at Coimbra in 1736. (Machado, *Bibliotheca Lusitana*; N. Antonius, *Bibliotheca Hispana Nova*.) W. W.

AZEVEDO COUTINHO Y BERNAL, JOSEPH-FELIX-ANTOINE-FRANÇOIS DE, a Belgian genealogist, was born at Mechlin, on the 22nd of April, 1717, the sixth in order of seven children. His father, Jean Baptiste, a captain in the service of the United Provinces, belonged to a family from Murcia, which had for three generations furnished captains for the wars of the Netherlands. Joseph Felix was created a canon in the Church of Our Lady beyond the Dyle, on the 2nd of May, 1738, and died there in 1780. His first publication, in concert with his brother, Gerard Dominic, a canon in the same church, was the "Table Généalogique de la Famille de Corten," a thin folio, published at Louvain, in 1753. His mother belonged to the family of Corten, and this probably led to the publication. The book contains some historical notices of the Church of Our Lady beyond the Dyle. Azevedo's "Table Généalogique de la Famille Heyns, alias Smets," his "Table Généalogique de la Famille de Bayard," and his "Table Généalogique de la Famille de Liebeecke," all thin folios, without date, are mere supplements to the genealogy of the family of Corten, genealogies of ladies who married into that family. These publications are in the library of the British Museum, and are the only works by this author in that collection. The author of the Life of Azevedo, in the supplement to the "Biographie Universelle," enumerates similar genealogical tables, by him, of the families—Van Kiel, Van Criechingen, De Brecht, Vander Lind, Schooff, and Coloma. A work on a more comprehensive scale is his "Généalogie de la Famille Vander Noot" (1771), which is represented as being virtually a peerage of the Netherlands. Azevedo contributed a short chronicle of the principal events which have occurred in the cities of Brabant and Mechlin, to a series of Almanacs, published at Louvain, from 1747 to 1780. He also published, at Louvain, in 1770, in Flemish, an account of the condition of Mechlin from the first destruction of the images on the 28th of March, 1565, till the 9th of October, 1566. (Azevedo Coutinho y Bernal, *Table Généalogique de la Famille de Corten*; *Biographie Universelle, Supplement*.) W. W.

AZEVEDO DA CUNHA, FELIX DE, a Portuguese naval officer, who about the beginning of the eighteenth century obtained some reputation as a poet. He published at Lisbon, in 1706. "Patrocínio empenhado

pelos clamores de hum prezo dirigido ao Senhor Luiz Cezar de Menezes, Governador e Capitão General do Estado do Brasil." (Machado, *Bibliotheca Lusitana*.) W. W.

AZEVEDO, FELIX A'LVAIRES, a Spanish general, was born at Otero, in the province of Leon. He studied at Salamanca, where he was rector of the college of St. Pelago in 1799. He soon after went to Madrid, where he became an advocate. He was subsequently enrolled among the royal guards. In 1808 the members of this body were dispersed through the provinces to raise troops for the War of Independence: Azevedo was sent on this mission to Leon, and the Junta appointed him to command the provincial volunteers. His zeal and efficiency attracted the notice of Romana, who promoted him to the rank of colonel. Azevedo distinguished himself at the siege of Astorga. When the insurrection of the Isla de Leon broke out, Azevedo was stationed in Galicia: he was nominated a member of the Junta of that province, and appointed to command its troops. He marched immediately to besiege the town of Santiago which was held by San-Roman for the king. San-Roman evacuated the town, and was pursued by Azevedo, who, having been reinforced, entered Orense on the 28th of February. Having settled the government of that city, he resumed his pursuit of San-Roman; and on the 9th of March came up with a column of that general's army, commanded by Torrejon. The royalist soldiers took to flight, and Azevedo galloped after them through the village of Padornello with the view of persuading them to join the constitutional standard. While haranguing them for this purpose, he received three musket-balls in his breast, and immediately expired. The Supreme Junta declared that Azevedo had deserved well of his country, and, in imitation of the honours paid by France to the grenadier La Tour d'Auvergne, decreed that his name should be continued on the army list as if he were still alive. (*Biographie Universelle, Supplement*, art. "Azevedo.") W. W.

AZEVEDO, FERNANDEZ MATUTE DE. [MATUTE DE AZEVEDO, FERNANDEZ.]

AZEVEDO FORTES, MANOEL, a Portuguese officer of engineers, who lived in the beginning of the eighteenth century. He rose to the rank of brigadier-general, received several court offices, and the order of Christ. A treatise on engineering by Manoel de Azevedo, entitled "O Engenheiro Portuguez," was published in 1728-9; and Adelung mentions that he had previously published, in 1722, also in the Portuguese language, a treatise on the easiest and best method of delineating maps and charts, and constructing instruments for engineers and sea-officers. There is an analysis of the former book in the

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Leipzig "Acta Eruditorum" for 1730, from which it appears that the work consists of two parts—a compendium of practical geometry, and a treatise on fortification and gunnery. The first contains three books—principles of linear measurement, of the measurement of planes, and of the measurement of solids; with an appendix on trigonometry. The second contains eight books: the first treats of military architecture; the second, third, and fourth explain Vauban's system of fortification; the fifth treats of irregular fortification; the sixth, of engineering; the seventh and eighth, of the attack and defence of fortresses. Azevedo is called in the "Acta Eruditorum" a distinguished geometer and experienced military architect. The name of Manoel Azevedo Fortes occurs in the list of members of the Royal Academy of History of Portugal, from its foundation in 1721 till 1729. In the earlier volumes of Sylva's Transactions of that body, his titles are—"Engenheiro Mor do Reyno, e Bregadeiro das exercitas de sna Magestad." In 1729 he is, for the first time, styled in addition, "Cavalleiro da Ordem de Christo."

MANOEL DE AZEVEDO SOARES, Doctor of Laws, was a member of the Portuguese Academy of History from 1721 to 1729; Judge in the Court of Requests (Desembargador da Casa da Supplicação); and afterwards Judge of Appeal (Desembargador des Aggravos). In the distribution of departments among the members of the society at its first institution, all questions in geography were referred to Azevedo Fortes, and all law points to Azevedo Soares. In the first volume of Sylva's Transactions there is a dissertation by Azevedo Soares on the question whether Jews could legally possess Christian slaves—"Dissertatio Historico-Juridica de Potestate Judaeorum in Mancipia." (Adelung, *Supplement to Jöcher, Allgem. Gelehrt. Lexicon*; Sylva, *Collectam dos Documentos, &c. da Academia Real da Historia Portugueza*; De Sousa, *Memorias Historicas e Genealogicas dos Grandes de Portugal*.) W. W.

AZEVEDO, FRANCISCO DE, a native of Lisbon, was the son of Diogo Fernandes and Isabel Alvares. He took the vows as a monk of the order of Eremites of St. Augustine, on the 25th of July, 1649; was created Doctor of Divinity by the University of Coimbra, on the 19th of July, 1664; and appointed to deliver exegetical lectures on the Scriptures, in that university, on the 27th of July, 1677. He died on the 4th of April, 1680. He had some reputation as a Latin poet: a manuscript, in his own handwriting, entitled "Epigrammatum Liber Unus," was preserved (in 1747) in the library of the convent of N. Senhora da Graça at Coimbra. (Machado, *Bibliotheca Lusitana*.) W. W.

AZEVEDO, FRANCISCO ZIDRON DE. [ZIDRON DE AZEVEDO, FRANCISCO.]

AZEVEDO, IGNAZIO DE, the eldest

brother of Jeronymo, was born at Oporto in 1527. In 1547 he was persuaded by Govea, one of the most energetic of the early Jesuits, to enter their house at Coimbra, with a view to prepare himself for taking the vows; and in 1549, having struggled long against distrust of his own powers of self-denial, he transferred his secular rights to a second brother, Francisco, and was received into the order. In 1553 he was appointed rector of the new college at Lisbon. In 1560 he was selected to assist in establishing and organizing a new college at Braga, and was placed at the head of it. Azevedo was one of those members of the Society who contributed to its reputation and influence, not by his learning, but by his fervid perseverance in devotional and ascetic exercises. It is impossible to withhold admiration from the self-control by which he brought himself to perform the humblest offices of an attendant on the sick, and persons in the last extremity of the most loathsome diseases. A still nobler feature in his character was his love of peace and unity among his brethren. He terminated by his exhortations and example the fierce jealousies and rivalries which threatened at one time to destroy the infant establishment at Braga. And following out his course of self-denial, when he found that his conduct had brought the inhabitants of the surrounding country to venerate him as a saint, he petitioned to be sent on a mission to the heathen, in order to remove him from temptations to vain-glory. He was sent to Brazil, in what year we have not been able to ascertain, but certainly after 1564. He remained there three years. On his return to Europe he was called to Rome, to render an account of his mission; and expressing a wish to return to the scene of his missionary labours, he was appointed Provincial of Brazil, and permitted to make his own selection of the young Jesuits who were to accompany him. He sailed, with sixty-eight of his brethren of the order, from Lisbon, on the 5th of June, 1570, in company with Don Luiz Govea, the newly appointed viceroy of Brazil. On the 2nd of July, when the armament was off the island of Palma (one of the Canaries), the ship on board of which Ignazio Azevedo and thirty-eight of the other Jesuits were, was attacked by Jacques Sourie, a Calvinistic sea-captain in the service of the Queen of Navarre. The Portuguese vessel was captured after an obstinate defence, in which a good number of Sourie's men were killed. Irritated by the resistance offered to him and the loss he had experienced, and guided by a fanatical spirit, Sourie gave directions to kill all the Jesuits on board. Azevedo, apprehensive of such an order, had directed his companions to conceal themselves, and he advanced with a crucifix in his hand to meet their captors, accompanied by Diogo de Andrada, who re-

fused to part from him. They were immediately killed and thrown into the sea. The thirty-eight Jesuits who remained were then dragged from their hiding-places, and, after having been beaten till they were nearly half dead, were also thrown into the sea. Not one escaped. The relics they were carrying to Brazil were thrown after them. In 1742 a Papal bull declared Azevedo and his companions martyrs for the faith. Cordara and Beauvais have written lives of Ignazio Azevedo, neither of which we have seen. In the "Biographie Universelle" the dates of his birth and canonization are stated on the authority of Beauvais; the other incidents in his career noticed in the present sketch are stated on the authorities quoted below. (Sachinus, *Historie Societatis Jesu, Pars Secunda*; *Nuovi avvisi dell' India de' reverendi padri della Compagnia di Gesu, ricevuti quest' anno 1570*; Cordara, *Historie Societatis Jesu, Pars Secta*; *Biographie Universelle*.) W. W.

AZEVEDO, JERONYMO DE, a Portuguese nobleman, who was governor-general of the Portuguese settlements in Ceylon, from 1595 to 1612; and viceroy of the Portuguese possessions in India, from 1612 to 1617. He was brother of Ignazio de Azevedo, who was murdered in 1570. Respecting the early history of Jeronymo Azevedo we have been unable to obtain any information. Incidental notices of his operations in Ceylon are scattered through the 11th and 12th Decades of the continuation of Barros' "Asia" by Couto. They convey the impression of an able but stern soldier, who succeeded to the command after the affairs of Portugal in Ceylon had almost been ruined by the incapacity of his predecessor; and who had occasion to struggle with a mutinous temper in his troops, created by the irregularity with which they were paid under the Spanish usurpation. Minute, but not very coherent or judiciously related details, of the transactions of Azevedo's vicereignty to the year 1616, are given in the 13th Decade of the Portuguese exploits in India, compiled by Bocarro as a continuation of Barros and Couto, a MS. copy of which is in the King's Library in the British Museum. Cordara, in his *Annals of the Jesuits*, relates several enterprises of Azevedo—none of them, however, of a later date than 1616. Azevedo was engaged in several contests with the English, who were endeavouring in his time to extend their intercourse with India, in the neighbourhood of Surat. In 1616, at the request of the viceroy of the Philippines, Azevedo despatched four ships of war to co-operate in an expedition against the Dutch possessions in the Eastern Archipelago. Azevedo was a zealous promoter of missions, and much devoted to the Jesuits, one or more of whom, he appears, when viceroy, to have had constantly in his train. The only information we have found respecting the close

of his career is in the brief notice of his life in the "Biographie Universelle," an article in which no authorities are referred to, and in which on at least one important point (Azevedo's alleged share in establishing the Spanish authority in Ceylon) a gross mistake has been committed. According to this notice, Azevedo, on his return to Portugal, in 1617, was arrested on charges of excessive severity and disloyal intrigues with the English, and thrown into prison, where he died soon after. (Cordara, *Historia Societatis Jesu, Pars Sexta*; Couto, *Asia*; Bocarro, *Decada XIII. da Asia*—MS. in the King's Library, in British Museum: *Biographie Universelle*.)

W. W.

AZEVEDO, JOÃO, a Portuguese canonist, was born at Lisbon, but in what year is unknown. He was elected a member of the royal college of St. Paul in the university of Coimbra, in June, 1660. He was appointed by his university lecturer on the canons, afterwards lecturer on the Clementines, and finally on the Sextum. The last-mentioned chair he continued to occupy till allowed to retire on a pension. He was elected Canonico Doutoral (the canon who has taken the degree of doctor in canon law) of Algarve, in January, 1664, and of Viseu, in February of the same year. He took the oaths as judge-depute of the Inquisition, and Commissário da Bulla, in the bishopric of Coimbra, in June, 1664. He was elected Canonico Doutoral of Coimbra, in November, 1668; of Lisbon, in March, 1676. He took the oaths as judge-depute of the Inquisition in Lisbon, in January, 1684. In April, 1688, he was promoted to be a member of the king's council, and of the council-general of the Inquisition, with the appointment of judge of the palace. He died at Lisbon on the 19th of November, 1697. Joseph Barbosa praises João Azevedo's lectures on the following titles. "In Sexto;" —De Procuratoribus; De Transactionibus; de Probationibus; de Furtis. (Sylva, *Collecção dos Documentos, &c., da Academia Real da Historia Portugueza*, 1727.) W. W.

AZEVEDO, JOÃO, a Portuguese monk of the order of Eremites of St. Augustine, was born at Santarém on the 27th of January, 1665. His father was Antonio de Azevedo Pereira; apparently of the same family as the poetess Angela de Azevedo. João took the vows in the monastery of Our Lady of Grace in Lisbon, on the 1st of November, 1686. Machado attributes to him general talent and a strong memory. He devoted himself to the study of theology, more especially in its practical application to morals. For twenty years after the termination of his noviciate he was employed in giving scientific instruction to the younger inmates of his convent. At the termination of that period, he was elected prior of the monastery of Ilha; and received subsequently the appointments of rector of the college of Braga;

prior of the monastery of his order in Lisbon; chancellor (Definidor) of the order; and examiner at the Board of Conscience. He died in the monastery of Our Lady of Grace at Lisbon, on the 16th of June, 1746. The following are the only published works of João de Azevedo mentioned by Barbosa Machado:—1. "Tribunal Theologicum et Juridicum contra subdolos Confessarios in Sacramento Pœnitentiæ ad Venerem sollicitantes," Lisbon, 1726, 4to. 2. "Tribunal de desenganos dividido em 24 desenganos, deliberações Theologicas, Escriturarias, doutrinaes, politicas e Christãs," Lisbon, 1733, fol. (Machado, *Bibliotheca Lusitana*.) W. W.

AZEVEDO, JOÃO VELASQUEZ DE. [VELASQUEZ DE AZEVEDO, JOÃO.]

AZEVEDO, LAZARUS GONZALEZ DE. [GONZALEZ DE AZEVEDO, LAZARUS.]

AZEVEDO, LUIZ, a Portuguese Jesuit, was born at Chaves, near the frontier of Galicia, in 1573. He was admitted into the Society in 1589, and sent to Goa to prosecute his studies. He there received in succession the appointments of master of the novices and rector of Tana, and was sent to Abyssinia in the company of Lorenzo Roman, about 1604. He took the four vows in Abyssinia in 1609. About the year 1625 he established a school for children; and died on the 22nd of February, 1634, having laboured under severe illness for several years. In Southwell's "Bibliotheca Scriptorum Societatis Jesu" it is stated, on the authority of a MS. history of the Abyssinian mission, by Alonso Mendez, Patriarch of Abyssinia, that Azevedo was universally beloved in that country for the assiduous and liberal humanity with which he attended both to the corporeal and spiritual wants of the people. He was in the habit of procuring large supplies of medicine for them from India and other countries. He spoke fluently and understood perfectly well the Geez and Amharic dialects. Southwell gives a list of Azevedo's translations into Amharic and "Chaldaean," by which we presume he means the Geez or Æthiopic—the dialect in which the Scriptures are written. They are as follows:—I. Amharic: 1. The books of the New Testament. In this translation Azevedo was assisted by Luiz Caldeira. 2. A Catechism, translated from the Portuguese. 3. A Grammar of the Amharic dialect, composed originally in Latin by himself. 4. A collection of Sermons on the Apostles' Creed, for the use of his parishioners. The materials for this work were collected principally from the works of Bellarmine. II. Geez ("Chaldaean"): 1. The Commentaries of Francisco Toledo on Romans, and of Francisco Ribera on Hebrews. 2. "Horæ Canonicæ et Horæ B. Virginis." 3. "Annotationes imaginum vitæ Christi Domini ab Hieronymo natali nostro fute." 4. "Annotationes imaginum Apostolorum et Eremitarum."

There were two other Azevedos of the name of Luiz:—1. A Spanish monk of the order of St. Augustin, born at Medinacampo in Galicia, who died in his thirty-eighth year, in 1600. He wrote lives of St. Tomas de Villanueva and Friar Luis de Montoya; and “*Marial. Discursos morales en las Fiestas de Nuestra Señora*,” published at Valladolid, in 1600, and at Lisbon, in 1602. 2. A Portuguese friar of the order of Dominicans, who is said to have published a treatise on the education of boys. (Southwell, *Bibliotheca Scriptorum Societatis Jesu*; Cordara, *Historie Societatis Jesu, Pars Sexta*; N. Antonius, *Bibliotheca Hispana Nova*.) W. W.

AZEVEDO, LUIZ ANTONIO DE, a native of Lisbon, was regius-professor of grammar and the Latin language in that city, in 1815. He published remarks on inscriptions found in Lisbon, in the Lisbon Gazettes of the 23rd of November, 1798, and the 9th of February, 1799. In 1815 he published a respectable essay on the remains of a Roman theatre excavated in the street of San Mamede in Lisbon, in 1798. A Luiz Antonio de Azevedo, apparently the same person, published at Lisbon, in 1785, with copious notes, a new edition of the translation of the Manual of Epictetus, published by Antonio de Sousa, Bishop of Viseu, in 1594. (Luiz Antonio de Azevedo, *Dissertação Critico-filologico-historica sobre o verdadeiro anno, &c. do antigo Theatro Romano descoberto na excavação da rua de São Mamede perto do Castello desta Cidade*, Lisbon, 1815; Id., *Manual de Epicteto, traduzido de Grego per D. Fr. Antonio de Sousa, Bispo de Viseu, novamente correcto e illustrado com Escollas e Anotações Criticas*.) W. W.

AZEVEDO, LUIZ MARINHO DE. [MARINHO DE AZEVEDO, LUIZ.]

AZEVEDO, MANOEL DE, a Jesuit, who was sent from Goa with Manoel Ferreira, in 1616, to Celebes. Their mission promised at first to be prosperous, the principal chief of the island, who had only a short time before been visited for the first time by Portuguese merchants, expecting that the presence of the Christian priests would encourage more frequent intercourse. The influence of the Mohammedan priests, whose jealousy was excited by the arrival of the Jesuits, prevailed however, and Azevedo and Ferreira were forbidden to proselytize the natives. The latter thereupon proceeded to the island of Solor, where a Portuguese naval squadron was at that time stationed. Azevedo remained at Macassar, to be in readiness to minister to the spiritual wants of any Portuguese seamen or merchants who might touch there. He remained, the only European in the place, for about five months, and during that time suffered much from sickness. The arrival of a Portuguese embassy to the chief of Macassar renewed his hopes, but that prince refusing to enter into any treaty except on condition

that no instruction in the Christian doctrines was to be given to natives, and that all native converts were to be delivered up by Portuguese, Azevedo sailed from the island after a residence of about a year and a half. On the voyage he was dangerously ill, and suspicious were entertained of poison having been administered to him at Macassar. Of Azevedo's subsequent career nothing appears to be known. (Cordara, *Historie Societatis Jesu, Pars Sexta*.) W. W.

AZEVEDO, MANOEL, a Portuguese Jesuit, who lived at Rome about the middle of the eighteenth century. He published—1. “*Opera Benedicti XIV., Pontificis Maximi, olim Prosperi, Cardinalis de Lambertinis*,” Rome, 1747—51, in 12 vols. 4to. 2. “*Benedicti XIV. Doctrina de Servorum Dei beatificatione in Synopsin redacta*,” Rome, 1757, 4to. This is an abridgment of the contents of the first seven volumes of his great work. 3. “*Vita de Sant' Antonio di Padova*.” The copy of this work in the library of the British Museum is the fourth edition, published at Venice in 1818. (Ade- lung, *Supplement to Jöcher, Allgem. Gelehr. Lexicon*.) W. W.

AZEVEDO, SYLVESTER, a Dominican friar, and native of Portugal. He was sent from Malacca, on a mission to Cambolia, in 1580. By his prudence and tact he conciliated the King of Cambolia to such an extent that he obtained leave to preach to the natives. In 1585 he composed, at the king's request, in the language of Cambolia, a treatise on the mysteries of the Christian faith. He died in 1587. (Echard, *Scriptores Ordinis Predicatorum*.) W. W.

AZEVEDO TOJAL, PEDRO DE, a Portuguese graduate in canon law, who published at Lisbon, in 1716, an heroic poem in twelve books, entitled “*Carlos reduzido, Inglaterra illustrada*” (“*Charles reclaimed, and England enlightened*”). The hero is Charles II. of England, and the theme is his conversion to the Roman Catholic faith by his queen, Catherine of Braganza. In a dedication to João V. the author informs us that the poem had been “hammered for twelve years in the labourer's workshop of Parmassus;” and in a prefatory notice he protests against any inferences to the prejudice of his orthodoxy, from his having introduced the machinery of the heathen mythology into his verses. The poem is in *ottava rima*, and absurd enough to be amusing. (Pedro de Azevedo Tojal, *Carlos reduzido, Inglaterra illustrada*.) W. W.

AZEVEDO Y ZUÑIGA, CASPAR DE, fifth count of Monterey, was the third in descent from Diogo de Azevedo de Babilafuente, a Portuguese nobleman, who, by his marriage with Francisca de Zuñiga, Countess of Monterey, brought the name of Azevedo into that family. Caspar de Azevedo y Zuñiga succeeded Luis de Velasquez, Marquis of

Salinas, in the office of Viceroy of Peru in 1603. He had previously been Viceroy of Mexico. Azevedo made his public entry into Reyes on the 18th of January, 1604. He equipped a fleet for the discovery of the great southern continent, which was then an object of speculation, and Pedro Fernandez de Quiros, commander of the expedition, is said, in effect, to have discovered some islands about the 28th degree of south latitude. The Count of Monterey died on the 16th of March, 1606, and was buried in the church of the Jesuits at Lima. (Imhof, *Genealogia Víginti Illustrum in Hispania Familiarum*; Ulloa, *Resumen Histórico de los Emperadores del Perú*.) W. W.

AZEVEDO Y ZUÑIGA, MANOEL DE, sixth Count of Monterey, was the fourth in descent from Diogo de Azevedo, Lord of Babilafuente, a Portuguese nobleman, who by his marriage with Francisca de Zuñiga, Countess of Monterey, gave origin to a line of Counts of Monterey, who for four generations bore the patronymic of Azevedo y Zuñiga. Count Manoel was Viceroy of Naples from 1631 to 1637. He died without issue. Giannone (who calls him Emmanuele di Gusman) gives him credit for many legislative reforms carried into effect during his viceroyalty, but complains of the increased fiscal exactions. Of the early history of Manoel de Azevedo y Zuñiga no account appears to have been preserved. (Imhof, *Genealogia Víginti Illustrum in Hispania Familiarum*.) W. W.

AZIZI, KARA-CHELEBYZA'DE 'ABDU-L-AZIZ EFENDI, the son of Hosam Efendi, high judge of Rumelia, was born at Constantinople, in A.H. 1000 (A.D. 1591), and being appointed to various high civil and ecclesiastical offices, became known as one of the most impudent and successful intriguers among Turkish statesmen; he is likewise known as an historian and a poet. It seems that he lost his father early, for he was educated under the care of his elder brother Mohammed Efendi, high judge of Rumelia, and at the age of twenty was appointed professor at the school called Khaireddin Pasha Medrese at Constantinople. He was subsequently appointed to similar offices at different schools and mosques at Brusa, Adrianople, and Constantinople; in A.H. 1035 (A.D. 1625) he became judge of Mecca. A short time after his arrival there, he was deposed and recalled to Constantinople, but he succeeded in re-obtaining the favour of his superiors, and a few years afterwards was appointed judge of Constantinople. His intrigues brought upon him new disgrace. Sultan Murad IV. deprived him of his office and banished him to Cyprus. Azizi, however, had many powerful friends, and he was not only recalled, but obtained the high post of chief judge of Rumelia, which his father and his brother had held. Azizi took an active part

in the conspiracy against Sultan Ibrahim I., which resulted in the deposition and murder of that prince. Azizi was one of those who entered the seraglio and declared to the sultan that his deposition was unavoidable, on which occasion he made use of such insulting expressions that the historian Naima has not ventured to repeat them in his *Annals*, nor does Azizi mention them in his own historical works. Thus much, however, is acknowledged as true by the Turkish historians, that Sultan Ibrahim having implored his minister to show him some indulgence, Azizi silenced him with these words: "You are unworthy to be padishah, you have abandoned the path of your ancestors." Azizi was also one of those who insisted upon Ibrahim being put to death. This was the first example in Turkey of a sultan being executed.

No sooner was Ibrahim succeeded by his son Mohammed IV. than Azizi flattered the new sultan by presenting him, in presence of the members of the diwan, with his "Kiäfiyes," a work on jurisprudence and divinity; and the sultan found so much pleasure in reading it, that Azizi, trusting to his master's favour, plotted against the mufti Behaji, but being unable to effect his deposition, he declared he would not be quiet till the title and rank of a mufti were conferred upon himself. The co-existence of two muftis was against the constitution of the church, as well as of the empire, but he nevertheless carried his point, and obtained the title of mufti. Shortly afterwards the real mufti, Behaji, insulted the English ambassador, Sir Thomas Bendish, and put him into prison, an event of which Azizi availed himself for the purpose of deposing Behaji and having himself chosen mufti in his stead. This took place early in A.H. 1061 (A.D. 1651). However, he remained in his post only during five months, for his chief protectors, the Sultana Walide and the Agha of the Janissaries, having died, he was deposed and banished to Chios. Two years afterwards he obtained his pardon, and was appointed judge of Gallipoli, but this place being more honourable than lucrative, he intrigued till he obtained the income of the island of Chios as a pension. Azizi died in A.H. 1068 (A.D. 1657), and was buried at Brusa. Besides the "Kiäfiyes," mentioned above, Azizi was the author of the following works:—1. A Turkish translation of the *Life of Mohammed* by the Persian Kiärzini. 2. "Halli yetu-l-cubüü" (the ornament of the prophet); and, 3. "Mizets safi" (the mirror of purity), two works on the prophet Mohammed. 4, 5, and 6, three historical works ("Tarikhî"): the first is a universal history, goes down to A.H. 1056 (A.D. 1646), and is entitled "Räizatu-l-cibrâr" (the garden of the just); the second is a history of his own time, from A.H. 1056 to 1069 (A.D. 1646

to 1658), and may be considered as a more detailed continuation of the universal history; and the third is a history of the reign of Sultan Soliman the Legislator, commonly called the Great. All these works are characterized by a brilliant style. The most remarkable is the history of his own time, so rich in important events, but the author is reproached with being prejudiced, especially against the muftis, and generally all those who thwarted his plans or held offices which he wished to obtain for himself. Azizi also wrote many lyrical poems, some of which are given by Von Hammer in a German translation. None of the works of Azizi have been printed. MSS. of "Räuzatu-l-cibrir" are in the libraries of Von Hammer at Vienna, and of the college of St. John at Grätz. (Von Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. iii. p. 426—429, *Geschichte des Osmanischen Reiches*, vol. v. p. 168, 449, 503, 535, vi. p. 44, &c.) W. P.

AZNAR, or ASINARIUS, from whom is traced the descent of the first dynasty of the kings of Navarre, is first mentioned in history as Count of Jaca, which he had taken from the Moors, and commander of the "March" of Aragon for the Emperor Louis I. in 819. A few years after, 823 or 824, his name occurs in connection with an expedition sent from Aquitaine against the Navarrese, who had allied themselves to the Moors; it comprised a strong body of troops and many counts, amongst whom two only are named, Ebles and Aznar, the latter of whom is described as Count of Citerior Vascony. They descended without obstacle as far as Pamplona, and accomplished the object of their expedition ("re peracta" is the chronicler's expression); but on their return, according to the Author Vitæ Ludovici Pii, they experienced the "wonted perfidy of the place and the innate treachery of the inhabitants" in the defile of Roncevaux (or rather Ibañeta). The Franks were surprised and surrounded by the joint forces of the Basques and Moors, and destroyed or made prisoners to a man, with all their baggage and the plunder which they had collected. Ebles was sent to Abdu-r-rahman II., King of Cordova, but Aznar was spared and released, as being "near in blood" to the victors. About 832 he profited by the quarrels of King Pepin of Aquitaine with his father the Emperor Louis, to render himself independent in his county of Citerior Vascony, in the possession of which he died, in 836, of a dreadful death, according to the annals of S. Bertinus. His son Sancho Sancion, expelled from Citerior Vascony, took refuge in Navarre, of which he was proclaimed count by the inhabitants, and the possession of which he transmitted to his own son Garcia. Garcia Ximenes I., son of Garcia, took the title of king on his accession, 869.

Notwithstanding the statement to that

effect in the "Biographie Universelle," it does not appear that Aznar ever possessed any authority in Navarre. There is even nothing but probability to connect the Aznar, Count of Jaca in 819, with the Aznar, Count of Citerior Vascony in 823, though it is easy to conceive that the former might have been expelled in the interval from the much disputed Spanish Marches by the alliance of the Moors and Navarrese. (*L'Art de Vérifier les Dates; Rois de Navarre; Oyhénart, Notitia utriusque Vasconia*, 4to. Paris, 1638; Fauriel, *Histoire de la Gaule Méridionale*, vol. iv.)

J. M. L.

AZO, also named AZZO or AZOLINUS, one of the greatest jurists of the middle ages, was born about the middle of the twelfth century. His name is sometimes found, but in no good authority, with the prefix of Dominicus; sometimes, but erroneously, with the surname of Ramenghis, or with that of Poreus or Porcius, which has several old testimonies in its favour; at other times, according to the custom of the age, it is coupled with that of his father Soldanus. He was a native of Bologna, as is proved by his own testimony in the Proœmium to his "Sum of the Institutes," and by the more ancient authorities, and not, as has been stated by later authors, of Casalmaggiore or Montpellier. He never professed jurisprudence except in the University of Bologna, although by an error, similar to that with respect to his birth-place, he is frequently stated to have given lessons at Modena or Montpellier. The mistake arises from his having been confounded with other Glossators, Placentinus and Pillius, who continued his "Sum of the Code," and the former of whom was long a resident at Montpellier. So prevalent, however, did the error become, that a carved head of Azo, together with that of Placentinus, formed one of the ornaments on the maces of the University of Montpellier.

Azo was a pupil of Johannes Bassianus, but he far surpassed his master's fame and success. It is related that he had ten thousand scholars, and that he was obliged to deliver his lessons in the open air, in the square of San Stefano. The tale amounts to this, that he once changed his lecture-room for a more spacious one in the square, and that the University of Bologna numbered in his time ten thousand students. Among his pupils, many of whom attained legal eminence, it will be sufficient to name the elder Accursius.

Azo was frequently employed on state affairs by the city of Bologna. Harsh towards his adversaries, he seems to have possessed some independence of character. Odofredus relates that the Emperor Henry VI., on the occasion of his visit to Bologna (in 1191), was riding one day with Azo and another professor of jurisprudence of the

name of Lotharius, when the emperor asked of them to whom belonged the "merum imperium?" Lotharius answered, to the prince alone: Azo, on the contrary, replied that other judges were also entitled thereto. Lotharius was rewarded with the present of a horse on his return, and Azo received nothing. He alludes himself to the circumstance, whilst repeating the obnoxious position, in one of his works, and makes it the occasion of a bad pun: "Licet ob hoc amiserim equum, quod non fuit equum." It must not be supposed, however, that he entertained a low opinion of the imperial prerogative: in the very first chapter of his "Sum of the Code" he derives the word *codex* from *cogere*, otherwise *imperare*, which, says he, is peculiar to the emperor.

He is said to have known little of the liberal arts and of the canon law. This, however, must not be received without qualification, for his works (especially his "Readings on the Code," besides quoting Virgil, Juvenal, and Persius) contain references to the Decretum, the Decretales, the opinions of the canonists and the practice of the Pontifical Courts, as well as to the Lombard Code, the customary law of Milan, Ferrara, France, and Spain. He is even stated by some authors to have become a canonist in his latter years, and to have entered holy orders; but this results from confounding him with two later canonists, Azo Lambertaccius and Azo de Ramenghis.

The date and manner of his death are alike uncertain. Savigny mentions to have seen, in 1823, in the town cemetery of Bologna, his epitaph, restored in 1496, and purporting to be transcribed from an older one, which gives the date of his death in 1200. But he is proved from authentic documents to have been still living in 1220; and although Sarti, usually accurate, considers him to have died in that year, Savigny most ingeniously conjectures that his death did not take place till 1230 at the earliest. In one passage of his works he blames a jurist of the name of Jacobus for having at Genoa delivered judgment on horseback and in his armour. Now this, it is argued, could scarcely apply to an older jurist of that name, of whom nothing is related that can serve to explain so curious a passage; but it agrees perfectly with what is known of Jacopo Balduni, one of Azo's own pupils, who became podestà of Genoa in 1229.

A frequent version of his death is, that having in a fit of passion killed one of his colleagues, he was publicly beheaded. But the story is not possibly applicable to the jurists Bulgarus or Martinus, one or the other of whom is usually named as the victim; and if the same objection does not apply to Hugolinus, who also sometimes figures in the tale, at least the whole account rests on no early authority. Odofredus, the nearest of all in

point of time, mentions that Azo's devotion to his duties was so unremitting that he never felt ill except in vacation time, and actually died in the autumn vacation; and that as a mark of respect towards his memory, the beginning of the scholastic year, which had till then opened on St. Luke's day, was deferred to that of All Saints'. This account hardly tallies with the supposition of his having undergone an ignominious death. The mistake is probably founded on some real event, such as that of the execution of Azo's own son Ameus, in 1243; or perhaps that of another jurist, Azo Porchus, in 1247. But the latter account, which only rests on the testimony of Ludovico Cavitelli, an annalist of Cremona in the sixteenth century, is probably only another version of the same fable.

Azo left five sons, and his posterity can be traced at Bologna down to the close of the fourteenth century; but they never attained to wealth or eminence.

The works of Azo are six. 1. His "Glosses," manuscript, remarkable as being the earliest which have often sufficient sequence to form a continuous commentary. 2. His Readings on the Code, known under the title of "Azonis ad Singulas L. L. xii. libr. Cod. Just. Commentarius et magnus apparatus." They were collected by one of Azo's scholars, Alexander à S. Egidio, otherwise unknown, and were twice published, the first time by Contius, Paris, 1577, and again, with new title-pages, in 1581 and 1611; the second time at Lyon, 4to., 1596. Notwithstanding the title of Apparatus, it is clear that this work is merely a collection of notes, taken down from oral delivery; this is proved by the frequent occurrence of familiar expressions, Italian phrases, jokes, proverbs, and mnemonic verses. That part of the published volume which treats of the *Tres Libri* (the last three books of the Code) is not, however, by Azo, but by Hugolinus. Savigny reckons this book the most valuable of all the works of the Glossators, as exhibiting the method followed by them in teaching, and as comprising a number of various readings of the texts which are not to be found elsewhere.

3. The "Summa Codicis," and 4. "Summa Institutionum," the groundworks of his fame. Though they completely supplanted in common use all previous works of a similar nature, it must not be forgotten that three different Sums had already been composed on the Code, by Rogerius, Placentinus, and Johannes Bassianus. The first and last of these are never even mentioned by Azo himself; but he speaks in a somewhat disparaging tone of the irregularities and defects in the work of Placentinus. The Sums of Azo, which, as is shown in the preface and conclusion, constituted but one work in the idea of the author, received subsequent additions from

Hugolinus and Odofredus; and there gradually arose a collection of Sums, or Commentaries, on the whole Corpus Juris, usually included in one volume, and comprising those of the Code and Institutes by Azo; that of the three Digests, attributed to Johannes, but in reality by Hugolinus; that of the Tres Libri, begun by Placentinus, continued by Pillius, and never completed; and lastly, that of the Novels, by Pillius. The whole collection was frequently attributed to Azo, and hence the inextricable confusion in which Diplovataccio and other later authors have involved their accounts of the lives and writings of Azo, Johannes, Placentinus, and Pillius. The editions of the Sums are thirty in number, from that of Spire, 1482, fol. to that of Venice, 1610, fol., which may be distributed as follows, according to the places of publication: one at Spire, one at Milan, one at Geneva, two at Pavia, two at Bale, six at Venice, and no less than seventeen at Lyon, all either in fol. or 4to.

5. The "Brocarda," consisting of short maxims of law, for which authorities are quoted. Two opposite positions are often quoted in succession, each with its array of testimony, after which the writer gives his own comment, and endeavours generally to reconcile the discrepancy. There are some additions to it by a jurist of the name of Cacciavillano. The "Brocarda" were published with the Sums in the editions of 1566 and 1581, Venice, fol.; Lyon, 1593, fol.; and Venice, 1610, fol.; and also separately at Bale, 1567, 8vo. 6. The last extant work of Azo is the "Questiones Sabbathinae," in manuscript. His "Definitiones" and "Distinctiones" are lost. Various other works have been attributed to Azo; some by a confusion of name between him and Azo Lambertacius and Azo de Ramenghis.

The reputation which Azo's Sums acquired and retained for a long time was almost unbounded. It passed into a proverb that no forensic matters could be transacted without them:—"Chi non ha Azzo non vada a palazzo." At Verona, at Padua, no persons could be admitted to the College of Advocates who were not in possession of the book; nor at Milan, unless such possession were evidenced by production in open court and by the oath of the candidate. Gravina still speaks of the work as indispensable to every jurist. Azo was called the "fountain of law," the "trump of truth" (veritatis tuba), and even in his epitaph the "god of jurists" (jureconsultorum numini). (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, vols. iv. and vi.; Tiraboschi, *Storia della Letteratura Italiana*; Panzirolus, *De Claris Legum Interpretibus*.)

J. M. L.

AZO, HERMENRICUS. [ADSO.]

AZOLINUS. [AZO.]

AZORIA. CAROLUS. [AQUILA. CASPAR.]

AZPILCUETA, MARTIN, a famous doctor of the canon law, in the sixteenth century, is often called "the Navarrese," from the kingdom of his birth. He was born, according to Nicéron, on the 13th of December, 1491; according to Antonio, in the year 1493, at Varasoaín, a town near Pampeluna, in the kingdom of Navarre, which was then an independent state, and governed by kings of the house of D'Albret. He became, when young, a canon regular of Roncesvalles, and commenced his studies at the university of Alcalá. In 1512, when Jean d'Albret, the King of Navarre, retired to France from the invasion of Ferdinand the Catholic, King of Aragon, he was followed by Francisco Navarra, one of the principal church dignitaries, and it is supposed that Martin, who was patronized by Francisco, and who went to France about the same time, went in his company, and from the same motives. Azpilcueta remained fourteen years in France, and taught canon law at Toulouse and Cahors. At the end of that time Francisco submitted to the Emperor, Charles V. as King of Navarre, and received the bishopric of Ciudad Rodrigo; Azpilcueta also soon after returned to Spain, and taught at the university of Salamanca. It is stated by De Thou that in after-life he frequently urged on Charles V. and Philip II. the duty of restoring Navarre to its rightful owners. He was first lecturer on the Decretals, and then on canon law in general, the study of which, till then not so much cultivated in Spain as in France, he revived with such effect that he became celebrated throughout Europe, and John III. of Portugal, who was anxious to obtain teachers of celebrity for the university of Coimbra, solicited permission for his removal from the Emperor Charles V., and tempted him with one thousand pieces of gold a year, the largest salary that had ever been paid to a professor either in France or the Peninsula. Azpilcueta taught at Salamanca for fourteen years, and at Coimbra for sixteen, after which he retired with a pension, went in the first instance to his native town, and afterwards lived for twelve years at the court of Spain as confessor to some of the princesses of the royal family. He was now arrived at a time of life when he might very reasonably have looked for repose, but in his eightieth year he was summoned to greater activity than ever. His friend Bartholomé de Carranza, who had been distinguished in England, during the reign of Queen Mary, by his successful efforts to reclaim the university of Oxford to the Roman Catholic belief, was now, when holding the office of Archbishop of Toledo, the highest ecclesiastical dignity in Spain, himself accused of heresy, and compelled to defend himself from the charge before the tribunal of the Inquisition at Val-

ladolid. De Thou says that Azpilcueta embraced Carranza's cause with firmness, though he could not be ignorant that Philip and his ministers were against him, and, from documents first brought to light in Llorente's "History of the Inquisition," it appears that this statement was well founded, though Antonio asserts that it was at Philip's express command that Azpilcueta became Carranza's counsel. The then pope, Pius V., removed the cause to his own jurisdiction at Rome, and thither Azpilcueta followed. An account of the proceedings is given at some length by Llorente, with the principal arguments used by Azpilcueta (whom he incorrectly calls Alpizcueta throughout) and the opposing counsel. The investigation lasted some years, and, as nothing could be proved against Carranza, he was finally ordered to dissolve all suspicion of heresy by a public abjuration of obnoxious doctrines, soon after which he died at Rome, in the monastery of Santa Maria sopra Minerva, on the 2nd of May, 1576. His advocate was treated with such distinguished honour, that he appears to have lost all wish to return home. Pius V. named him assessor to Cardinal Francesco Alciati, the vice-penitentiary. Gregory XIII., the successor of Pius, used never to pass Azpilcueta's door, which he frequently did on horseback, without summoning him to have a conversation in the street, which generally lasted about an hour. Throughout Rome his name became so famous, that De Rossi, the contemporary biographer, says that every one who excelled in an art or profession was called its "Navarro." Covarrubias, the pupil of Azpilcueta, surpassed him, in De Rossi's opinion, in learning as a canonist, but he never attained to such universal fame. The same writer gives a pleasing description of Azpilcueta's character. "He was," he says, "of so liberal and beneficent a disposition that he never suffered any one who rendered him even the smallest service to depart without his reward. There used to be a great contention between my brother and myself, when we were little boys, as to which of us should take him his monthly salary as counsellor, which my father had to pay him. My father, who knew his disposition, and wished us to get a little pocket-money without any expense of his own, used to send sometimes one and sometimes the other on the errand, and we were never disappointed: whoever went was sure to return in a joyous mood with a piece of silver money at the least." Another biographer, Thomasini, relates that Azpilcueta's mule, on which he rode through Rome, always stopped, as a matter of course, when he came to a beggar, and did not move on till his master had bestowed the customary donation. He had practised charity from an early age: when a professor at Toulouse and Salamanca he was frequently seen in the morning delivering his lectures

on the law, and in the afternoon acting as a servant in the hospitals, and performing the most menial offices for the sick. The good old man was equally strict in the duties of religion, and never, at the most advanced age, omitted the prescribed fasts. Though of a weak constitution, he continued in sufficient health to give legal advice, which he afforded gratuitously to all who applied, till within five days of his death, which took place on the 21st of June, 1586, when he was, according to Antonio, at the age of ninety-three. He was honoured with a magnificent funeral by order of Pope Sixtus V. and a monument with a bust was erected to him in the church of St. Anthony of Portugal, where he was interred. In his funeral oration, by Correa, which was afterwards printed, it was erroneously stated that his age was upwards of a century.

There are, according to Clement, four editions of Azpilcueta's works:—1. "Opera Omnia," Rome, 1590, 3 vols. folio. 2. Lyon, 1595—97, 3 vols. folio, the title of which, according to the Bodleian Catalogue, is "Pleraque Opera." 3. At Venice, 1602, 6 vols. 4to., the first four of which contain all, and more than all, that is given in the two preceding editions, while the last two are occupied by "Consilia et Responsa." 4. At Cologne, 1616, 2 vols. folio. An abridgment of the whole of his works was published by Castellanus, in 1 vol. 4to., at Venice, in 1598. The separate works, and the editions of them, are so numerous, that for a list of the whole we must refer to the second volume of Nicolas Antonio, or the fifth of Nicéron. The most remarkable are:—1. "Manuale sive Enchiridion Confessariorum et Penitentium," a manual for confessors and penitents, into which, as Azpilcueta told Roscius Hortinus, one of his biographers, he had introduced all he knew. In the preface to it in its Latin shape Azpilcueta tells us that he had at first only made additions to a similar work by another writer, that afterwards he had recast the whole in Portuguese, that he had next re-written it in Spanish with additions, and that finally, when at Rome, he had translated it with numerous alterations into Latin. At the time of the first recasting, he had, he says, spent a whole year upon it, shut up in a printing-office, with no other society than two monks who assisted him in the work. The "Manual" has had three augmenters, Simon Magnus Ramlotens, Francisco de Sesa, and Victorelli, and three abridgers, Cominio Ventura, Estevan de Avila, and Pedro Alagona. It has been censured by Jurieu, on the same ground for which similar manuals have generally been censured by Protestant writers, that it points out too clearly actions which are better buried in oblivion, and even the Roman Catholic critic Du Pin considers Azpilcueta as sometimes lax in his morals. Its style is

not elegant, but the work abounds in condensed matter. 2. "De redbitus Ecclesiasticis," a treatise on benefices, also translated by Azpilcueta himself from a Spanish treatise of his own: "Tratado de las rentas de los beneficios eclesiasticos para saber en que se han de gastar," Valladolid, 1566. In this treatise Azpilcueta maintains that the holders of ecclesiastical benefices are bound to expend on their own wants no more than is strictly necessary, and to distribute all the remainder to the poor. So unpalatable a doctrine soon found an opponent in an ecclesiastic, Francisco Sarmiento, judge of the Ruota, who controverted it in a treatise bearing the same title, "De redbitus Ecclesiasticis," to which the learned canonist rejoined in "Apologeticum pro libro suo." Azpilcueta afterwards incorporated the matter of both his treatises in one, entitled "De redbitus Beneficiorum Ecclesiasticorum," dedicated to Pope Pius V. His remaining works are, "On the Canonical Hours," "On Silence during Divine Service," "On the Year of the Jubilee, and on Indulgences in general," "On the ends of Human Actions," &c. To the last is appended an "Apologetic Letter to the Duke of Albuquerque," in which, while refuting a report which was prevalent at Rome, that he had fallen into disgrace with Philip II., Azpilcueta is led to give some particulars of his life, from which subsequent biographers have drawn most of their information. There is also a biography of him by Simon Magnus Ramloteus, prefixed to his edition of the "Manuale," at Rome, in 1575, and consequently published during Azpilcueta's lifetime, a proceeding at which he openly testified his displeasure. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, ii. 93—98; Nicéron, *Mémoires des hommes illustres dans la République des Lettres*, v. 1—13; Erythræus [De Rossi], *Pinacotheca illustrium Virorum*, p. 1; Clement, *Bibliothèque curieuse*, ii. 317; De Thou, *Histoire Universelle*; Llorente, *Historia crítica de la Inquisición de España*, vii. 103, 117, &c., French translation, edit. of 1740, vi. 631.) T. W.

AZRAKI, a Persian poet and sage, who lived in the eleventh century of our era, was born at Herat, and became distinguished for his varied acquirements at the court of Tughán Sháh, a prince of the Saljuki dynasty, whose seat of government was Nishapur. Of this prince we have not been able to find any notice in the histories of Persia; Daulatsháh, however, extols him (in his notice of Azraki) as the very perfection of a ruler. Von Hammer states that Tughán Sháh was the nephew of Toghrul, one of the founders of the Saljuki dynasty. Azraki was the author, or rather the extractor, of a work called "The Book of Sindbad," consisting of maxims of practical philosophy. This work has no connection with the famed Sindbad of the sea, whose adventures we read of in the

"Arabian Nights." The Persians seem to have received from India, in very ancient times, a work of a philosophical character which they called the "*Sindbád-nama*," or book of Sindbad. In Azraki's time the language of this work (the Pahlavi) had of course become unintelligible to the people at large; and it is most likely that the poet merely abridged the original work in the language of his own day; but whether in prose or verse his biographer says not. Another work of which Azraki was the author, is called "*Alfiyah wa shalfiya*," written for the amusement of Toghrán Sháh, the subject being the history of a lady with a thousand lovers, enriched, according to Daulatsháh, with most delectable pictures. According to Lutf'Ali Beg, Azraki was the author of a *diwán*, or collection of odes, amounting in all to ten thousand complets, yet Daulatsháh, who lived much nearer the poet's lifetime, makes no mention of the latter work. If any of Azraki's works be still extant, we believe they are very rare, at least we are not aware that there are any of them in Europe. (Daulatsháh, *Persian Poets*; Von Hammer, *Geschichte der Schönen Redekünste Persiens*.) D. F.

AZRIEL, R. (ר' עזריאל), a Jewish theological writer, of whose country, or the period at which he lived, we find no record. He is the reputed author of the work called "*Seder Keria*" ("The Order of Reading"), which treats of the proper order of the readings from the various Holy books, and the Talmud, on the great Jewish festivals: it was printed at Amsterdam A.M. 5450 (A.D. 1690), 12mo. In the library at Turin there is also a manuscript exposition of the Morning Prayer by this author. (Wolfius, *Biblioth. Hebr.* i. 943, iii. 939.) C. P. H.

AZRIEL BEN MENACHEM, R. (ר' עזריאל בן מנחם), a Jewish Cabballistical writer, of an uncertain period. He is the author of "*Sepher Hammilluim*" ("The Book of Fulfilments"), which is a Cabballistical treatise: it is cited at the end of the Mantuan edition of the "*Sepher Jetzira*." Wolff is of opinion that this Azriel is the same person cited by Bartolucci as R. Azariah the Cabballist of Catalonia, of whom there is a manuscript Cabballistical work in the Vatican library, in which the author says that he had learned from his elders that the ancient Tetragrammatic name of God should be written Cabballistically with three circles inserted in each stroke of the four letters of which it is composed. Wolff does not state the grounds of this his opinion, but we see some confirmation of it in the manner in which Bartolucci has spelt Azariah in this instance (עזריא) which is more likely to be Azriel, the two letters א and ל being often contracted together in Hebrew manuscripts in such a way that they may on a casual glance be mistaken

for \aleph only. Bartolucci also calls this author Azariah ben Menachem. (Wolfius, *Biblioth. Hebr.* i. 946; Bartolocci, *Biblioth. Mag. Rabb.* iv. 284; Le Long, *Biblioth. Sacra*, ii. 621.) C. P. H.

AZRIEL BEN MOSES, R. (ר' עזריאל בן משה) called the Levite, a German Jewish theological writer, who was chief Rabbi of the synagogue of Tarnograd, towards the latter part of the seventeenth century. He is the author of "Sepher Nachalath Ezriel" ("The Book of the Inheritance of Azriel"), which is a collection of discourses arranged according to the Sections (Parashas) of the Pentateuch, and illustrative of various passages of the Ghemara, Tosephoth, and Medrashim on those Sections. It was edited after the author's decease by R. Samson ben Chajim, and printed at Frankfort on the Oder, by Jo. Christ. Beermann, A.M. 5451 (A.D. 1691), in 4to. (Wolfius, *Biblioth. Hebr.* i. 946, iii. 873; Le Long, *Biblioth. Sacra*, ii. 621.) C. P. H.

AZRIEL BEN MOSES MEISEL, R. (ר' עזריאל בן משה מייסל), a Polish Rabbi, a native of Wilna, residing at Prague in the beginning of the eighteenth century. In conjunction with his son Elijah, he undertook a new edition of the Jewish prayer-book called "Sepher Tephilla," to which he added grammatical notes in the margin, as instructions to the reader for supplying the vowel points to certain words of the prayers, which are of ambiguous and obscure meaning, and of dubious punctuation, and thus fixing their proper reading. At the end there is subjoined a short tract by the son, called "Mahane Elijah" ("The Answer of Elijah"), which consists of rules for reading the Hebrew language, with some further exposition of the "Sepher Tephilla." It was printed at Frankfort on the Main, by Joh. Wust, A.M. 5464 (A.D. 1704), 8vo. We learn from the title that these prayers had been twice before printed in the same form at Prague, first edited by a R. Levi, and afterwards by R. Shabtai, a scribe of Premislaw (Przemysl), in Gallicia. A new edition, revised by R. Azriel, was printed at Berlin A.M. 5473 (A.D. 1713), under the new title "Tephilla derec siach hassade" ("A Prayer by way of meditation in the field"), alluding to the prayer of Isaac when walking in the field in evening meditation, as described Gen. xxiv. 63, and in which the word "Siach" indicates by the figures Gematria (vol. i. p. 156, note), the name of the editor Azriel, the letters of which both words are composed being resolvable into the number 318. To this latter edition is also prefixed a set of rules in the Judæo-Germanic language, for rightly and grammatically pronouncing these prayers. (Wolfius, *Biblioth. Hebr.* iii. 873. 874.) C. P. H.

AZULAI, R. ABRAHAM BEN MOR-

DECAI (ר' אברהם בן מרדכי אזולאי), a Jewish Cabbalistical writer, who lived during the early part of the seventeenth century. He was a native of Fez in Morocco, but of Spanish descent. In the year A.M. 5379 (A.D. 1619), the city of Fez being almost depopulated by the plague, he removed thence into the Holy Land, and settled at Hebron, where he died A.M. 5404 (A.D. 1644). His works are:—1. "Zohare Chamma" ("The Splendours of the Sun"), which is an abridgment of the commentary of R. Abraham Galante on the book "Zohar." In his preface the author says that he calls his work "Zohare Chamma" because it forms the first part of a work which he has in hand to be called "Or Chamma" ("The Light of the Sun"), in which he means to illustrate the whole of the book "Zohar," for which purpose he is studying the works of R. Moses of Cordova and R. Chajim Vital. The "Zohare Chamma" extends only to the end of the book of Genesis, whereas the "Zohar" is a Cabbalistical commentary on the whole of the Pentateuch and the five "Megillith" (vol. i. p. 131, note). The author finished the "Zohare Chamma" at Hebron, A.M. 5382 (A.D. 1622). It was printed at Venice by Andr. Vendramini, A.M. 5410 (A.D. 1650), 4to.: this work is cited, and a considerable extract from it translated, in the "Cabbala Denudata," vol. ii. 2. "Chesed le Abraham" ("Mercy to Abraham," Mich. vii. 20); in this work the author comments cabbalistically on all the peculiar doctrines of the Jewish religion, from the "Zohar," as well as from the works of Moses of Cordova, Isaac Luria, and other cabbalistical writers. The work is divided into seven parts, which he calls "Ajanoth" (Fountains), and to each of which he gives a separate title, as—1. "En Col" ("A Fountain for all"), which treats on God's Providence and Omnipresence. 2. "En Hakkore" ("The Fountain of him that calleth"), Judg. xv. 19, which treats on the formation of the heavens and the earth, on the excellence and reasonableness of the divine law, and of the nocturnal study of it, and other matters. In the preface the author gives an account of his own life, which will be found translated in the "Acta Eruditorum Lipsiæ," for 1687. The "Chesed le Abraham" was first printed at Sulzbach, A.M. 5445 (A.D. 1685), in 4to., and at Amsterdam, by Emanuel Athias, the same year. 3. "Kenaph Renanim" ("The Peacocks' Wing"), Job xxxix. 13, is an abbreviation of the book called "Sepher Hakevannoth" ("The Book of Opinions"), of R. Isaac Luria. R. Shabtai, in the "Siphte Jeshenim," calls this an excellent work. 4. "Kirjath Arbah," Gen. xxiii. 2, which, according to the "Siphte Jeshenim," is also a commentary on the book "Zohar," and which appears to have received its title from the author's dwelling-place, where it was written, Kirjath Arbah and Hebron being the same city. He

left also many other works in manuscript, which were in the possession of his descendant R. Chajim David Azulai, among which were a commentary on the Scriptures and another on the Mishna. (De Rossi, *Dizion. Stor. degl. Autor. Ebrei*, i. 59; Wolfius, *Biblioth. Hebr.* i. 88, 89, iii. 53, 54, iv. 766, 767; Bartoloccius, *Biblioth. Mag. Rabb.* i. 15; *Acta Eruditor. Lipsie*, 1687, pp. 88—90; *Kabbala Denudata*, ii. p. ii. 145—186; J. C. Wagenseil, *Sota*, p. 1233.) C. P. H. AZULAI, R. CHAJIM DAVID

(ר' חיים דוד אזולאי), a learned Jewish writer, who was living at Leghorn during the latter part of the eighteenth and the beginning of the present century, was the grandson or grand-nephew of Abraham ben Mordecai Azulai, and is the author of several works by which he has acquired a considerable reputation; the most celebrated among these is his Bibliographical work on the Hebrew writers called "Shem Haghedolim" ("The Name of the Great Ones"), the first part of which was printed A.M. 5534 (A.D. 1774), the second part A.M. 5546 (A.D. 1786), and the third A.M. 5556 (A.D. 1796), with the new title of "Vahad Lachacamin" ("The Assembly of the Wise"). (De Rossi, *Dizion. Stor. degl. Autor. Ebrei*, i. 59.) C. P. H.

AZUNI, DOMENICO ALBERTO, a distinguished lawyer and antiquarian, was born at Sassari, in Sardinia, on the 3rd of August, 1749. He studied law in the universities of Sassari and Turin. Sassari had, a short time previous to Azuni's entering it, been reformed by the exertions of Carlo Emanuele III. and his enlightened minister Count Bogino. Distinguished professors had been invited from all parts of Italy, and among the students Azuni's contemporaries were Gemelli, Berlendi, Gagliardi, and others since distinguished in Italian literature. Azuni had given indications of talents of no common order from his childhood, and, stimulated by the lively spirit of emulation which animated his academical companions, he devoted himself with enthusiasm to study. He applied himself to the Roman law, and, before he left Sassari, maintained an honourable, though unsuccessful, competition with jurists much his seniors, for the professorship of the Pandect. At Turin he studied the practical branches of his profession; was admitted into the office of the Intendent-General, and appointed Vice-Intendent at Nice.

In 1782 he was appointed Judge of the Consolato of Nice; and the class of cases which were submitted to the decision of this tribunal appear to have first directed his attention to that branch of legal study in which he most distinguished himself. The fruit of his studies in this department were given to the world in 1786-7-8, in his "*Dizionario universale ragionato della Giurisprudenza mercantile*." This work, in every

practical respect, was a great improvement upon that of Savary, which preceded it. The information respecting geography, manufactures, &c., which, although indispensable in such a work, had been so extended by Savary as to render his publication inconvenient for mere purposes of legal reference, was kept within due limits by Azuni. The dictionary of Azuni, too, is a digest of the mercantile law of Europe, whereas that of Savary contains almost exclusively French mercantile law. The style, though sufficiently precise, is not disfigured by unnecessary technicalities; and, what is the most valuable feature of the dictionary, the authorities are quoted at the end of each article. The dictionary was begun and completed in the brief space of two years, although much of the author's time was necessarily occupied by the discharge of his judicial functions, and his mind harassed by the successive deaths of his wife and children. The universal approbation with which the work was received induced the Grand-Duke of Sardinia to intrust Azuni with the compilation of a Code of Maritime Law—a task the completion of which was prevented by the revolution which ensued in Italy.

When the French took possession of Nice, Azuni retired to Turin, where he was received with coldness, being suspected of a predilection for revolutionary political principles. He proceeded, in consequence, to Florence, where he published, in 1795, the first edition of his "*Sistema universale dei principii del Dritto Marittimo dell' Europa*." In the first part of his work he treats in general of the sea, and the rights which may be acquired over it; in the second, of the maritime law of Europe in time of war, principally with a view to place the rights of neutrals in a clear and satisfactory point of view. A second edition of this work was published at Trieste, in 1796-7; and a translation of it, by Digeon, appeared at Paris, in 1798. In 1805 an improved French version was published by the author himself. In the same year in which his system of maritime law appeared, he published an essay on the invention of the mariner's compass, which he had read, on the 10th of September, at a meeting of the Royal Academy of Florence. In this treatise Azuni attributes the invention to the French nation, an opinion which was zealously controverted by Professor Hager of Pavia. Without pretending to settle the controversy, it may be admitted that Azuni's political sentiments appeared to have biased his reasoning in no slight degree.

Azuni had been politely received by Bonaparte at his entry into Nice; and this reception, together with his predilection for the French party in politics, induced him, about 1798, to transfer his residence to Paris. He published there, in 1799, an "*Essai sur*

l'histoire de Sardaigne," which he extended, in 1802, into an "Histoire géographique, politique et naturelle de la Sardaigne." The object of this work was twofold: in the first place, to supply, what was at that time a desideratum, a compendious view of the civil and natural history of the island; and, in the second place, to invite the French government to remodel its institutions.

Azuni remained at Paris till 1806, and was a member of the commission appointed by the minister of foreign affairs to prepare the draft of the "Code de Commerce." During this time he was not altogether idle as an author. In 1803-4 he communicated two papers to the Academy of Marseille:—1. "Notice sur le Voyage maritime de Pithéas de Marseille." 2. "Seconde notice sur les Voyages maritimes de Pithéas."

In 1807 Napoleon appointed Azuni president of the Court of Appeal at Genoa. The department of Genoa elected Azuni its delegate to the Legislative Council, on the 3rd of October, 1808. In 1811, a change having taken place in the constitution of the Genoese tribunals, Azuni was nominated to preside in the "Camera della Compagnia di Genova," and created a member of the Legion of Honour, and of the "ordine della riunione." When the French power in Italy was overthrown in 1814, Azuni continued to reside at Genoa, in strict seclusion, till called upon by the king, Victor Emmanuel, to fill the office of judge in the Consolato of Cagliari.

The works published by Azuni during his residence at Genoa, under the French government, are:—1. "Appel à l'Empereur des vexations exercées par le Corsaire l'aventurier contre les négocians Liguriens," Genoa, 1806. 2. "Observations sur le poème du Barde de la Forêt Noire," Genoa, 1807. 3. "Origine et progrès du droit maritime," Paris, 1810. This is an historical sketch of the growth of the law which he had embodied in his dictionary and system of maritime jurisprudence. 4. "Discours prononcé par M. Azuni en faisant hommage au Corps Législatif d'un ouvrage intitulé Du contrat et des lettres de change, par M. Pardessus," Genoa, 1810. 5. "Consultation pour les Courtiers de Commerce près la Bourse de Marseille," 1812. 6. "Mémoires pour servir à l'histoire des voyages maritimes des navigateurs de Marseille," Genoa, 1813.

From the time of Azuni's return to his native island, in 1814, as judge of the Consolato of Cagliari, he continued to reside in it till his death. He received, at the same time, the appointment of keeper of the Royal library at Cagliari. The European reputation he had acquired, made his countrymen receive him with pride. He died at Cagliari, on the 23rd of January, 1827. To this period of his life belong the following

publications:—1. "Système universel des Armemens en course," Genoa, 1816. 2. "Recherches pour servir à l'histoire de la Piraterie," Genoa, 1816. 3. "Osservazioni polemiche dell'autore della storia di Sardegna sull'opera intitolata 'Compendiosa descrizione, &c. del P. Tommaso Napoli,'" Genoa, 1816. 4. "Trattato della pubblica Amministrazione Sanatoria in tempo di Peste," Cagliari, 1820. He left in MS., 1. "Progetto di Codice di Legislazione Marittima del 1791." 2. "Dissertazioni sullo stato naturale dell'uomo; e sui pericoli derivanti dalla libertà della stampa." 3. "Osservazioni sul Codice de Commercio del Regno d'Italia." 4. "Considerazioni sugli oziosi e mendicanti in Sardegna." 5. "Sull'arresto personale dei debitori di mala fede."

Azuni wrote elegantly and correctly both in French and Italian. He was also well acquainted with the Greek, English, German, and Spanish languages. His writings are more popular than profound. His best works are his Dictionary, his "System of Maritime Law," and his "History of the Origin and Progress of Maritime Jurisprudence and Legislation," which have generally been received as authorities since their publication. The best edition of the Dictionary is that published by Ricci, at Leghorn, in 1834. As a writer who contributed materially to develop the modern doctrine of international law with regard to neutrals, and as a participator in the compilation of the "Code de Commerce," Azuni's name is likely to survive. (Giuseppe Manno, *Sketch of Azuni's Life* in Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*) W. W.

AZZA'RI, FU'LVIO, was born at Reggio, in Lombardy, about the middle of the sixteenth century. Having embraced the military profession, he attained the rank of captain. He was also a member of the Accademici Politici of Reggio, and is known as the author of a "History of Reggio," written in Latin, and consisting of several books. This history in its original form was never published; but his brother Ottavio Azzari having epitomized it, it was printed at Reggio in 1623, 4to. (Mazzuchelli, *Scrittori d'Italia.*) G. B.

AZZARI' TI, a teacher of music, at Naples, is known as the author of a work entitled "Elementi Pratici di Musica," Naples, 1819.

E. T.

AZ-ZARKA'L (Abū-l-kāsim Ibn 'Abdi-rahman), was born at Cordova about the beginning of the eleventh century of the Christian era. Having, when young, removed to Toledo, where the study of the mathematical sciences was vigorously prosecuted, he made great progress in astronomy and became chief astronomer to Al-māmūn Ibn Dhī-n-nūn, king of that city. Az-zarkal is said to have been the inventor of an hypothesis to account for the diminution of the sun's eccentricity, which he thought had

taken place since the days of Ptolemy, and the motion of the sun's apogee. He was likewise the inventor of an instrument much used in astronomical observations during the middle ages, and called *zarcalla*, or *zarcallicum*, after his name. He constructed for Al-māmūn, and close to the palace of that prince, in Toledo, a clepsydra, or water-clock, of extraordinary dimensions, the description of which may be read in Al-makkari, as well as a planisphere, or astrolabe, upon an entirely new principle. Upon the death of Al-māmūn (in June, A.D. 1077), Az-zarkāl attached himself to the court of Al-mu'tamed, King of Seville, for whom he continued to work till he died. The Life of Az-zarkāl is in the "Biographical Dictionary" by Al-kiftī; but that author, as well as Casiri and D'Herbelot, gives him a different name, Abū Is'hāk Ibrāhīm Ibn Yahya An-nakkāshī (the engraver), and Az-zarkāl. Indeed we should be tempted to believe them to have been two distinct personages, were it not that both bore the surname of Az-zarkāl, and both are said to have been the inventors of the zarcalla and to have resided at Toledo. There is in the library of the Escorial (No. 967) a work by Az-zarkāl containing one hundred astronomical problems, besides a treatise upon the manner of using the instrument of which he was the inventor. These remarks may be taken as supplementary to the article ARZACHEL, under which name the scientific pretensions of this astronomer are discussed. (Casiri, *Bib. Arab.-Hispan. Esc.* vol. i. p. 393; Al-makkari, *Moham. Dynast.* vol. i. pp. 81, 383; Lalande, *Histoire de l'Astronomie*, vol. i. pp. 120, 127; D'Herbelot, *Bib. Or.*, "Zarkallah.") P. de G.

AZZEMINO, PA'OLO, a Venetian artist, of the early part of the sixteenth century, who acquired his name from the species of niello, or damask-work, in which he distinguished himself, called All' Azzemina, or Alla Gemina, a name apparently corrupted from the name of the place most celebrated at that period for such work, Damascus: works of the kind are called also Damascheni. Paolo was famous for engraving and inlaying with gold or silver, suits of armour, shields, swords, and other implements of war. The art of inlaying or encrusting metals with other metals has been called in English, Damaskening or Damaskening; in French it is termed Damasquinure. It was practised by the ancients—there are specimens still extant; and Larcher, Millin, and others suppose it to be what Herodotus terms kolleḥsis (κόλλησις), in speaking of the iron stand made by Glaucus of Chios for the cup or vase dedicated by Alyattes, King of Lydia, in the temple of Apollo at Delphi. Glaucus was the inventor of the art kolleḥsis, and it was sometimes called the art of Glaucus, or Γλαύκου τέχνη. Κόλλησις is rendered in Latin by ferrumination, which signifies generally weld-

ing; in damask-work, however, a process very analogous to welding must take place, and the above interpretation of the Greek word, used by Pausanias as well as Herodotus for the same piece of work, may be correct. (Cicognara, *Storia della Scultura*; Millin, *Dictionnaire des Beaux Arts*; Herodotus, lib. i. c. 25; Pausanias, lib. x. c. 16.) [ALYATTES.] R. N. W.

AZZI NE' FORTI, FAUSTINA DEGLI, a lady of Arezzo, whose Italian verses are praised by her countrymen, died in 1724. Her works are comprised in a volume containing odes, sonnets, madrigals, eclogues, and other small poems, and entitled "Serto Poetico di Faustina degli Azzi ne' Forti," Arezzo, 1694, 1697, 4to. Specimens of her compositions have been inserted in various collections, some of which are enumerated by Mazzuchelli. (Mazzuchelli, *Scrittori d'Italia*; *Galleria di Minerva*, ii. 189, 1697; Lombardi, *Storia della Letteratura Italiana*, iii. 301.) W. S.

AZZI, FRANCESCO MARIA DEGLI, a native of Arezzo, and brother of Faustina degli Azzi, was born in 1655. He lived in his native town as a citizen of rank and distinction, and enjoyed considerable reputation as a poetical amateur. He died in 1707. His poetical works are collected in a volume bearing the title "Genesi, con alcuni Sonetti Morali, del Cavalier Francesco Maria degli Azzi," Florence, 1700, 8vo. The "Genesi" is a series of sonnets, treating events in the Book of Genesis, and each preceded by a prose argument. The poems of Azzi have been much commended by the Italian critics. He left unfinished a translation of Homer into Italian ottava rima. (Mazzuchelli, *Scrittori d'Italia*; *Galleria di Minerva*, iv. 60; Crescimbeni, *Storia della Volgar Poesia*, v. 262; Quadrio, *Storia e Ragione d' Ogni Poesia*, i. 203.) W. S.

AZZIO, MARCO, an Italian gem engraver, of the sixteenth century, probably of Bologna; he is celebrated by Bionaldi in his "Minervalia Bononiensis." (Cicognara, *Storia della Scultura*.) R. N. W.

AZZO I., Alberto, and his brother Ugo, sons of Oberto II., Marquis of the Holy Palace, were the first Marquises of Este (about 1012). With these two brothers commenced the hostility of the House of Este against the German emperors. In 1014, having assisted Arduino, Marquis of Ivrea, who had been called to the throne of Italy by the Italian nobles since 1002, against the Emperor Henry II., on his second descent into Italy, the two marquises of Este were placed under the ban of the empire, deprived of their estates, and thrown into prison; but they soon escaped or were released and regained possession of their lands, which comprised at this time, besides Este, Rovigo and Monselice. On the death of Henry II. (1024) they strenuously op-

posed the election of Conrad II., and offered the crown of Italy to King Robert of France; and on his refusal, successively to his son Hugues, to Guillaume IV., Duke of Aquitaine, and to his son the Count of Angoulême, afterwards Guillaume V. The duke was induced to meet his adherents in Italy, but finding little concert among them, and unwilling to embroil himself with the Holy See by the deposal and creation of certain bishops, as was required of him, he returned to Aquitaine, and no claimant remained to oppose Conrad. Alberto Azzo I. died about 1029, and was succeeded by his son Azzo II.

AZZO II., the son of Azzo I., in 1045 held two Plaids at Milan as lieutenant of the Emperor Henry III. Already the wealthiest of the Italian nobles, he became the founder of the greatness of the house of Este by various alliances, and chiefly by his marriage with Cunigunda, sister of Guelf III., Duke of Carinthia and Marquis of Verona. Guelf III. died, and left his extensive domains, including large estates in Swabia, to his nephew Guelf IV., the eldest son of Azzo II. After the death of Cunigunda, Azzo took to wife Garsende, sister of Herbert, Count of Maine, the inhabitants of which province, after its conquest by William of Normandy (1058), called in the aid of the Italian prince. Azzo took possession of it whilst William was engaged on the conquest of England; but his son Ugo, whom he left in Maine on his return to Italy, was easily expelled by William in 1072. Azzo's power in Italy, however, still continued to increase; he was, with the Countess Matilda of Tuscany, a member of the synod held at Rome by Gregory VII. in 1074; three years after, on the occasion of the famous penance of Canossa, he was one of the nobles whom the Emperor Henry IV. deputed to the pope to solicit the removal of the interdiction which the pope had pronounced against him. About the same time Azzo married his second son Ugo to the daughter of Robert Guiscard, the Norman, now master of the greater part of Southern Italy. A still more important alliance was that which he negotiated (1089) between his grandson Guelf V., son of Guelf IV. (created Duke of Bavaria in 1071), and the Countess Matilda. The pope (Urban II.) willingly assented to the marriage for the increase of the power of the Holy See, of which both the houses of Tuscany and Este were devoted adherents; and the ceremony was performed without the knowledge of Henry IV., who was greatly incensed on hearing of it. Alberto Azzo II. died in 1097, at the age of more than a hundred years. His donations to the church were very considerable; he is stated to have given fifty estates to one monastery, that of the Vangadizza on the Adigetto. He left three sons—Guelf IV. of Bavaria, from

whom the royal house of Brunswick descends, Ugo, and Folco; the last-named prince was the ancestor of the house of Este properly so called.

Several other Azzos (III., V., VI., VII., and VIII. chiefly) play a somewhat conspicuous part in the intricate history of Northern Italy during the twelfth and thirteenth centuries. Azzo VI. may be mentioned as having married Alisia, a daughter of Rinaldo, Prince of Antioch, whilst he gave his two daughters in marriage, the one to Manuel Comnenus, Emperor of Constantinople, the other to Bela, King of Hungary. His estates comprised the greater part of the marches of Verona, Vicenza, Padua, Treviso, Trento, Feltro, and Belluno. (Muratori, *Delle Antichità Estensi*, vol. i., *Annali d'Italia*, vols. vi. to viii.) J. M. L.

AZZO VII., while yet in his infancy, succeeded to the estates and titles of his father Azzo VI., conjointly with his elder brother Aldovrandino, and on the death of the latter remained sole Marquis of Este and Ancona. His first wars were with Salinqueria, the chief of the Ghibeline faction in Ferrara, over which town the Marquises of Este claimed to exert an influence; afterwards with the infamous Ezzelino da Romano, podestà of Verona, and the head of the whole Ghibeline party in Northern Italy. In 1236, when the Emperor Frederic II. had crossed the Alps on the invitation of Ezzelino, and the latter had left Verona unguarded to join the Emperor, Azzo of Este and Ramberto Ghisilieri, podestà of Padua, made an attempt upon that town; but during the absence of the Marquis of Este, Frederic marched upon Vicenza, of which Azzo was rector, took and sacked the place, and gave it over to Ezzelino, whom he left as his lieutenant on his return to Germany. The Ghibes immediately rose again, and Azzo VII. received from the hands of the podestà of Padua the standard of that republic, with the fullest powers for the defence of the March; but he had scarcely quitted the town when the Ghibeline faction gave it up to Ezzelino, and Azzo then made his peace. Two years after hostilities again broke out in the March of Treviso; Azzo was deprived of almost all his estates, and compelled to shut himself up in Rovigo. The Emperor however (1238) appears not to have approved of these hostilities; he spent the greater part of the winter of this year in Padua, invited the Marquis of Este to his court, treated him with much favour, negotiated a marriage between Rinaldo d'Este, son of Azzo, and Adelaide, daughter of Alberigo da Romano, Ezzelino's brother, and was present at the ceremony. In vain Ezzelino besought him to beware of the only traitor noble who yet "kicked against the pricks," telling the Emperor to "strike the snake on the head, that the body might be more easily secured;" the

Emperor wrote back that he considered the marquis as one of the staunchest defenders of his throne.

This interval of imperial favour was a short one for the marquis. On the excommunication of Frederic by the pope, Gregory IX. (Palm Sunday, 1239), the Emperor began to suspect the Guelph nobles, especially the Marquis of Este, a family always devoted to the Holy See, and compelled him to give up as hostages his son Rinaldo, with the newly married wife of Rinaldo, both of whom were sent to a castle in Apulia. Alberigo da Romano took fire at this affront, and began hostilities against the Imperialists, which, though of short duration, were sufficient to produce a reaction in favour of the Guelphs; so depressed had that party become, that no one dared even to mention the name of the Marquis of Este in Verona, Vicenza, Ferrara, or Padua, all now under the immediate tyranny of Ezzelino. As the Imperial army was passing under the walls of San Bonifazio, the count of which town was, with the Marquis Azzo, the chief Guelph noble of Northern Italy, and was at the time, together with Azzo himself, in the suite of the Emperor, a friend of the two nobles made sign to them, drawing his hand across his neck, that their execution was resolved. They instantly put spurs to their horses, and succeeded in entering the town and closing the gates, almost before their sudden flight had suggested the idea of pursuit, and no persuasion could induce them to venture forth again. Frederic did not undertake the reduction of the place, and the marquis soon succeeded in recovering, one after the other, almost all his lost estates. The next year (1240) his old enemy Salinguerra, now more than eighty years of age, was taken prisoner by the Guelphs; and the city of Ferrara, tired of Ghibeline sway, gave the supreme authority to the Marquis of Este.

Hostilities continued with varying success during the following years, no longer against Ezzelino alone, but against the Emperor himself. In 1247, when the Emperor laid siege to Parma, the Marquis of Este shut himself up in the town with a body of Ferrarese, leaving his own estates to be overrun and devastated by Ezzelino. The success of the Parmesans is well known; whilst the Emperor was engaged in hunting, they repelled their besiegers, and took and burnt the camp (1248), of which Frederic had made a town under the name of Vittoria. Meanwhile Azzo lost once more all his possessions and fortresses, even Montagnana and Este, which had been considered impregnable, and only retained the Polesino of Rovigo and his influence over Ferrara. The death of Frederic, in the year 1250, was the occasion of fresh calamity, for Conrad IV., his successor, caused Rinaldo d' Este, still a hostage, to be put to death.

The enormities of the house of Romano had now reached such a pitch that the pope, Alexander IV., preached a crusade against them (1254). Azzo VII. was named captain and marshal of the whole army, and in this manner, says the chronicler Rolandino, "the whole people were made quiet and secure, by reason of the greatness, wisdom, and courage of the lord Marquis." The Crusaders entered Padua (1255); Ezzelino took his revenge for this reverse by the execution of 11,000 Paduans, who were serving under his own banners. This butchery only served to exasperate his own subjects, and the efforts of the league were at last crowned with success in the campaign of 1259. Ezzelino had laid siege to Orzi Novi, near the Oglio, between Brescia and Crema, when he found himself between two bodies of troops, the Ferrarese and Mantuan under the Marquis of Este, and the Cremonese under the Marquis Pelavicino, and threatened on a third side by the Milanese. After trying in vain to baffle them, he engaged the Marquis of Este at Ponte Cassano, after fording the Adda, and was completely put to rout and taken prisoner: he died of his wounds a few days after. The allies next besieged his brother Alberigo in San Zenò, amidst the Euganean hills. Compelled by starvation to give himself up, with his six sons and three daughters, Alberigo vainly recalled to the mind of the Marquis of Este the former ties which had subsisted between them. The whole family were put to death, and their limbs sent to the different towns till then subject to the tyranny of the house of Romano, as memorials of their deliverance (1260).

The reign of Azzo VII. was little troubled after the death of Ezzelino. It may perhaps be mentioned, as a somewhat rare example of feudal honesty, that he raised money for payment of his debts by selling to the town of Padua his possessions in Monte Ricco. He died in Ferrara (13th or 16th of February, 1264), after having seen, says the monk of Padua (monachus Pataviensis), "the most eminent Emperor Frederic despoiled of all honour, the astute Salinguerra a prisoner, the timid Ezzelino stricken down with a club, the slippery Alberigo killed dreadfully before his eyes; for those princes of iniquity, like four pestilent winds, had rushed with all their fury against the house of Este to destroy it wholly; but it did not fall." Azzo left by will his estates to his grandson Obizzo, son of Rinaldo, who had been brought back from Apulia before his father's execution. At his funeral, says another chronicler (Ricobaldus), "even his adversaries could not restrain their sighs or their tears; a man liberal, innocent, ignorant of all tyranny, always most ashamed to refuse when solicited to give." Azzo VII. was a zealous patron of Provençal literature, and retained at his court a somewhat celebrated troubadour, of the name of Mastro

Ferrari. (Sismondi, *Histoire des Républiques Italiennes*, vols. iii. iv.; Muratori, *Delle Antichità Estensi*, vols. i. ii., *Annali d'Italia*, vols. vii. viii.) J. M. L.

AZZO, ALBERTO (also called ATTO or ADALBERTO), was the second son of Sigefrido, a nobleman of Lucca, who established himself in Lombardy with his family, and became patron of various towns in that province. Azzo, according to Donizo, the biographer of his descendant the "Great Countess" Matilda, seeing Canossa "stand a bare flint," made it his castle and fortified it with towers and other works. In 951, when the queen, afterwards Empress Adelaide, widow of Lothario II., having refused to marry the deformed son of Berengario II., the late guardian and now successor of her deceased husband, was imprisoned by Berengario at Rocca di Garda, on the lake of that name, and succeeded in making her escape, Adelardo, Bishop of Reggio, whose protection she besought, intrusted her to the charge of Azzo, his feudatory for the castle of Canossa. She remained for some months under his protection, and left him to meet King Otho the Great, who had not yet received the title of emperor, and who married her at Pavia, 951. Azzo was of course received under the imperial protection, but on the return of Otho to Germany, and whilst the latter was engaged in quelling the revolt of his son Ludolf, Berengario took up quarters in person before Canossa, 953, and resolved not to leave it till he should become master of the place. Canossa was situate near the river Enza, on a steep rock entirely insulated, and so well fortified as to be proof against assault or against such warlike engines as were then in use; it was moreover well victualled and defended, and fully capable of sustaining a long siege. Azzo held out for three years, unassisted by Otho, who, although reconciled with his son, was now engaged in warfare with the Slavonic and Hungarian tribes; at last the German king sent his son Ludolf with an army, on whose approach Berengario at once retired, 956. Azzo had perhaps to sustain a second siege in 959-961, but the accounts of it are little trustworthy. In 962 he received splendid gifts from Otho, and was created by him first Count and then Marquis of Reggio and Modena. He was still living in 981, and left two sons, Tedaldo, his successor, and Gotifredo, who was Bishop of Brescia in his father's lifetime. Both Azzo and his wife Ildegarda are stated to have been munificent patrons of the clergy, and to have built or established a church, a monastery, and a college of Canonists. The Countess Matilda, known in history as the devoted adherent of Pope Gregory VII., was the great-granddaughter of Alberto Azzo. (Sismondi, *Histoire des Républiques Italiennes*, vol. i.; Muratori, *Annali d'Italia* (Monaco

edition of 1761), vol. v.; Donizo, *Vita Matildis Comitissæ*, in Muratori, *Rerum Italicarum Scriptores*, vol. iii.) J. M. L.

AZZO. [Azo.]

AZZOGUIDI, GERMANI, was born at Bologna, in 1740, and obtained the degree of Doctor of Medicine there in 1762. The subject of his inaugural dissertation was the physiology of generation. In 1766 he was appointed to a professorship of the institutes of medicine in the University of Bologna. About this time also he was actively engaged in the discussion then pending on the sensibility of various parts of the body, and he communicated a paper on the subject, containing the results of numerous experiments, to the Institute of Bologna; but it was not published. In 1773 his best work, that on the structure of the uterus, appeared; and in 1775 he published his Institutes of Medicine. On the reorganization of the university, about 1804, he was appointed to the professorship of comparative anatomy and physiology; and he, at this time, commenced the formation of the museum illustrative of these sciences, which is still at Bologna. He died in 1814.

The following are Azzoguidi's works:—"Observationes ad Uteri Constructionem pertinentes," Bologna, 1773, 4to. This was also published with essays by Palletta and Brugnone, in E. Sandifort's "Opuscula Anatomica Selectiora," Leiden, 1788, and together with them was translated into German, by H. Tabor, Heidelberg, 1791, 8vo. It is an excellent treatise, proving that the author had laboured in both the practical anatomy of the organ and in the literature concerning it. It is chiefly directed against the description of the uterus by Astruc, whose supposed discoveries of milk-vessels and venous appendages in the uterus Azzoguidi entirely denies. He denies also the existence of a distinct lining membrane of the uterus; and maintains that the uterine substance, though it may contain muscular fibres, is not, as Astruc more rightly held, truly muscular, and does not exhibit the peculiar circular fibres which Ruysch described as arranged about its fundus. He confirms the description of the membrana decidua by William Hunter; and, in the best part of his work, disproves the existence of communications between the uterine and placental blood-vessels, and suggests the best explanation of the circulation in the acardiac fœtus by the contraction of the heart of the twin fœtus connected with it. 2. "Institutiones Medicæ in usum auditorum suorum," Bologna, 1775, 2 vols. 8vo., an old-fashioned book, containing in the first volume the bare elements of physiology after Haller, and in the second, the elements of medicine." 3. "Lettere sopra i mali effetti dell' Inoculazione," Venice, 1782, 12mo. 4. "Compendio dei discorsi . . . di Fisiologia e di Notomia Comparata," Bologna,

1808, 4to. Azzoguidi is said to have also written a small work entitled "Spezieria Domestica." (L. Frank, in *Biographie Médicale*; Azzoguidi, *Observations, and Institutions*.) J. P.

AZZOGUIDI, VALE'RIO FELICE, was born at Bologna, in 1651. He practised as a notary with good repute for many years in his native city, and died there on the 18th of April, 1728, aged seventy-seven, leaving two sons, both friars of the order of St. Francis. He was the author of two works in Latin. In the first of these, "De Origine et Vetustate civitatis Bononia, regum priscae Etruscorum sedis, Chronologica dissertatio," Bologna, 4to. 1716, the author is led by that attachment to the place of his birth which amounts to a passion with some of the Italians, to maintain that the city of Bologna is no less than seven centuries older than the city of Rome. In his second publication, "Chronologica et apologetica Dissertatio super questiones in sacre Genesis historiam excitatas," Bologna, 4to. 1720, Azzoguidi undertakes to fix the precise periods of birth and death of all the patriarchs named in the book of Genesis, without reference to any other authority than the holy Scriptures themselves. (Mazzuchelli, *Scrittori d'Italia*, i. part 2, p. 1290; Fantuzzi, *Notizie degli Scrittori Bolognesi*, ix. 309.) J. W.

AZZOLA, GIOVA'NNI BATTISTA, a perspective and architectural painter of Bergamo, of the latter part of the seventeenth century. He painted in oil and in fresco, but chiefly in fresco. (Bottari, *Lettere Pittoriche*, &c.) R. N. W.

AZZOLINI, DE'CIO, is usually called "Il Giovane," or the Younger, to distinguish him from an elder namesake and relative, who was known in the political world, and, like the younger Decio, became a cardinal. Decio the Younger was born at Fermo, in the Papal State, in 1623; was created a cardinal in 1664; and died at Rome, in 1689. There is extant a work on the rules of the Conclave, which was written by him in Italian, and translated into Latin by Joachim Henning: "Eminentissimi Cardinalis Azzolini Aphorismi Politici," &c. Osna-brück, 1691, 4to. There is likewise attributed to him, but on doubtful authority, "Voto del Eminentissimo e Reverendissimo Signor Cardinale Azzolini, l'anno 1677, nella Canonizzazione del venerabile Servo di Dio Roberto Cardinale Bellarmino," &c. Rome, 1749, fol. The Cardinal is honourably named as a poet, by Muratori, in his *Life of Francesco di Lemene*, and by Crescimbeni, who gives a canzone on the pregnancy of a lady, as a specimen of his powers. (Mazzuchelli, *Scrittori d'Italia*; Oldoini, *Athenaeum Romanum*, p. 181; Crescimbeni, *Storia della Volgar Poesia*, iv. 184.) W. S.

AZZOLINI, MAZZOLINI, or ASOLENI, GIO. BERNARDINO, a very clever

Neapolitan painter and modeller in wax, who settled in Genoa, says Soprani, about 1510, which Orlandi supposes to be an error for 1610, as he found the name Gio. Bernardino Asoleni entered among the academicians of Rome in the year 1618, whom he concludes to be the same person, as he was distinguished for the same kind of work. Dominici speaks of them as distinct persons, but his account of Azzolini is a mere repetition of Soprani's. Azzolini excelled in expression, both in his wax figures and in his pictures. There are two fine altar-pieces by him at Genoa—an Annunciation at the church of the Monache Turchine, and a Martyrdom of St. Apollonia at the church of San Giuseppe. Soprani mentions six small models in wax of half-figures, executed by Azzolini for the Marchese Antonio Doria, as works of extraordinary merit, especially in expression. (Soprani, *Vite de' Pittori*, &c. *Genovesi*; Orlandi, *Abeccedario Pittorico*; Dominici, *Vite de' Pittori*, &c. *Napolitani*.) R. N. W.

AZZOLINI, LORENZO, a native of Fermo, was nephew of Cardinal Azzolini the elder, and uncle of Cardinal Azzolini the younger. Becoming an ecclesiastic, he was appointed by Pope Urban VIII. to be his secretary and a counsellor of state. The pope made him Bishop of Ripa Transona, in 1630, and of Narni two years afterwards, and was about (we are told) to create him a cardinal, when the intention was frustrated by the death of Lorenzo, in 1632. The following poetical works of Lorenzo Azzolini are in print:—1. "Stanze nelle Nozze di Taddeo Barberini e di Anna Colonna," Rome, 1629, 8vo. 2. "Satira contro la Lussuria," published in the collection entitled "Scelta di Poesie Italiane," Venice, 1686, 8vo. This poem, although it is confessedly tainted with the faults of the "seicento," is much esteemed by the Italian critics, some of whom assign to its author a high rank as a writer of serious satirical poetry. Other poems of Azzolini are mentioned by Mazzuchelli as preserved in various libraries. (Mazzuchelli, *Scrittori d'Italia*; Ughelli, *Italia Sacra*, 2nd edit. i. 1021, ii. 762; Crescimbeni, *Storia della Volgar Poesia*, iv. 172; *Bibliotheca Aprosiana*, 1734, p. 61.) W. S.

AZZONI AVOGARI, RAMBALDO. **DEGLI**, was born at Treviso, in the year 1719, of a noble family, two members of which had filled the office of Podestà in the thirteenth century. One of these, Altenieri, was honoured with the office of "Avogaro," advocate or champion of the church of Treviso, as a fief from the pope, and the title was borne by all his descendants, in addition to their original surname, *Degli Azzoni*; a circumstance which has led to much confusion. Rambaldo was educated at the college of the Somaschi, and first turned his attention to poetry, some specimens of which he published at a very early age. In his twentieth

year he was elected a canon of the cathedral, before he had taken priest's orders. His admissibility was disputed on that ground by a rival candidate, upon which Azzoni applied himself to minute researches into the archives of the church, and succeeded in establishing his right. This accidental circumstance determined the bias of his studies; from that time he became an enthusiastic antiquary and archæologist. The history of his native city was his chief subject, but he often extended his inquiries to the elucidation of the history of Italy. He had so strong an attachment to the place of his birth, that he refused all preferment which would have taken him away from it; and he remained a simple canon until a short time before his death, when he was elected dean, or canonico primocerio. He died in 1790, at the age of seventy-one, and was buried in the cathedral. The day of his funeral was observed as a day of mourning by the whole population of Treviso, many of the houses and shops of which were hung with black cloth as a token of respect for his memory.

Azzoni re-established at Treviso a local academy of the Solleciti, for which he drew up a code of regulations, which received the approbation of Muratori, in a letter dated February 3rd, 1747. He also procured the erection at Treviso of a colony of the Arcadi, to which he was appointed custode, taking the name of Targilio Ambracio. He likewise exerted himself in the foundation of a library for the chapter of Treviso, which was open to all the citizens. A grand hall was built, chiefly at his expense; the collection of books was liberally augmented from his own stores; and, finally, he endowed the institution with a fund for the maintenance of a librarian. His marble bust now decorates the centre of the hall.

Azzoni is the author of two separate works: 1. "Memorie del Beato Enrico morto in Trivigi l'anno 1315, corredate di documenti; con una Dissertazione sopra San Liberale e sopra gli altri Santi de' quali riposano i corpi nella Chiesa della giù detta e Venice, 1760, 4to. This work affords ample evidence of the care and industry with which the author must have applied himself to the task of ransacking the archives of his native city. To the text, which occupies a volume, is appended a second part, separately and chiefly composed of copies of documents in illustration of the subject. 2. "Considerazioni sopra le prime notizie di Trivigi contenute negli Scrittori e ne' marmi antichi, Opera postuma," Treviso, 1840, 4to. In this production the author's object, which is most elaborately worked out, is to disprove the opinion that Treviso was of Gothic origin. After remaining fifty years in MS., the work has at length been given to the public under the editorship of Signor Pulieri, who has prefixed a notice of the life

and character of the author, with his portrait by way of frontispiece.

The other writings of Azzoni are contained in miscellaneous collections, especially the "Nuova Raccolta" of Calogiera, to which he was a frequent contributor. His articles chiefly relate to points in the history of Italy, as illustrated by ancient documents and inscriptions; a branch of study in which he was nearly unrivalled. In one instance he contributes "Notizie de' cavalieri Alteniero e Jacopo degli Azoni," a sketch of the lives of two of his own ancestors, originally drawn up for private use. His principal production not separately published, however, is his "Trattato della Zecca e delle Monete ch' ebbero corso in Trivigi fin tutto il Secolo XIV." which is printed by Zanetti, with high encomiums, in his "Nuova Raccolta delle Monete e Zecche d' Italia," vol. iv. p. 3—201. This treatise gained for the author the special approbation of Tiraboschi, whose high opinion of Azzoni's merits is left on record in an "Elogia," published at Bassano in 1791, 8vo.

It may be as well to observe, that although the title of honour which the Azzoni added to their surname was a mere addition, and was sometimes placed by Rambaldo, in his signature, after his personal office of canon, thus, "Rambaldo degli Azzoni, canonico e avvocato della Chiesa di Trevigi," yet it is so highly thought of by Italian writers, that our author is quite as often referred to under the name of "Avogaro," or "Avogadro," as under his proper family name of Degli Azzoni. (Life, prefixed to *Considerazioni sopra le prime Notizie di Trivigi*, Treviso, 1840, pp. ix—xx.; Corniani, *Secoli della Letteratura Italiana, continuata da Ticozzi*, ii. 538; Gamba, *Galleria dei Letterati ed Artisti Illustri delle Provincie Veneziane nel Secolo XVIII.*, vol. i.; Mazzuchelli, *Scrittori d'Italia*, i. part 2, p. 1272; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.* iv. 153; Degli Azzoni, *Notizie de' cavalieri A. e J. degli Azoni*, in *Nuova Raccolta d' Opuscoli*, &c. 1755, vol. xxxi.)

J. W.

BEYDI' (Mohammed Ibnu-l-hasan l-madhij' Abû Bekr), a celebrated grammarian and lexicographer, was born at Seville in Spain. in A.H. 315 (A.D. 927). According to Ibn Khallikân, Az-zubeydî's family was originally from Madhij, a district of Yemen so called because an Arabian tribe of that name settled in it. When still young, he repaired to Cordova, then the court of Al-hakem II., ninth sultan of the race of Umeiyah, and he studied in the schools of that city until he became one of the most distinguished scholars of the day. His principal masters were Abû 'Alî Al-kâfî and Abû Abdillâh Ar-riyâhî. Having attracted the attention of Al-hakem by an elaborate composition in prose and verse, which

he presented to him on the occasion of a certain festival, Az-zubeydī was appointed chief kádhī of Seville, which office he filled to the great satisfaction of the inhabitants of that city until he was summoned to Cordova and intrusted with the education of Prince Hishām, the son and heir of Al-hakem, holding at the same time the office of sáhibu-sh-shortah, or chief of the police department. Az-zubeydī died at Cordova on the 15th of Jumáda the second, A.H. 379 (August, A.D. 989); such at least is the date given by Ibn Khallikán. Al-homaydí says that he died the year after (A.D. 990). He wrote the following works:—1. "Mokhtassar kitábu-l-'ayn," or an abridgment of the large Arabic dictionary entitled Al-'ayn, by Khalíl Ibn Ahmed Al-farahidí. Kitábu-l-'ayn means the book of the letter 'ayn, not the book of the fountain (liber fontis), as Conde and other writers have erroneously asserted. In the preface to a copy of Az-zubeydī's abridgment, which is in the National Library of Madrid, the reasons are given why the original work was so entitled. It appears that Khalíl, unwilling to begin his dictionary with the letter alif, the first of the Arabic alphabet, owing to certain grammatical objections of his own, put into a bag twenty-

eight scraps of paper, having each the name of a letter of the Arabic alphabet, and drawing them one by one, disposed his dictionary in the order that the letters came out. The letter 'ayn being the first, he entitled his dictionary Kitábu-l-'ayn. 2. "Bakyatu-l-wa'at fí tabakáti-l-laghuwín wa-n-nohat" ("The bottom of the closet: on the classes of rhetoricians and grammarians"). This is a biography of Spanish Moslems who have distinguished themselves by their knowledge of rhetoric and grammar, divided into tabakát, that is, classes or schools, from the time of Abú-l-aswad to that of his own master Abú 'Abdillah Ar-riyáhi. 3. "Al-wádheh" ("The Demonstrator"), a treatise on grammar, greatly praised by the writers of the time. 4. "Al-abniyah fi-n-nahu" ("Fundamental rules of Arabic syntax"). 5. A Diwán, or collection of his own poems. Some of these have been preserved in the collections formed by Ath-tha'lebi (Brit. Mus. No. 9578, fol. 126), Ibn Khakán (ib. No. 9580, fol. 144), and others. (Al-makkarí, *Moham. Dynast.* i. 194, 474, ii. 190; Casiri, *Bib. Arab.-Hisp. Esc.* ii. 133; Conde, *Hist. de la Don.* i. 483; Ibn Khallikán, *Biog. Dict.*; D'Herbelot, *Bib. Or.*) P. de G.

